



THE

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FOR THE

DOMINION OF CANADA.

JANUARY, 1883

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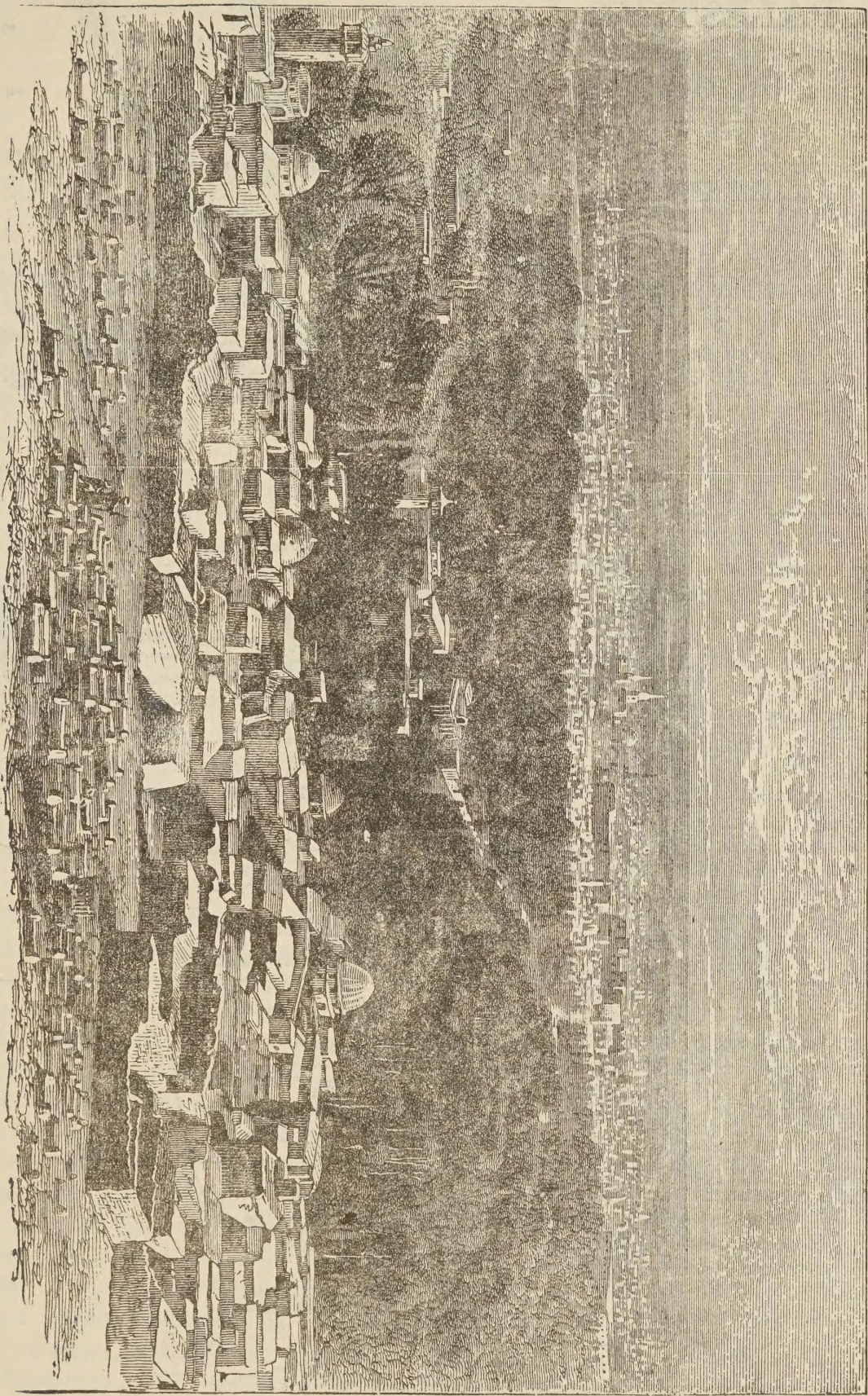
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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. VIII

JANUARY, 1883.

No. 1

CONTENTS.

Frontispiece, view of Damascus.....	1
Map of Palestine in the time of Christ.....	2
Presbyterianism in 1882.....	3
David Morrice Hall opening.....	4
Sabbath-School International Lessons.....	6
Our Own Church.....	8
Presbytery Meetings.....	9
Obituary Notices.....	11

Ecclesiastical News.....	12
Anniversary Missionary Meetings.....	14
Home Missions—Addresses.....	15
French Evangelization.....	16
Field Notes, letters from Missionaries.....	20
Damascus.....	21
Literature.....	22
Acknowledgements.....	25

Presbyterianism in 1882.

BEGINNING with our own Church, we note with gratitude to God that more work has been done than in any previous year. Contributions to missions at home and abroad, and to congregational and educational objects have shewn a most encouraging advance. But there is no standing still; we must move onward, for Providence is constantly opening new doors of usefulness and bidding us enter. Especially striking has been the rapid multiplication of mission stations and congregations in the North-West. While much has been accomplished, it is evident that the work for 1883 will be very much greater. God grant us the courage and self-denial to do our due share of it!

Our sister Churches in the United States have devoted not a little time and much anxious thought to the subject of renewing fraternal relations. The bloody chasm made by the war has not yet closed. Churches should not be divided by civil conflicts, but they are very apt to be so torn asunder; and the rupture between North and South was most bitter. At the last Assemblies resolutions were passed favouring the renewal of fraternal relations, and although some of the leading Presbyteries still stand aloof, our hope and belief is that the spirit of brotherly unity is in the ascendant, and will prevail.

The Southern Church has bestowed much pains upon a new Book of Order. The

Northern Church has reorganized its Synods, making them the unit of representation in the General Assembly. The addition to the membership of the Churches has been sufficient to show healthy progress, while the sums raised for missions are largely in excess of previous years. The so-called "Higher Criticism" has caused a good deal of exciting controversy in the American Church, enough sympathy with the views of Robertson Smith being shewn to create alarm and to lead the Assembly to pass a series of monitory resolutions bearing on the subject. The United Presbyterians of America have been unfortunately divided and perplexed over the question of hymns and musical instruments in public praise.

The Churches on the other side of the Atlantic have been prosecuting their work with more than their wonted vigour. Home Missions in Scotland are pushed with such earnestness as to deserve the name of a new reformation. The liberality of the people does it all. It is not so long ago when deputations had to wait on the Government, entreating help in this direction; but the Government could or would do nothing. Now the Churches to which the bulk of the people belong add every year to the number of their stations and congregations. Large cities need all that can be done for them in this direction. Each of these Churches has within the year, in a practical and substantial way, shewn good will toward our own Church. The Presbyterian Church of Ireland also continues its kindness in word and deed. That noble body has felt in some measure the evils resulting from agitation carried on by means the most wicked and atrocious; yet the Irish Presbyterians show no retrogression. Their foreign missions are as large and well sustained as ever; and their gifts in aid of Colonial work are not di-

minated. The organ question is still unfortunately a matter of strife between brethren. We venture to submit that our own experience as a church is worthy of study by the churches which have still to grapple with this perplexing business. The English Presbyterian Church is one of the most progressive and enterprising members of the great Presbyterian family. Its congregations are increasing; its sustentation fund is prosperous; its ministers are among the most influential divines in England. Happily the English Presbyterians are awake to the fact that they have far to go before they regain for Presbyterianism the influence in England which it exercised two hundred and fifty years ago.

It is not however to progress within the small body of Presbyterians in England that we are to look so hopefully; we see the little leaven leavening the whole lump. This process is becoming more obvious every year. Even leading secular papers in London have pointed out that the Church of England is becoming permeated with the Presbyterian spirit. The people are claiming and exercising increased liberty. The hierarchy and clergy are becoming more amenable to lay influence. Discussion is allowed and invited. A "strong dash of Presbyterianism" is improving the tone and texture of the Conventions of our Congregationalist and Baptist brethren. They could well bear more of it. The Wesleyan Methodists are essentially Presbyterians; they are approaching us in the increasing prominence they give to the lay element. In all this we rejoice; and we may well go on in our work with fresh courage. While liberty and order are prized among Christians, Presbyterianism will not cease to flourish. From the Churches of Australia and New Zealand we can report no more than that, like ourselves, they are grappling with the great problem of evangelizing thinly-settled countries. A federation of all the Australasian branches of the Presbyterian family is under discussion. A sustentation fund has been successfully inaugurated in the Church of New South Wales. No branch of the Church of Christ takes a warmer interest in missions to the heathen than the Presbyterian Church in various lands. The past year shows no step backward, but the contrary. Presbyterian missions now dot every continent, and almost every considerable group of islands. Reports show a larger percentage of additions to our membership abroad than at home. Special interest was felt during the summer months in the mission in Egypt. Though for a time that mission seemed annihilated, it now appears that not only the lives of the missionaries and converts were saved, but their property also escaped most marvellously.

Of the Presbyterian Churches on the Continent of Europe we have room only to say

that in Germany and Holland there has been a revival of orthodox evangelism. In Italy the Waldenses and the Free Churches are making hopeful progress. In France there is still the painful strife between the orthodox and the neologian sections. In Spain there is but a feeble and persecuted Church, meekly struggling for existence. In Bohemia and Hungary the Church is rising from the depths of poverty and weakness into which she had been plunged by centuries of un pitying persecution. Let this brief and necessarily superficial survey of the past year nerve us to greater effort and lead us to stronger faith in God during the year on which we have entered.

The Colleges.

DAVID MORRICE HALL.

THE OPENING OF THE NEW MORRICE HALL AND LIBRARY OF THE PRESBYTERIAN COLLEGE, MONTREAL, comes appropriately under the above heading, for it marks a new departure in the ecclesiastical history of Canada, and is an event calculated to inspire all the friends of sacred learning with faith and hope. The benefits accruing to the Montreal College from the munificent gift of Mr. Morrice, opportune, substantial and important as they are to the growth and equipment of that Institution, by no means affect it exclusively. There is not a kindred school of theology in the Dominion, that may not take heart of grace and unite with the Presbyterians in devout acknowledgement to the Giver of every good and perfect gift, that He put it into the heart of his servant to do this thing—to the praise and glory of His name, the welfare of His Church, and the advancement of the Redeemer's Kingdom.

THE CONVOCATION Hall is a massive stone building three stories in height. The chief feature of it is the audience chamber—a beautiful room affording seating capacity for seven hundred persons. Without being gaudy, it is fitted and finished with exquisite taste. The acoustic properties are unsurpassed. The arrangements for heating and lighting seem to be perfect. Above the Hall, beneath the lofty mansard roof, are thirty-five bed-rooms for the use of students, so comfortable and inviting as almost to make us "old stagers" wish that we had to do it over again, and to justify the remark of a four-year-old graduate, that the sight of such rooms suggested the thought that "he had been born out of due time!" The Library is a gem. An octagonal structure after the pattern of the library of the Houses of Parliament at Ottawa, and with convenient and highly ornamented cases for books, so arranged that any volume may be reached by a six-footer, from the floor. A tasteful gallery

runs round the room which has shelving in all for 25,000 volumes. The dining-room, beneath the library, harmonizes with the rest of the building in artistic finish and has ample room for a hundred guests at least. The corridor connecting the new pile of buildings with the original college, with its tessellated floor, rich wainscotting and stained glass windows is one of the most attractive features of the edifice, which on the whole is unique and admirably adapted for the purposes it is designed to serve. The entire cost of these buildings is about \$80,000.

The value of such a gift, however, is not to be computed by ordinary calculations. Now, it means enlarged accommodation, ampler facilities for carrying on collegiate work; it is an ornament to the city of Montreal; a credit to the Church. It is a monument of Mr. Morrice's princely liberality, of his sound judgment and refined taste; and affords evidence of his honest desire to recognize the hand of God in the success which has attended his commercial career. But that is not all. Its value is infinitely enhanced when we consider the influences—the forces which are to be exerted by the men who shall go forth from this Hall year by year—influences which shall continue to act upon mind, when even these massive walls shall have crumbled into ruins. This gift means more students, more missionaries, more ministers of the Gospel of the grace of God, more soldiers for the army that is destined to conquer the world for Christ. It means, moreover, other gifts that shall come to replenish the Lord's treasury, here, and elsewhere. It is a trite thing to say that "example is better than precept." This example of Christian liberality will be productive of untold financial results to all our colleges sooner or later. It has already been nobly repeated by the generous benefactions of our Mackays, Redpaths, and MacLarens, and will be by others whose hearts the Lord hath touched. It was truly said by one of the speakers that "we are living in a good time." But there is a better time coming. The day is only beginning to dawn, and the shadows to flee away. Already the tops of the mountains are gilded with the glory of the rising sun that is to lighten all lands. Every school-house that we build in the back-woods, every church that we dedicate to God, every college that we erect or endow contributes by so much to the grand consummation when "they shall teach no more every man his neighbour, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

The opening ceremonies took place on the 28th of November, commencing at three o'clock in the afternoon, when the Convocation Hall was filled to its utmost capacity. Upon

the platform were representatives from other colleges.—Principal Caven, from Knox College, Toronto; Principal Grant, from Queen's University, Kingston; Principal Dawson, of McGill University; Principal Henderson, of the Diocesan College; the venerable Principal Wilkes, of the Congregational College, and Professor Shaw of the Methodist College Montreal; Rev. Dr. Cochrane, of Brantford; the Moderator of the General Assembly of the Presbyterian Church in Canada; the Senate and Board of Management of the Presbyterian College, Montreal; nearly all the city ministers, together with Mr. David Morrice, Mr. Edward McKay, and many other distinguished laymen. The students in academic costume, in number about sixty, occupied seats in front of the dais. Principal MacVicar presided in the chair. The proceedings commenced with a prayer of invocation by Rev. A. B. MacKay, of Crescent Street Church. Then followed the formal presentation by Mr. Morrice of the deed of gift to the College of the Hall and Library Buildings, and the acceptance of the same by Rev. R. H. Warden, the Treasurer, after which was sung the Dedication Hymn, composed by Principal MacVicar:—

Do Thou, O God this house accept,
Erected to Thy praise;
And fill it with Thy glory now,
And in succeeding days.

Here may Thy truth be held supreme;
And fill each soul with might,
To pray, to toil, to wrestle hard,
And conquer in the fight.

Here may Thy Spirit come with power,
And heavenly light impart,
Inspire with courage, faith and love,
Each earnest waiting heart.

Forth from these halls let many go,
To preach the Christ of God,
To glory in his Cross alone,
And spread His name abroad

Through all this great and favoured land,
Their message may they bring;
And far beyond, on distant shores
Exalt their Saviour King.

To those whose generous gift, O Lord
Is offered now to Thee,
Let mercy, truth, and grace abound
To all eternity.

Rev. Dr. Jenkins offered up a solemn dedication prayer.

Addresses from the College Board and the students were replied to by Mr. Morrice, in modest, well chosen words. Then followed eloquent speeches by Principal MacVicar, the very Reverend the Moderator of the General Assembly, and the Principals of the Universities and Colleges above named. In the evening the Hall, and indeed the entire building was filled by a brilliant assemblage—probably the largest gathering of Presbyterians that has ever met together in Canada since the memorable meeting of 15th June 1875.

The Ascending Lord.

JANUARY 7.

ACTS I : I-14.

Golden Text, Acts 1 : 9

THE ACTS of the Apostles was written about A.D. 63, by Luke, author of the third gospel—a physician, Col. 4 : 14 ; a companion of Paul, 2 Tim 4 : 11 ; his fellow labourer, Philemon 24 ; and probably one of the 70, Luke 10 : 1. It contains the history of the first Christian Church, from the ascension of Christ to the time of Paul's first imprisonment in Rome, A.D. 61-63, and includes the reigns of the Roman Emperors Tiberius, Caligula, Claudius and Nero. It embraces three periods in the history of the early Church ; (1) that in which the Gospel was preached only to the Jews, till the death of Stephen. (2) The era of persecution and dispersion of the disciples, when the gospel was preached in Samaria, Galilee, Antioch, Cyprus and Phoenice, (3) commencing with the conversion of Paul, the admission of the family of Cornelius and, lastly, the opening of the door of faith to the Gentiles as such. V. 1 *The former treatise*—Luke's Gospel. *Theophilus*—(friend of God) apparently a Gentile convert of some distinction. *Began*—In the gospel only the beginnings of Christ's work are set forth—in the Acts we have its continuation. Jesus is still the Head and Ruler of His Church, and he still pursues in heaven His mediatorial office, Heb. 4 : 14. 2 *Through the Holy Ghost*—referring to his words in Luke 24 : 46-49, whom he had chosen, Luke 6 : 13. 3. The resurrection of Christ was the crowning proof of his Messiahship, and was to be the theme of apostolic preaching, 1 Cor. 15 : 12, 14. HIS PASSION—His death as the consummation of his sufferings. 6, 7. Their views of the new Kingdom were still very imperfect ; they were still thinking of an earthly kingdom. Christ does not gratify their curiosity. Many things we do not need to understand, but it is always right to apply ourselves to present duty, leaving future events with God. 8 *Shall receive power*—Acts 2 : 4, 43. *Witnesses*—implying a fearless and faithful proclamation of the Gospel—what they know about his life and teaching, his death and resurrection, even though they themselves should become martyrs in the cause. *In Jerusalem &c.*—indicating the order in which they shall proceed, beginning at Jerusalem and continuing till the whole world should be evangelized, Matt. 28 : 19 Whom God calls to work for him, he will qualify for his work. 10, 11 *Two men*—Angels in human form, as in Luke 24 : 4. *Why stand ye gazing?*—in perplexity and amazement. He had prepared them for this, Jn. 16 : 16, and he had often spoken of his second coming, Jn. 14 : 3, so now angels are sent to remind them of it, and to strengthen their faith. *Olivet*—Here Christ commenced his sufferings, Luke 22 : 39 ; here he fitly bids adieu to earth ; and here he may appear again at the last great day, Zech. 14 : 4. *Sabbath Day's journey*—about seven-eighths of a mile. This is supposed to have been the distance from the tabernacle in the wilderness to the remotest part of the camp ground, beyond which it was unlawful to go on the Sabbath, Exo. 16 : 29. 13 *The upper room*—perhaps the same in which they had eaten the passover.

The Descending Spirit.

JANUARY 14.

ACTS II : I-16

Golden Text, Acts 2 : 4.

PENTECOST—A name given to “the feast of weeks,” the second great festival of the Jews which was celebrated on the fiftieth day after the passover, Lev. 23 : 16. Originally it was a simple harvest thanksgiving observed only for one day. In later times the Jews associated Pentecost with the giving of the law from Sinai on the fiftieth day after the exodus. In some of the Christian churches under the name of “Whitsunday,” it is still celebrated—seven weeks after Easter, the first Lord's Day, in commemoration of the outpouring of the Holy Spirit, hence called the birthday of the Church of Christ. *One accord, one place*—they had quietly waited and prayed together for ten days in that upper room, Mark 14 : 15. 2. *A sound*—not a rush of wind but such a sound as that produces. 3 *Cloven tongues*—“Tongues parting assunder,” N.V., a visible sign of the gift they were to receive, a portion resting upon each, as in Isa. 6 : 6, 7 ; Jn. 1 : 32. 4 *They were all filled*—from God's inexhaustible store. They were endowed with the graces of the Spirit, and with miraculous powers for the furtherance of the gospel. *Began to speak*—supernaturally, without any effort on their part ; without the drudgery of studying foreign languages, the first missionaries were thus qualified for obeying the command to preach the gospel to all nations. *As the Spirit gave them utterance*—No need to study their speeches, Luke 12 : 11, 12. 5 *Dwelling at Jerusalem*—Jews from many countries, who had come devoutly to attend the “feast of weeks,” sharing also in the general expectation that the visible kingdom of the Messiah should immediately appear, Luke 19 : 11 6, 7. The crowd of people who had not yet come under the influence of the miracle, wondered what all this could mean. 9, 10. The enumeration of the countries goes to shew (1) that at this time Jews were to be found in every part of the world ; (2) it symbolized the universal adaptation of the gospel to people of every clime. The *Proselytes* were the gentile converts to the Jewish faith. 11 *The wonderful works of God*—chiefly, we may suppose, the resurrection and ascension of Christ. 12, 13 Some, though perplexed, listened attentively and were open to instruction ; others made light of the whole matter. 14. That the scoffers were native Jews is clear, for Peter addresses them specially, while the other disciples discoursed to the foreigners in their respective languages. We have here the first-fruits of the Spirit, in Peter's first sermon, and the remarkable result of this great missionary meeting was, that 3,000 persons were converted on the spot. 15 The charge of *drunkenness*, at nine o'clock in the morning, was absurd. On Sabbaths and feast days an orthodox Jew would neither eat nor drink at that early hour. Ordinarily drunkards got drunk only at night, 1 Thes. 5 : 7, 16 The quotation from Joel 2 : 28-32 was Peter's text, from which he argues the fulfilment of prophecy in what they now saw and heard. It was the more appropriate and impressive because according to custom it had probably just been read in the Pentecostal service.

The Believing People.

JANUARY 21.

ACTS II : 37-47

Golden Text, Acts 2 : 41.

THE immediate result of the descent of the Holy Ghost was the effect which it had on the preachers. Peter's extemporaneous sermon was a masterly appeal to the heart and conscience. It was attentively listened to and carried with it instant conviction of sin. 37 *What shall we do?*—The natural exclamation of an awakened sinner, as with Saul, ch. 9 : 6, and the jailor, ch. 16 : 30. It was a tacit acknowledgement that their past lives had been all wrong and that they were desirous to be set right. 38 *Repent*—Repentance is more than conviction or confession of sin. It denotes a change of mind, grief for sin with a fixed determination to forsake it—A turning from it and going to God; as in the case of the prodigal son, Luke. 15 : 18. See Sh. Cat. 87. *Be baptized*—In accordance with Christ's teaching, Jn. 3 : 5; Mark 16 : 16 *For the remission of sins*—Baptism does not take away sin; It is only the visible symbol of regeneration in the heart by the Holy Ghost. *Every one of you*—old and young presumably, as he proceeds immediately to include the *children* in the promise. 39 *The promise*—of the Holy Spirit. *Afar off*—the Gentiles, Ephes. 2 : 17. 40 *Save yourselves*—by forsaking sin and believing the gospel. To separate ourselves from wicked people is the only way to save ourselves from their bad influences, 2 Cor. 6 : 17. *Untoward*—"Crooked" N. V.—perversely wicked. 41 *That received the Word*.—Those who were converted by the preaching of the disciples were at once admitted into the visible Church by *Baptism*. This was the first administration of Christian baptism, properly so called. Christ himself did not baptize, Jn. 4 : 2; and those who received John's baptism was rebaptized, Acts 19 : 5. The fact of so large a number being baptized at one time favours the view that they already employed sprinkling rather than the old method of complete immersion. The midnight baptism of the jailor's family at Philippi supports that view and also that of infant baptism. Direct evidence of infant baptism, however, first occurs in the writings of Irenaeus who was born about A.D. 97. The mode of baptism is of far less consequence than the thing signified—faith in Jesus Christ. 3,000 souls—such was the power of the Holy Ghost, and such the inauguration of the new Kingdom and the fulfilment of Christ's promise, Jn. 16 : 8. 42 These early converts were distinguished by a constant attendance on the preaching of the Word, not on Sabbaths only, but *daily*, V. 46 : by their observance of the Lord's Supper; by their social intercourse and love for each other, and by habitual prayer. 43 *Fear came upon every soul*—upon all who saw the signs and wonders done by the Apostles and who feared that these not being respected would bring desolation upon their nation. In this way Herod feared John, Mark 6 : 20, and the Scribes feared Jesus, Mark 11 : 18. On the other hand, those who were converted were filled with the fear of the Lord, Ps. 5 : 7, Acts 9 : 31. 44, 47 How complete the change which came over these early Christians !

The Healing Power.

JANUARY 28

ACTS III : 1-11

Golden Text, Isa. 35 : 6.

PETER and John in earlier days were associated with James, brother of John, as intimate companions of our Lord, but, later, these two of differing temperaments—the one energetic, bold and even rash; the other gentle and confiding—were elected by Jesus to accompany each other in their work, Luke 22 : 8. Now they are constantly together, Peter being always the spokesman and chief actor. This account of their first miracle is given as a sample of the "many wonders" done by them, ch. 2 : 43. *The hour of prayer*—The regular daily hours of prayer in the temple were the third, sixth and ninth, namely, 9 a. m., noon, and 3 p. m.—the last was the time of the evening sacrifice. 2 This *lame man* was born a cripple and was now above forty years old, ch. 4 : 22; so that his case, was, humanly speaking, incurable. *Was carried*—He was wont to be carried by his friends to this place every day. *Called Beautiful*—The celebrated "Corinthian gate," or principal entrance to the temple, made of brass, seventy-five feet in height and sixty feet broad, richly adorned with silver and gold, is minutely described by Josephus, Vol. 2, p. 384. *To ask alms*—He was one of a numerous class in the East, the beggars, who frequented the precincts of the temple and were always on the alert for "visitors." 4 *Fastening his eyes upon him*—more than a pitying glance; the man's earnest appeal had attracted the special notice of both the disciples as one peculiarly fitted to be the subject of their newly conferred miraculous powers. *Look on us*—a very simple request on their part, and easily complied with; yet it is just what Jesus still says to every poor sinner—"Look and live," Numbers, 21 : 8; Isa. 45 : 22. 5 *Gave heed*—His was the prayer of faith. He expected and believed he would receive something that would do him good. Such prayers are sure to be answered, Matt. 21 : 22. 6 *Silver and Gold*—His expectation of "an alms" were disappointed, but he got what gold and silver could not purchase. These words uttered with supernatural power, in Christ's name, doubtless begat in this poor man the faith that sent healing virtue through his diseased members. Notice that Christ wrought miracles in his own name; his Apostles always in the name of their Master. *He lifted him up*—as Christ did in the case of his own mother-in-law, Mark, 1 : 31. There are many ways in which Christians can give a "helping hand." 8 *Leaping &c*—Every word is emphatic, expressing the completeness and swiftness of the cure. *Praising God*—That his expectations had been so largely exceeded; not only was his body healed, saving grace had lodged in his soul. Those who have experienced the work of grace in their hearts will evidence to others what they have received, Ps. 116 : 16-19. 9, *All the people saw*—had indispensable proof of the reality of the miracle and, as a result, many of them were subsequently led to receive the Gospel at the hands of the Apostles. 11 *Held*—in the fullness of his heart he would not let them go, Gen. 32 : 26. *The people ran*—Soon Peter had a large audience again to whom he preached a rousing sermon.

Our Own Church.

IN the good providence of God we begin this new year hopefully. The Lord hath done great things for us as a Church, whereof we are glad. As a nation, He has blessed us during the past year with peace and plenty. Individually, He has given many of His people in this land cause to say, "my cup runneth over," and many have given proof of their attachment to the Presbyterian Church in Canada by contributing to its missionary and benevolent funds "as the Lord has prospered them." For every instance of enlightened Christian liberality, whether acknowledged in these columns or not, we give praise and thanks to the Giver of every good and perfect gift. The Lord increase the faith and consecration of His people more and more!

SUPPLEMENTING FUND.—A special effort is being made in the Maritime Synod to pay off the debt on the Supplementing Fund. The debt is about \$2,500. The ministers undertake to pay one fifth of it.

THE POINTE AUX TREMBLES SCHOOLS.—The attendance at present is ninety-two, viz: 42 girls and 50 boys, ranging from 13 to 24 years of age. Thus far the session has been a pleasant and successful one. Last session twenty-two of the pupils professed their faith in Jesus and united with the church. At least four of the young men in attendance this session have the ministry in view.

FUNDS.—From the beginning of the Church year to this date the expenditure has exceeded the receipts by upwards of \$5,000, and in addition the salaries of many of the missionaries remain unpaid for lack of funds. Will not the congregations and Sabbath-schools of the Church and the friends of the cause generally, promptly provide the funds necessary for the efficient maintenance of the work?—R.H.W.

REGRETS, vain regrets, are often indulged for the neglect in by-gone years which led to the loss to the Presbyterian Church of tens of thousands of the population. Let us be careful lest similar regrets should be uttered when our own conduct is contemplated some fifty years hence. We live in a critical period of our country's history. We are laying the foundations of what may be a great nation. How important that we should do all in our power to mould the population in accordance with God's holy law!

MORE MINISTERS.—An esteemed correspondent, who ought to know better, calls in question our statement under this caption in

November. He evidently thinks we must have been writing in the interests of the Colleges, and that we have too many of them. We spoke advisedly, and we repeat it. Not only have we room for more ministers in the Presbyterian Church in Canada, there is a positive dearth of ministers, as any one may convince himself who will take the trouble to look at the lists of vacancies in our Assembly minutes. The number of third year students in our five theological colleges at the present time is under twenty-five. That is all we have to depend upon to take the place of those who shall fall in the ranks by death, or who shall retire from active service by reason of age and infirmity, or who shall leave the country during the current year; and we have no guarantee that even these twenty-five young men shall be all available when they are wanted. Eighteen ministers applied for leave to retire last year. The number who died or left the country was probably about the same. Last year we added eighteen ministerial charges to our roll. How many will there be this year? Heathendom is crying out for more missionaries. Will not *some* of our young men respond "here am I."? If there is a surplus of ministers in Scotland, those who would suit us best are not usually very ready to come amongst us. For one thing our average standard of ministerial support is lower than that which now obtains in Scotland. God only can send us ministers such as we require. Let us ask Him and He will not fail us. Meanwhile let congregations appreciate better and still better the ministers whose services they now enjoy.

ORDINATIONS AND INDUCTIONS.

OSNABRUCK, Glengarry—Rev J. K. Bailie, formerly of 2nd Innisfil, was inducted on the 15th of November.

HALIFAX, St. Andrews Church—Mr. Louis H. Jordan was ordained and inducted on the 7th of December.

HARVEY, St. John—Mr. Nairn was ordained and inducted on the 19th of December.

MABOU, Cape Breton—Rev. E. Roberts was inducted on the 19th of December.

WARSAW AND DUMMER, Peterborough—The Rev. Peter Fleming was inducted on the 14th of November.

LEASKDALE, Lindsay—Mr. A. G. McLachlin was ordained and inducted on the 12th December.

NASSAGAWEYA AND CAMPBELLSVILLE: Guelph—Mr. John Neil was ordained and inducted on the 5th of December.

PROOFLINE AND ENGLISH SETTLEMENT: London—Rev. W. S. Ball, formerly of Knox Church, was inducted on the 6th of December.

CALLS.—Rev. E. W. Panton, of Bradford, is called to St. Andrews Church, Stratford. Rev. J. C. Smith, of Guelph, has declined a call to St. Andrews Church, St. John, N. B. Rev. D. F. McKenzie, of Kilsythe, is called to Glamis, *Bruce*.

NEW CHURCHES.

SYDENHAM: Owen Sound—A new church was opened at this place on the 8th of October, Mr. Cameron of Chatsworth, preached in the morning, and Mr. Somerville, of Owen Sound, in the evening. The church is a very handsome and commodious one of grey stone with tinned steeple and bell tower, and, we are happy to add, it is nearly free from debt.

BROCKVILLE—St. John's Church, which during the past summer has been greatly enlarged, was reopened on the 12th of November when the services were conducted in the morning, afternoon and evening by Rev. Principal MacVicar, Rev. David Mitchell, of Belleville, and Rev. G. M. Milligan, of Toronto. Dr. Jardine and his congregation are to be congratulated on this new departure.

NEEPAWA, Manitoba—The opening on the 29th of October of an inexpensive but comfortable church in this new and rising town is due in some measure to the newly created Church and Manse Fund. The Rev. James Robertson preached in the morning and in the evening to large congregations. Messrs. Davidson and Hamilton gave the site, the congregation raised \$1,100 and the balance, \$400, was loaned by the new Building Fund.

FAIRFAX: Kingston—The new church at this place was opened for worship on the 14th of November, by the Rev. G. M. Milligan of Toronto. The Rev. Godfrey Shore, lately received from the Methodist Church, is pastor of the congregation, and is to be congratulated on the success of his labours in this field.

PORTAUPIQUE: Truro—A new Church was opened in this section of Rev. A. Cameron's charge, on the 12th of November. The building is in the Gothic style and cost \$2,238. Rev. Dr. McGregor, Rev. J. Maclean and Rev. J. Logan conducted the opening services.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE: Nov 15:—The Presbytery met at Bridgewater. Arrangements were made to give Riversdale monthly services. The proposed Ladies' Seminary, Pictou, was commended to the favourable regard of congregations. A careful estimate of contributions expected from congregations was made, and members were instructed to bring the matter under the special attention of

congregations in order to secure the largest possible contributions. A Presbyterial visitation showed that the financial position of the Bridgewater church has greatly improved. Steps have been completed to wipe out the entire debt of \$5,000 in five years.—D. S. FRASER, *Clk*.

VICTORIA AND RICHMOND: Nov. 12:—The Presbytery adopted a resolution relative to the retirement of Rev. M. Stewart, Whycomah, who laboured in Cape Breton thirty-nine years. During the earlier years of his ministry he endured privations and hardships, now happily unknown. For eight years he was one of six ministers in the island, and one of four who could preach Gaelic. Forks congregation and Baddeck Village were visited by the Presbytery with encouraging results.—K. MCKENZIE, *Clk*.

PICTOU: Nov. 7:—A very satisfactory report of work as a Catechist was received from Mr. Stephen Lord. Wine Harbour and Isaac's Harbour were the principal scene of his labours. The people had borne most of expense incurred, and had also contributed to the College Fund. A decision with regard to the proposed union of a section of West River with Saltsprings and Scotsburn was left till next ordinary meeting. The Presbytery very cordially approved of the proposed Ladies' College, Pictou, and commended it to the liberality of the people.—E. A. MCCURDY, *Clk*.

ST. JOHN: Nov. 14:—Richmond congregation, under the pastoral care of Rev. Kenneth Mackay was divided, Mr. Mackay's charge being restricted to Richmond and Houlton, and the remaining stations to be placed under a Home Missionary. It appeared that the Ladies Home Missionary Society had collected \$520. The amount will be raised to \$600. Rev. James McGregor Mackay, of Woodstock, was unanimously appointed the Presbytery's Home Missionary, salary \$800, all travelling expenses over \$100 to be borne by Presbytery. A committee, of which Mr. Mackay is *ex officio* member, was appointed to take charge of the Presbytery's Home Mission. Mr. Nairn intimated his acceptance of a call to Harvey. *Dec. 5th*—Rev. J. C. Smith, Guelph, declined the call to St. Andrew's Church. Rev. Mr. Fotheringham accepted the call to St. John's Church, and his induction was appointed to take place on the second Tuesday in January. Rev. W. Bruce, of St. Catherines, intimated his acceptance of the call to St. David's Church, and his induction was appointed on the fourth Thursday of January. Dr. McGregor and Mr. Sedgewick brought before the Presbytery the claims of the Supplementing Fund and the effort to remove the debt of \$2,500. The Presbytery cordially endorsed the proposal.

TRURO: *Dec. 5*.—Application to the Hunter Church Building Fund was made for a loan of \$250 for two years to aid in the completion of the new church at Harmony. A report of committee on the Mission Stations showed that two stations had paid all expenses; one has a small adverse balance, and another a large balance. Student Catechists occupied all these stations. A report from Maccan, by Rev. Wm. Logan, showed that the congregation seek supply during the winter, and hope soon to have a settled pastor. The congregation of Acadia Mines intimated to the Presbytery that they would endeavour to do without a supplement after the close of the current year.—J. H. CHASE, *Clk.*

PRINCE EDWARD ISLAND: *Nov. 16*.—The Presbytery cordially approved of the proposal to remove the debt on the Supplementing Fund. Rev. Messrs. Grant and Carr were appointed receivers of contributions, Rev. James Allan was appointed moderator of Prince Street Session, and Rev. N. McKay, of Bedeque. Rev. W. P. Archibald was appointed to collect Sabbath School statistics and prepare a report. Appointments were then made for December and January.—J. MCLEOD, *Clk.*

LANARK AND RENFREW: *Nov. 28*.—Twenty-one ministers and thirteen elders were in attendance. A minute was adopted in reference to the death of Mr. Lohead, the oldest member on the roll, who died lately in the 82nd year of his age and the 53rd of his ministry. The Statistical and Financial report given by Mr. R. Bell, was, as usual, prepared with great care. It was ordered to be printed. A re-adjustment of Mr. McKillop's extensive field was made, confining his ministrations to Admaston alone. The other part, consisting of Douglas and Barr's Settlement, to be erected into a new charge. Conveners of missionary deputations presented reports of meetings held in the several districts, all tending to show increased interest in the mission schemes of the church. The Temporalities Board Expense Fund was recommended to the consideration of all the congregations. As usual, the Home Mission work of the Presbytery occupied the chief share of the time and attention of the court. Mattawa is again supplied with an ordained missionary, Mr. D. L. McKechnie. A great want here is a residence for the missionary, who gives part of his time to the Lumbermen's mission which is largely prosecuted within and in the regions beyond the bounds of this Presbytery. The matter of Sabbath desecration which is increasing by the running of freight and director's trains and the prosecution of work on the Lord's Day was anxiously considered and a committee appointed to prepare a memorial and correspond with other Presbyteries in re-

spect of the same. Conferences on Temperance and the State of Religion were appointed to be held at next meeting. The claims of the "*Presbyterian Record*" were again presented and sessions were directed to use their influence to secure its extended circulation.—J. CROMBIE, *Clk.*

LINDSAY: *Nov. 28*.—A call to Rev. Joseph Alexander, of Norval, from the congregation of Scott and Uxbridge, was sustained. A Presbyterial Woman's Foreign Missionary Association was approved of and commended to the consideration of the congregations.—J. R. SCOTT, *Clk.*

OWEN SOUND: *Nov. 21*.—Leave was granted to Lake Shore congregation to sell their church as soon as the new one is opened. Collections for the Presbytery Fund were appointed to be taken up on the first Sabbath of January. Mr. Millard applied for work as ordained missionary and a provisional appointment was made for him at Sarawak and N. Keppel.—J. SOMERVILLE, *Clk.*

HAMILTON: *Nov. 21*.—Conferences on the State of Religion, Temperance, and Sabbath-Schools were appointed to be held in connection with next meeting of the Presbytery, 15th and 16th January. Sessions were recommended to give earnest consideration to the Assembly's action in reference to the Temporalities Board Expense Fund. An overture anent the supply of weak congregations by ordained missionaries was received and ordered to be printed. Mr. Pullar's resignation of Lynedoch and Silverhill was accepted. Mr. Bruce intimated his acceptance of a call to St. David's Church, St. John, N.B., and his translation was granted. Rev. J. H. Ratcliffe, Ancaster, was appointed Convener of the Presbytery's Home Mission Committee. Mr. Burson gave notice of an overture anent the "term-service" in the eldership.—J. LAING, *Clk.*

GUELPH: *Nov. 21*.—There was a very full attendance of ministers and elders, and commissioners from congregations on important business. Arrangements were made for a convention on the State of Religion to be held in Galt in January. After parties had been heard in behalf of St. Andrew's Church, St. John, N. B., and also of St. Andrew's Church, Guelph, the Rev. J. C. Smith intimated his decision to decline the call from St. John and to remain with his present congregation. The announcement was received with great satisfaction by the Presbytery.—R. TORRANCE, *Clk.*

HURON: *Nov. 14*.—The remit on the method of nominating standing committees was approved of. Mr. McDonald submitted the report of the committee on Sabbath-schools, recommending that a convention be

held in January and presenting a programme for the same. Mr. McCoy, on behalf of the Finance committee presented a report giving an estimate of the expenditure for the current year and recommending that a rate of five cents per family be levied to make up the amount.—A. MCLEAN, *Clk.*

STRATFORD: *Nov. 14*.—A call to Rev. E. W. Paxton was sustained and provisional arrangements made for his induction on the 2nd of January. Mr. Fotheringham reported as to moneys received for Mr. Smith's mission school, India, and the Presbytery renewed its recommendation to its people to contribute thereto. The statistical report of last year was discussed at length.—J. FOTHERINGHAM, *Clk.*

Obituary.

REV. CHARLES GORDON GLASS, M. A., died at his residence, near Montreal, on the 28th of November in the 68th year of his age. Mr. Glass was a native of Scotland and graduated with honours at the University of Aberdeen. Early in life he came to this country as an ordained minister of the Free Church of Scotland and laboured assiduously for many years in New Brunswick. He founded the Presbytery of York, within the former bounds of which there are now numerous congregations. He was for many years principal of the Woodstock, N. B. College, which was built and equipped through his efforts. In 1874 he removed to Montreal and connected himself with the Presbyterian Church in connection with the Church of Scotland. About this time he published his *Life of Sir William Wallace*, a work which was well received at the time and is still largely circulated. Shortly after the Union Mr. Glass was settled at Spring Hill, in the Presbytery of Wallace, N. S., and there he remained until a few months before his death, when he retired from the active duties of the ministry. He was a faithful pastor and universally respected. The gospel of Salvation, which he so long preached to others proved to be his own stay and comfort when called to pass through the valley of the shadow of death.

REV. JAMES WATT CHESNUT, minister of West Tilbury and Comber, in the Presbytery of Chatham, after a somewhat protracted and painful illness was called to his rest Oct. the 27th. He was born at Kingston, Ont., on February the 7th, 1822, and, born again at the age of twenty-two years, devoted himself henceforward to the service of Christ. As a student at Knox College, though in weak health, he proved himself to be both diligent

and successful. Ordained at Madoc in the Kingston Presbytery and inducted into the pastoral charge of the congregation there in 1853, he remained for some years in the arduous pioneer labours of that extended field, after which, in 1858, he became the minister of Mandaumin, in the Presbytery of London. The kindly bonds that united the minister and congregation in this church continued unbroken for nearly seventeen years, and the affectionate disposition of the people unchanged by the lapse of years manifested itself in their most kindly attention towards Mr. Chesnut during his illness and not less in their practical consideration for the well-being of his wife and children since his death. The remaining years of his ministry were spent at Dunbar, in the Presbytery of Brockville and in the charge from which the Master called him. Mr. Chesnut was twice married. Two little children remain to mourn with their afflicted mother a loving father taken from them in their tender years. Faithful unto death, he was ready when the Master called him. His last words were "I will sleep now, I will sleep in Jesus."

REV. DAVID F. CREELMAN. This devoted young minister died at Stewiacke, N. S., on the 11th November, in the 37th year of his age and the 7th of his ministry. He was a native of Upper Stewiacke. He took his arts course in Dalhousie College, and prosecuted his theological studies in the Presbyterian College, Halifax. He was licensed in May 1876, and was ready and willing to proceed to Trinidad. The F. M. B. did not see its way clear then to engage another missionary. There was an earnest call for a missionary to Bay of Islands, Newfoundland, and Mr. Creelman accepted that appointment. He laboured with diligence and success in Newfoundland for over four years. Cold and exposure affected his health. It being known that he was to leave, he was called to Shelburne, and was happily settled there. The congregation is widely scattered; but Mr. Creelman did his work with zeal and thoroughness. His health failed, however, and he felt constrained last summer to resign his charge, hoping that complete rest might lead to his recovery. He travelled from Shelburne to Stewiacke, and never recovered from the fatigue of the journey. He died among the friends of his youth, in the full assurance of a glorious immortality.

COLONEL HAULTAIN, representative elder for St. Paul's Church, Peterboro, died on the 9th of December. He was for many years one of the most active and respected elders in the Church.

MR. EDWARD JAMES BROWN, a much respected elder of the Centre Bruce Congregation, died at Paisley, Ont., on the nineteenth of September last, aged 49 years.

Ecclesiastical News.

ARCHBISHOP TAIT of Canterbury, and Primate of all England, died at Lambeth Palace, London, on the 3rd of December. He was a Scotchman, the youngest son of the late Sheriff Crawford Tait, of Clackmannanshire, and born in Edinburgh in 1811. His mother was a daughter of the late Sir Islay Campbell. From the High School of Edinburgh he went to the University of Glasgow, whence he entered at Balliol College, Oxford, in 1830, where he graduated in first class classical honours. As a college tutor he, in conjunction with Dean Stanley, and two other tutors, signed a protest against the teaching of the "Tracts for the Times." In 1842 he was appointed Head Master of Rugby School, in succession to the celebrated Dr. Arnold, and afterwards became Dean of Carlisle, where he was distinguished for his zeal and piety. In 1856 he was appointed Bishop of London, and in 1868 he succeeded Dr. Longley as Archbishop of Canterbury, an office which he filled with dignity and marked ability. Speaking at a recent meeting of the British and Foreign Bible Society, at Waterloo, the Bishop of Liverpool said he was glad to meet ministers of other denominations in order to show to the sneering world that all their differences of opinion did not prevent them meeting on a common ground in order to make them wise unto salvation. He was amused at the furious attacks made upon him while in Scotland. Finding no Church of England, he did not feel the smallest hesitation in working in a Presbyterian Church. The clergyman asked him to take the service and preach for him, and he did so. He took the whole service and conducted it according to the custom of that church. He wished he did nothing worse than that and he was not aware of any law he had broken. He had that respect for the Queen and Crown that he was not ashamed to testify his respect for the Church of Scotland by taking part in the services while there.

REV. DR. RANKINE, of Sorn, Ayrshire, has been nominated as Moderator of the General Assembly of the Established Church, and the Rev. Horatius Bonar, D.D., of the Grange Church, Edinburgh, as that of the Free Church of Scotland. The former was ordained in the memorable disruption year, 1843, and has always been held in high estimation. Dr. Bonar dates his entrance into the ministry from 1837 and is well known the world over as one of the most popular ministers of the Free Church. His beautiful hymns are to be found in every collection of sacred song. Our own hymnal contains a number of them, among which are,—“a few more years shall roll;” “I heard the voice of Jesus say,” and “I lay my sins on Jesus.” Dr. Bonar is perhaps unex-

celled as a preacher to children and as a Bible-class teacher. Three courses of Sunday lectures lately commenced simultaneously in Edinburgh;—The St. Giles' Lectures," by ministers of the Established Church, are to deal with notable Scottish divines, and Professor M. C. Taylor, D.D., led off with a discourse on "John Knox." Professor Candlish, D.D., of the Free Church College, Glasgow, lectured in Free St. George's on "Calvin", The Rev. B. Martin, M.A., of Leslie opened the series of Lectures in the U. P. Synod Hall under the auspices of the Synod's committee on Dis-establishment, taking for his subject "The Lessons of the Disruption." Dr. Begg concluded a sermon the other day with a characteristic reference to instrumental music; "some ministers," he said, "were shameful enough to think that instrumental music would save them the trouble of preparing their sermons. It would save them many things besides that, for organs and musical people were very expensive, and would require to be paid for; and their expenses would be deducted from the salary of the ministers. This was simply amusing the people on the Lord's Day, and there was something blasphemous in turning the day of God into a day of amusement. Unless divine grace interposed the whole shape of things would be changed in Scotland, and our churches would be turned into a kind of theatre." Principal Caird, in opening the Session of Glasgow University, delivered an address, on "Bishop Butler." He spoke of the "Analogy" as an example of the survival of a book in an age that had long passed away from the standpoint on which it was based. "While the argument of his great work was in some respect fallacious and untenable, there was nevertheless in the spirit of his teaching much that was in advance of his time, and that was of essential and permanent value." Dr. Story of Roseneath, one of the most pronounced "high church" men in the church of Scotland, recently delivered a lecture before the Theological Society in Edinburgh University, on "Church Reform," in which it may be presumed he gave expression to the views more or less generally entertained by the "advanced wing" of the church. Regarding ritual, Dr. Story held that a great and silently effected revolution had passed within the last twenty years, through the work of the Church Service Society, the introduction of the Scottish Hymnal, the general introduction of instrumental music, and the adoption of proper postures in worship. They hoped for further improvements: to have "Amen" responded audibly at the end of all the prayers; and the Lord's prayer and the Creed repeated aloud after the minister. They hoped to see appropriate services authorized for Baptism and the Lord's supper, mar-

riage and burial ; and the churches, in towns at least, open for daily service. He thought preaching had improved in becoming more reasonable in length, more practical in its bearing, more catholic in its tone. But the pulpit could only hold its own when occupied by men of ample mental equipment, who were learned as well as godly, and whose practical wisdom was equal to their religious zeal. He advocated the revival of the order of "Superintendents," the greater development of the order of deacons, the institution of an order of deaconesses, an order of evangelists, and of canons. Respecting creeds, Dr. Story said that all symbols or creeds or confessions originated in the desire to assert an impugned truth, or to testify against a predominant heresy. None was ever primarily devised as a *test*, as the confession of Faith was now applied, nor could be so applied if the Church's belief in the indwelling Spirit were more direct and vital. "The attitude of the church towards the Confession had undoubtedly undergone a change in the last twenty years, and some good churchmen had begun to recognize the fact that theology was progressive, and that the nineteenth century could not be bound by the seventeenth nor any other." He was not an advocate for revolution in the usage, and order of the church as now existing, but favoured the idea of judicious reform, through a frank recognition of that liberty of thought which was their birth-right, and of that authority of Scripture which ought to be the watch-word of Protestantism.

Turning to our own side of the Atlantic, the *Southern Presbyterian* says:—The Synod of South Carolina declined the invitation of the Assembly of 1881 to nominate suitable persons to be appointed delegates to the Third General Council of Presbyterian Churches, the majority being unwilling to commit the Synod so far to the endorsement of this extra-constitutional institution. "Some of the utterances during the last meeting of the General Council of the Presbyterian Alliance, mostly by members from Canada and Scotland, did not tend to recommend the Alliance to many in this country outside of the Southern churches." Dr. John Hall and Dr. W. M. Taylor, of New York, are said to agree in their views that spasmodic evangelistic work, done out of the regular way, is for the most part ineffective. Dr. Taylor, however, says that in so far as Mr. Moody is concerned he did a great work "in putting religion into the air, so to speak; that he has made it easier to talk to the people on religious matters than it was before. He has in his way familiarised the public mind with religion, and to that extent paved the way, and it is for the Churches to follow up the advantage thus gained." The new census shows 92,653 Protestant churches in the United States, with 71,662 ministers

and 9,003,030 members. The American Bible Revision Committee are steadily prosecuting their work. On the Thursday, Friday and Saturday of the last week in each month a number of venerable and learned men meet in Dr. Schaff's study, and from 9 a. m. to 6 p. m. the work of perfecting the Old Testament Scriptures is carried on. They have been thus at work since 1872 and are now engaged in the third and last revision, which will probably be completed in a year. Dr. Schaff says that the Old Testament needed revision much more than the new, "especially such poorly translated books as Job and the Prophets." He does not think, however, that its completion will awaken quite as much interest as the Revised New Testament did, "because fewer people read the Old Testament." They are taking special pains with the Psalms. In Canada, the most important ecclesiastical event of the past month was the meeting of the joint committee of the Methodist churches with a view to arriving at a satisfactory basis of union. The progress of their negotiations has been very remarkable, an amount of unanimity prevailing their councils beyond the expectations of the most sanguine. The two great questions upon which diversity of opinion and practice most largely prevailed had reference to lay representation and the episcopate, and as these have been amicably settled by mutual concessions, all else is merely matter of time and routine. Indeed, these details are so far advanced that provisional arrangements have been made for convening the first general Conference of the united bodies at Belleville on the first Wednesday of September next. This is another and most cheering indication that the growth of Christian sentiment in this country is in the right direction. The consummation will be gratifying to all the other evangelical denominations in the Dominion, and to none more so than to the Presbyterian Church in Canada.

IRELAND.—The chief secretary of Ireland stated in the House of Commons lately that the official returns showed a less degree of crime in the country than the records of many years past. This is welcome news as regards the whole country, but a fresh outbreak of a very serious kind has taken place in the city of Dublin. It looks as if the Repression Act in its operations had driven the most dangerous out-laws from the country into the city. Among other outrages one of the jurors on the Hynes case was murdered in the street. An attempt was made on the life of Judge Lawson, but the design of the assassin was thwarted. The Colleges of the Presbyterian Church have been opened for the session under unusually favorable auspices. The Belfast College, which is purely theological, was

opened with a lecture by Professor Murphy, LL.D., the well-known commentator, a Hebrew scholar of rare ability. His last published commentary is on the Apocalypse and is spoken very highly of by reviewers. The subject of his lecture at the opening of the session was "A time and times and half a time," and is reported in full in the *Belfast Witness*. The Mayo College, Londonderry, is a full college with Arts as well as Theology. It was opened by a lecture by Professor Leeboddy who congratulated professors and students on the prospects that the latter had now of obtaining degrees from the Royal University, which on a much broader basis, now takes the place of the former Queen's. There are more students in attendance this session than there have been for years. The Moderator of Assembly was present in his official capacity and made some excellent and timely remarks on the inadequacy of the salaries of the professors, showing that the ministers of city congregations could not accept chairs if asked to fill them unless at the sacrifice of from one to two hundred pounds of salary. Such statements will apply in other countries as well as in Ireland.—H.

FRANCE.—M. Réveillaud, editor of "Le Signal," has recently written two powerful editorials in his paper; one on the necessity of the Protestants of France showing the courage of their convictions; another on the importance of taking advantage of the present winter, for greatly increased religious activity. These will do good. The Protestant churches seem very slow in awaking to the work before them. Long periods of persecution and grinding oppression have depressed and dispirited them. They need our best sympathies, and prayers. M. R. is doing his best to stimulate their drooping spirits by exhorting them to a full consecration of themselves to God, showing them that they can hope to make advance only by their being wholly under the warming and strengthening influence of the Sun of Righteousness. Meanwhile the work of evangelization goes on. All the evangelistic societies have as many agents in the field as their means will permit. For a time a great portion of the money to carry on this work must come from Christians outside of France; and this because the protestants of France are mostly poor, and a great number of churches have all, in some cases more, than they can do to support gospel ordinances among themselves. It will be gratifying to many to know that a mission hall has at last been opened at *Cannes*, in the South of France where so many of our English-speaking people go to spend the winter months. Many of these will be able to render valuable assistance to the missionaries. Another has been opened at *Nice* likewise. At *Bastia*, in the

Island of Corsica, a mission hall has been opened under most encouraging auspices. The place had only *two hundred sittings*, but so eager and curious were the people to hear that some *five hundred* crowded into it. There was no music, no singing. The writer says: "Standing, crowded, pressing one against another, none seem impatient or tired, all listen seriously to the words of peace read to them from the Gospel. Controversy is avoided, however, the love of Jesus for sinners seems to be for them, a very present question, full of interest. The prayer is heard with a becoming silence. The meeting closes, a great number tender us their thanks and encourage us. All say, We will return." *Bastia* is a town of some *twenty thousand* people. At a meeting held at T., (Pas-de-Calais) above *two hundred* Catholics attended to hear the Gospel. The visit of Mr. Moody at Paris produced a wonderful effect upon the Christian people and others there. Mr. M. said, Paris was one of the finest fields for labor he ever saw. And when on the last evening he saw the Oratoire (church), filled half an hour before the time, overflowing with people even in the galleries which are never opened, (many could not get in), and after a meeting two hours and a half long, the people refused to leave, though dismissed twice; Mr. Moody said: "Truly, during the *ten years* of our work I have never seen anything like it! Must I be obliged to preach a third sermon? He did. Let any one tell us after this that the people are tired out. Tired! when for six consecutive evenings, he filled, without trouble, the largest Protestant church of Paris. Would that my lamented friend, M. Dodds, had lived long enough to witness this, which he so long desired. Perhaps he has rejoiced over it with the angels.—C. H.

Anniversary Meetings.

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS were held as usual in the last week of November, in Erskine Church, on three consecutive evenings, which were devoted to the consideration of Home Missions, French Evangelization, and Foreign Missions, respectively. These meetings originated in 1877, at the instance of a few leading members of the Church in Montreal, who thought in this way to impart information respecting the various departments of mission work carried on by the Presbyterian Church in Canada, as well as to deepen the interest of our people in mission work generally, throughout the world. It is hoped that they will become increasingly useful in this respect. The attendance this year though not so large as it might have been, was fully

up to the average of former years. The speaking was good and the interest in the proceedings was well sustained.

HOME MISSIONS.

REV. PRINCIPAL MACVICAR, Chairman, said it would be unnecessary for him to occupy the time of the meeting, as the indefatigable convener was to address them in person and would be able to give them all the information that could be desired.

THE REV. MALCOLM MCGILLIVRAY, of Perth, introduced the subject by stating that mission work is fundamental. It is the delivery of a message of the highest importance. That message is "Salvation;" and it is for the whole world. It is a common mistake for Christian people to suppose that, in contributing for the spread of the Gospel, they do not necessarily benefit themselves at the same time they are doing good to others. The streams of blessing flow in parallel channels; for just in proportion as we become the means of helping others to a knowledge of the truth our own hearts become enlarged. Our efforts in this direction prove first, the sincerity of our professions, and, secondly, our loyalty to the Church with which we are connected. The missionary spirit is the index of the Church's life. The necessities of the Home Mission field were illustrated by a reference to the rapid settlement of Manitoba and the North-West, which was just now taxing the energies of the Presbyterian Church to the utmost. It was stated on good authority that something like 50,000 immigrants had this year gone to seek homes for themselves in that new country, and that the majority of them were Presbyterians. If even one quarter that number were Presbyterians, and supposing them to be settled in groups of two-hundred and fifty—which would represent a fair average congregation—this would imply a demand on our Church for fifty additional ministers for this year. In addition to the numbers to be provided with religious instruction, the distances which separate the settlers from each other in these new regions greatly increased the difficulty of reaching them. Coming back to the general question, what was mostly wanted in the Church was clear and conscientious views in regard to systematic and sustained beneficence. Not only should there be proportionate giving, but intelligent and discriminating giving for this work. Enthusiasm, accompanied with a pure motive, is irresistible; without enthusiasm nothing great can be done. Let it but begin in this great centre of wealth and of Presbyterianism, and the remotest extremities will feel its influence. On the other hand if there is little or none of it here, you need not be surprised to find apathy and indifference in other less favoured quarters.

REV. DR. COCHRANE, of Brantford, the well-known Convener of the General Assembly's Home Mission Committee, was the next speaker. In the opening of his address he referred to the kindly terms in which he had been introduced by the chairman. He took little of the praise ascribed to him, for what little success had attended the operations of the Home Mission scheme of our Church during the past ten years. He felt under the deepest obligations to the most efficient committee, who by their diligence and counsels very materially lightened his burden—to the Church at large, which had responded so well in the past when special efforts were made; and finally, and above all, they must never forget the blessing of God which had so conspicuously marked all their endeavours to promote His cause and Kingdom in the land. Continuing he said: I am reminded to-night as I stand upon this platform, of the absence of one who took a very deep and practical interest in the Home Mission work of the Presbyterian Church in Canada—Mr. Joseph MacKay. At one of those anniversary meetings he acted as chairman. The last conversation I had with him was over two years ago, when on his way to Manitoba—a country which always commanded his sympathy and substantial aid. I need hardly say what every Christian by virtue of his profession, ought to be personally engaged in Home Mission work. The early disciples, when they had found Jesus, immediately sought out and brought others, and everyone who feels his indebtedness to God's sovereign grace, must of necessity do likewise. But while in the family, and in the neighbourhood where we reside we may do valuable Home Mission work, in order to overtake the outlying and frontier districts of our Church, there must be connected and united action by means of such committees as the Assembly appoints from year to year. Those who oppose church organization and systematic oversight of Mission work will be found sadly deficient in zeal for the saving of men's souls. Professing, as such "brethren" do, great sanctity of life, and a high estimate of the Christian vocation, they do nothing for the outcast and degraded, leaving to the evangelical churches, the burden of maintaining missions and famishing missionaries, to those who cannot otherwise hear the Gospel. The success of our Church, however, in this great work, is such as to make the burden easily borne, and I am sure if the needed information was regularly given to our congregations, the funds of the Home Mission Committee would be very greatly increased. Many ministers take apparently very little interest in the work, and fail to evoke the liberality of their people, while others, who present the claims of the various schemes, from the pulpit, not only meet with a hearty response, but indirectly

promote their own and their people's highest welfare. While I am not prepared to say that Home Missions is the greatest scheme of our Church, or in any way to lessen the feelings of love entertained towards other departments of our work, I may say that just in proportion as Home Missions are advanced, every other mission scheme will prosper. Professor Austin Phelps when recently lamenting a deficiency in the American Missionary Society, made the just remark, that until the *Home Missions* of the American Church received greater attention, and corresponding liberality, the Foreign work would never be lifted above its present elevation. The history of other churches proves the truth of the statement. As we increase the number of mission stations and congregations throughout the land, we increase the revenues of our college Boards, and all our Christian enterprises.

After having made a passing allusion to the fact that Home Missions are not considered by some so romantic or fascinating as foreign work, altho' our missionaries in the North West undergo equal, if not greater, hardships, he gave the following figures as showing the work of the Western Committee for the past year. Under that Board there are 422 mission stations, and 116 supplemented congregations, in all 538, having a Sabbath attendance of 27,571, 12,065 communicants, and 9,278 families, and raising within themselves for the support of ordinances, \$59,743. In the eastern sections there are some 80 mission stations and 50 supplemented congregations, making a total of 668 *stations and congregations*, under the Home Mission committees of the Church. The amount of money raised last year in the Western section, was \$39,649, and in the Eastern \$8,848, in all \$48,497 from a membership of 117,000, *or only 40 cents per member*, on an average, throughout the church. If we take into account the fact that many adherents give to the fund, it will be seen that the average per member must be considerably below even 40 cents. This surely is far from creditable to our great Presbyterian Church. The small Moravian Church, consisting of only 20,000 members, gives \$260,000 per annum for Foreign Mission work in various parts of the world, and last year added 22,000 to the number of converts. The bare mention of such liberality ought surely to make us feel that we come far short in this important work. The outlook of the Church in Home Mission work was never more cheering than it is today. There has been a vast increase of territory in recent years. In Manitoba and the North-West, where in 1871 we had only one minister, the late Dr. Black of Kildonan, there are now some fifty ministers and catechists, and 160 preaching stations. In the Muskoka district, there are 60, in the Presbytery of Kingston, 40; in Lanark and Renfrew,

32; and in Ottawa 24. It will thus be seen that while the Committee are doing their utmost to follow the immense flood of emigration to the North-West, they are not unmindful of neccessitous fields in Ontario. Many portions both of Ontario and Quebec have been considerably depleted by removals, and other churches in Roman Catholic districts, cannot become self-sustaining for years, if indeed ever. These people, have, however, claims upon the Committee, which cannot be forgotten. While the Church must to the utmost of its ability follow settlements in the North-West, she dare not leave without gospel ordinances those who for many years have been struggling to live, in circumstances of very great difficulty.

After alluding to British Columbia and the probability that all the congregations there would very soon be placed under the care of the Presbyterian Church in Canada, he closed his earnest address by pressing the claims of Home Missions for these among other reasons:—

1. Missions are the hope of our country.
2. Missionary zeal fosters spiritual life.
3. The character of the emigration to the North-West, demands the sympathy of the Church.
4. Love to souls.

In order to greater liberality in behalf of Home Missions, individuals and congregations ought to give conscientiously, as the Lord hath prospered them, and in proportion to their outlay for private or congregational needs, and in view of the losses that many churches have sustained by the removal of members to Manitoba and the North-West, thus rendering them less able to give for church extension, the wealthier members ought to increase their givings, that the work may not suffer at this critical moment. To hold we must advance, to withhold assistance now is to lose all that we have gained during the past ten years. As a Church we have no perpetual lease of our privileges guaranteed. He who walks amid the golden candlesticks takes note of our fidelity and will call us to account for how we expend our time and means. In view of what the Lord has done for us in this branch of His Church's work let our language be:

“ We'll raise the altars of our God
O'er all our mighty land;
We'll shout his lofty praise abroad,
As we adoring stand.

The banner of our Lord we'll plant
On every mountain side;
Hosannas to His name we'll chant,
And preach the Crucified.”

FRENCH EVANGELIZATION.

The church was well filled on the Wednesday evening when this subject came to be discussed. REV. DR. JENKINS, chairman, gave a sum-

mary of the statistics of the work as follows : There are 21 ordained ministers and 10 unordained ; 19 day school teachers, 11 colporteurs and 3 Bible-women ; in all 64 workers. There are 47 preaching stations, with 1,345 church members and 5,200 adherents ; 48 Sunday-schools, with 1,350 scholars ; 13 day schools with 490 scholars ; and 16 theological students.

REV. DR. COCHRANE said he would simply state a few reasons why they should give and pray for that mission. They in Montreal knew what Romanism was. Such a meeting would have been impossible at one time. When the speaker's father was trading to Montreal, between 1815 and 1820, one of the sailors went into the town and encountered the Fete Dieu procession. It was customary then for all to kneel, but he did not, and was felled to the ground in consequence. All the sailors in port then mustered and broke the windows of every Roman Catholic church in the city, and the day ended in bloodshed. Now they could speak their minds freely on this question. There were two questions to be answered, and the first was whether this mission was necessary. Some said that it was not, and that Popery was declining at any rate. He thought Popery was not declining at present, and before they could say "Babylon is fallen!" the Church of Rome might reach a place of even greater strength. But if Popery was really declining, it was only through the very efforts of such societies. Some asked if it was wise to stir up feeling among their fellow-citizens holding different opinions. If they believed in Protestantism at all, they were all bound to spread its truth. The same frivolous objection might be made to all missions in India and China, and Luther and Knox would have to be condemned by it. There was no desire to stir up angry feeling, but if necessary they would wage a war of principles before a true peace could come. Some said that, after all, Rome was still a Christian church, and included many holy souls ; it included many such, but millions were going down to perdition in ignorance. Their war was not with individuals but with the system ; a system opposed to the Bible ; a system denying civil and religious liberty. Another question was—had the mission been successful. Its foundation was the first act of the Union Church, only seven years ago, and now it was a veritable young giant. Of special importance was the Point-aux-Trembles school, for the men and women who had been brought up in Protestantism would be the power to make Rome totter. Out of 86 attending these schools, 22 had made confession of faith in Christ. They were sometimes a little sceptical when a Roman Catholic Priest turned Protestant after listening to the abominations of the confessional for 40 years. Another sign of success

was that the pupils were not satisfied without still higher education ; three students had just completed their theological course and seven were now taking the course, one having taken the Governor General's gold medal at McGill ; 3 had taken the degree of B.C.L., at McGill, one with a gold medal, and one was studying medicine. He would impress upon the people of Ontario the need of supporting these schools. They in Ontario might yet have to start a similar society for themselves. They had heard that poor "Marmion" had been cast out, and it would be news to some that Sir Walter Scott, whose novels they had given to their children, if their children must read novels, were immoral. If "Marmion" was to be withdrawn it should not have been at the command of any Archbishop. They were determined to resist such encroachments to the bitter end, and to tell Archbishop Lynch "thus far thou shalt go, and no farther." It would be news to some that though they had given separate schools to the Roman Catholics yet plain Bible reading could not be made compulsory in the Protestant schools, because two or three Catholic children were among the hundreds of Protestant children, perhaps to get a little better education than in their own schools. By this mission to the French Catholics they were knocking the fetters from the limbs of slaves. They only wanted \$35,000 next year for the work—a sum which would not be too much for the schools alone. The speaker concluded by an earnest appeal to Christians to go on till Montreal was all free and every form of idolatry abolished.

REV. J. S. MACINTOSH, in his opening remarks referred to the apostolic order of this series of meetings. The idea of discussing these great subjects fully, and holding up their claims for support, was a good one. It was a healthy sign that the Presbyterian Church in Canada was vigorously taking up this work which lay so near to their own doors. It is always well that charity should begin at home, though it is equally important to remember that true Christian charity never ends there. French Evangelization had been a favorite theme of his since, as a student, he first visited France and met Dr. Merle D'Aubigny. He had more and more hope for the Christianization of the most degraded people and nations, for he had seen the profligate men and women of Glasgow Wynds reclaimed, and humanity could sink no lower. If they could only seize the Latin races of Europe and lay them in the lap of Christ, what might not be made of them. Think of the glories that had faded in Europe, and of what a new day of greater glory would come if the other sun rose upon that continent. In spite of what people said, the French heart was really a sad one—as a young Frenchman said to him, they want "a God

who is a heart and a reality." There was something attractive in attacking a foe in his strongest place, as this mission was doing; they should be moved, too, by the thought of the literature they owed to the Roman Catholic nations, and by the sure hope of final triumph. There was a national movement growing in every land, and Spain, Italy and Belgium all felt that till papal absolutism was taken away there was no hope of getting their liberties. In France they felt that their national humiliation in the Franco-Prussian war was due to the time when they were controlled by Rome through the influence of the Empress over the Emperor. Now, in Paris, which was formerly the terror of the police, groups of workmen who before knew no hope except anarchy and revolution are now sitting at the feet of the Lord. The situation is unique, the moment is divine; these are indeed reformation times in France; and national sympathies are like telegraph cables, connecting peoples on both sides of the Atlantic. The speaker told how within three months there have been gathered hundreds of congregations in some districts of France, and how one whole Catholic congregation left their church and became Protestants. And there are Romish priests now as much changed as Saul the persecutor into Paul the missionary. In Madrid, a great preacher, who added \$35,000 a year to his regular income, by lecturing, is now living on £180 a year—a pretty good test of sincerity. The results of the French Canadian Mission might not be all seen here, but he could point them out all over New England, and even in Illinois. God wafts the seed to soil where it has room and liberty to grow. He had heard the Bishop of Toulouse speak of the invasion of France by England, referring to the spread of Protestantism; it would be a grand thing for England to carry the banner of Christ to all those fields on the continent where she won victories by arms in by-gone days. And he longed for the time when the same courage which stormed Quebec would plant the banner of Christ on those same heights.

Additional interest was given to the proceedings of this evening by the presence of upwards of sixty of the pupils of the Point-aux-Trembles Institution, who at intervals sang some of their French melodies with touching effect.

FOREIGN MISSIONS.

REV. R. H. WARDEN, chairman, gave a brief resumé of the work carried on by the two sections of the Church, East and West. The Church had at present five foreign missions: first, a mission to the Indians of the Great North-West; second, to the Indian Coolies of Trinidad; third, a large and prosperous mission among the Islands of the New Hebrides;

the people are clothed and in their right mind, where family ties are respected, and fourth, in the Island of Formosa, among the Chinese, and fifth, in Central India at Indore, among our fellow subjects the East Indians. Working among these various nations there were fourteen ordained missionaries sent from our own shores, forty-one native teachers, and six or seven teachers, most of them ladies, who had also left Canada to spread the light among the down-trodden women of heathendom. In all, the Presbyterian Church had sixty-one missionaries and teachers labouring in the Foreign Mission field. To their support the Church had last year contributed the very handsome sum of \$63,564; this included a bequest of the late Mr. Mackay of \$10,000, but exclusive of this the sum was larger than that raised the preceding year. The amount raised for the three branches of missions—Home, French and Foreign—was \$161,000, and the total amount subscribed for colleges, missions, and all outside work of the churches, reached the large sum of \$405,500, twenty-five per cent. greater than was ever raised for these purposes before. And it was to be hoped that owing to the great and general prosperity that this country was now enjoying, this sum would be greatly increased in the coming year.

THE REV. J. HOGG, of Moncton, N. B., on rising, said that he had listened to the discussions for the two previous evenings with great satisfaction. He believed that Montreal was the only city excepting London and New York that had inaugurated anniversary missionary meetings such as these. Feeling sure that they must do a great deal of good, he hoped that other large cities in the Dominion would follow the example. He was there, he said, to make a few remarks respecting the work carried on by the Eastern Committee, and he might say in passing, that he hoped the time was not very distant when the distinction between the east and west, so far as the foreign mission work of the Church is concerned, would be swept away. At the time of the Union, it was thought advisable that the work which had been begun and carried on successfully for many years by the Churches in the Maritime Provinces, should for a time continue under the same management, but after having given the subject full consideration, he was now of the opinion that the time had come for the uniting all the foreign mission work of the Church under one committee. The speaker then went on to describe the work of our missionaries in the South Sea Islands, specially at Aneityum, Efate, and Erromanga, respectively occupied by Mr. Annand, Mr. Mackenzie, and Mr. Robertson, contrasting the savage condition of the natives when Dr. Geddie first landed among them in 1848, with the happy change that has since taken place in many of the islands where

family worship is established. Even in blood-stained Erromanga there is now an organized Christian Church, numbering fifty-five communicants, and, with a large number of the people under religious instruction, there was good reason to hope that heathenism would soon be wholly abolished, as has already been done in Aneityum. He then adverted to the continued advance of the good work in Trinidad, where we have now four of our Canadian ministers employed in the secular and religious education of the Coolies, of whom there are some thirty thousand employed as labourers in the plantations. Not only is the work proceeding satisfactorily among the adult population, but perhaps the most hopeful and important results are observable amongst the children, no fewer than 1,135 of them being gathered together every week for religious instruction. Already two native evangelists have been regularly ordained as ministers of the Gospel by the Presbytery of Trinidad. Many of these Coolies return to India after having served a term of five years, and every one who goes back a Christian takes with him the word of life to that stronghold of heathenism. Mr. Hogg concluded an excellent and most interesting address by referring to the magnitude of the work of foreign missions, and to the increasing facilities offered by railways, steamships, the telegraph and other modern appliances for the spread of Christianity. We seek to conquer the world, not as did Alexander and Cæsar, to reduce men to slavery and to magnify themselves, but to emancipate them from the bondage of sin and to confer upon them the liberty wherewith Christ has made us free.

THE REV. JOHN S. MACINTOSH, of Philadelphia, was received with hearty applause as he rose for the third time to speak in connection with these meetings. He is a man of unmistakable genius, and culture, of commanding presence and pleasing address, and in the prime of life. Uniting in a remarkable manner the *suaviter in modo* and the *fortiter in re*; with a good voice, a thorough mastery of the English language, and an enthusiasm that knows no bounds, he possesses all the essential attributes of an accomplished orator. Mr. Macintosh was born of Scottish parents, in Philadelphia. Upon the death of his father, while he was quite young, he went with his mother to reside in Edinburgh, where he was educated. He travelled extensively on the Continent. He succeeded the celebrated Dr. Cooke as minister of the May Street Presbyterian Church in Belfast, and for some ten or twelve years ministered to that large and influential congregation with much success. On the occasion of his visit to his native city, as a member of the Second Presbyterian Council, he received a call from the Second Presbyterian Church there, which had become vacant by the death

of the venerable Dr. Beadle. He is now minister of that Church—one of the finest in the city.

The subject of Foreign Missions is well suited to such a speaker, and Mr. Macintosh kept his audience spell-bound for upwards of an hour, while he poured forth a torrent of eloquence, that set "reporting" at defiance. Hence we have to content ourselves with the merest outline. He began by calling attention to the similarity and dissimilarity of the old crusade of arms and the new peaceful crusade of the Gospel. Just as England was right when she fought in Egypt and Abyssinia, and she was grandly successful, so in the new crusade her quarrel with the old forms of heathenism was just, and so success was sure. If France was making ready for a combat with Germany, how much more should the Christian world, which has to re-conquer the whole world for Christ, stand ready. A man's heart was always touched by the thought of his brother's danger and the thought that he could save him; nothing more clearly showed the right of mission work than the enthusiasm engendered by the missionary spirit. There was, he knew, no other form of Christian work more railed at by godless men than the foreign mission. He knew the talk about wasted lives and treasure, but it was not so. No other work had ever prospered so mightily as had the work of foreign missions; and no aggressive faith could show so great an advance as Christianity. And there is no educational work of any kind that can show as great advances for so little money as can mission work. To prove this he could cite as his witness the late Dr. Mullen, of London. (Applause). The greatest strength of the Gospel was the fact that in the worship of God the people of every clime could join. That the enthusiasm with regard to foreign missions was rising there could be no doubt. At the London May meetings and at the proceedings of the American Board, nothing attracted so much attention as the subject of Foreign Missions. The rate of the contributions was rising; at the present time \$25 were given for one dollar that was given twenty years ago. The rev. gentleman then closed his eloquent address by showing the immense extent of the work, carrying his hearers in rapid succession from Iceland to India, from China to Japan, from Asia to Africa and America, and the Islands of Sea; touching as with a magic wand a few of the more conspicuous points of missionary success; pointing out the grand possibilities of the near future, and contemplating the glorious certainties which shall usher in the final triumph of the Cross. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Field Notes.

REV. D. MACDONALD, missionary of the Presbyterian Church of Victoria on Efate, writes to Dr. McGregor from Melbourne on September 28th:—We arrived here on furlough last Monday just in time to join a deputation from our Church to Sir Arthur Gordon, urging annexation or some other measure on the part of the imperial government to protect our natives. I had an opportunity of laying before him our views. He seems to favour an international agreement as to the islands in preference to annexation. This latter would be a great advance on the present state of things. He was very friendly and left for England this week. The Free Church is about to support the late action of the Australian Intercolonial Presbyterian conference as to this matter, so we may hope to see some change for the better soon effected. The work on the islands is on the whole in a most hopeful condition at present, especially on Eromanga. It is encouraging at the same time to see the churches taking a deeper interest. Mr. Fraser has been happily settled on Api. Mr. Gray goes down now with Mr. Mackenzie whom we met in Sydney looking well. Our church here has sent home for another missionary and Messrs. Murray and Dr. Wm. Gunn to be supported by N. S. Wales Church and Free Church respectively are to be out for next April. We are now in a fair way I trust of soon having every island in the group occupied. Mrs. Macdonald was beginning to get into a low state of health before we left the islands and suffered much on the way here but is now rapidly recruiting. Our children are all well. Mrs. Geddie and Ella are well.

DR. STEEL writes from Sydney on the 5th October:—The *Dayspring* arrived on the 17th Sept, and sailed on the 30th. She brought Rev. D. Macdonald and family for a furlough of a year. She took back the Rev. J. W. Mackenzie and family, and the Rev. W. Gray and wife from South Australia. The vessel was full—so many things had been left from the former voyage. We learn that the Free Church Committee have appointed Dr. Wm. Gunn, a medical missionary, to take Mr. Copland's place on Fotuna. Our missionary—Rev. W. B. Murray—will accompany Dr. Gunn from Scotland. So that at the next trip in April, there will be two additional labourers going to the field. The Rev. T. Neilson has resigned, partly from discouragement in his work, but chiefly on account of his health. He is likely to settle, if an opening be found, in Victoria. The Rev. H. A. Robertson is likely to come up by the next trip of the *Dayspring*, to take his long furlough, and to visit Nova Scotia. He has really wrought a good work in Eromanga. Mr. Paton has been busy

in visiting the congregations of the Victoria Church, and Mr. Copland is editing our *Presbyterian* in Sydney. REV. J. ANNAND writing from Aneityum on the 31st of August says:—We have just had a visit from H. M. S. *Espiegle*, Captain Bridge. He expresses himself highly pleased with the success of this mission and speaks of it as a very hopeful and encouraging one. Yesterday I had *fifteen* young people in my communicants class seeking admission into the church.

REV. THOMAS M. CHRISTIE, of *Couva* sends us the following notes:—Some one undertook to condense the last letter that I sent to the RECORD, and made one of the sentences near the close of it rather obscure. The idea I wished to bring out was that the Coolies coming here are apt to lose the religion they had in India, and by mixing with the nominal Christians of the island are led to lose all religion, and that they are then in a more unapproachable condition than before. One correspondent has asked me if I really think this is the case, that the coolies are in a religious sense becoming demoralized by mixing with the Creoles. I have thought a great deal over the matter and I must say I think they are. So far as my experience goes I find that the Coolies who have been here some ten or twelve years living among the Creoles in the villages, are far harder to impress, and that persons baptized from among that class give us less satisfaction than those baptized during the first five years of their residence here. I do not wish to be uncharitable but I must say that I feel that the nominal Christian population, black, colored, and even white, are a great obstacle in our way, both in seeking to gain these people over to Christianity, and also in enforcing the discipline needed in training them. Not long ago I was talking over this matter with an eminent member of the Episcopal Church, a gentleman of high intellectual attainments, and with an earnest Christian heart, and who has had some twenty or thirty years experience in the West Indies. We were talking of the desire that many people here, who are living carelessly, show to have their children baptized, and to partake of the communion on their death-beds. He said sadly, "It seems as if a great deal of this Christianity was mere fetishism." The faith their forefathers in Africa had in a fetish is by them transferred to a rite without any real grasp of the truth taught by it. As to their idea of what constitutes morality, take this example: One of our converts died leaving a widow. About three months after his death a person proposed marriage to her, and she would have liked to accept of the offer. Her Creole friends told her that it would be a dreadful thing to get married before a year had elapsed, but advised her to go and live with the man in the meantime. To go a step higher in the com-

munity—Not long ago, in a certain part of the island, within a circle of six miles, there were five managers of estates, white men, some from Scotland, and each one of them had a Coolie woman occupying a very questionable position in his house. When Coolies see these things, and when they have to be continually on their guard lest they be over-reached and cheated by their Christian neighbours, is it any wonder that after they have been here a few years and have got acquainted with the people that, as Annajee said to me the other day, “they are disgusting with Christianity,” meaning *disgusted with*. My reason for thus drawing aside the curtain to let your readers see a little of the dark side here, is that the Church at home may realize more vividly our needs. All we can do is to lay facts before you. You yourselves can best judge whether you are doing all you can. In Trinidad we need more men and more money, and that soon. This conclusion is being forced upon us more strongly every day. Every day I am forced to leave undone things which are all but imperative, simply from physical inability to overtake them, and I believe it is the same with all of us. To fairly equip our work here we should have for the next fifteen years an increase of 5,000 a year, that is in the whole fifteen years, half as much money as single congregations in Canada can spend in building a church, and yet not be so crippled but that they are able to give what is looked upon as a fair proportion for the schemes of the Church. This seems I suppose to some like asking extravagant things for our special work. We have only 50,000 Coolies here. There are I suppose nearly three times as many people in Indore alone. The difference in the two cases is this. There is a leaven working in India preparing her for the Gospel, and every day the prospect is becoming brighter. In Trinidad there is a leaven working *adverse* to the Gospel and the prospect is becoming darker. Indore is a citadel of the enemy, Trinidad is merely an outpost. It would surely be good strategy to seize the outpost and turn its guns against the central stronghold.

DAMASCUS.

* We present our readers this month with a fine picture of Damascus, the capital of Syria, which has special interest for those of us who are studying the Sabbath-school lessons in the Acts of the Apostles. It is undoubtedly the oldest city in the world. The earliest mention of Damascus carries its history back to at least 2,000 years before the Christian era. It was a city in the days of Abraham (Gen. 14 : 15), whose steward, Eliezer, was a native of this place. Though many times pillaged and burned, and otherwise defaced by the tooth of time, it is still an important city of

150,000 inhabitants. It is situated at the base of the Anti-Lebanon Mountains, 133 miles north-east from Jerusalem, upon an elevated plain 2,300 feet above the level of the sea. The climate is delightful and the surrounding scenery exceedingly beautiful. Surrounded by fruitful gardens and fields, abundantly watered by the Barada and A'waj, the Abana and Pharpar of Scripture (2 Kings 5 : 12), Damascus is called by the Arabs “The Eye of the Desert,” and “The Pearl of the East.” The picture before us corresponds in its main features to that of Montreal as viewed from the top of the mountain. The streets of Damascus are for the most part narrow, crooked and dirty. The principal thoroughfare however, which is comparatively wide and straight, is regarded by the Christian population as “the street which is called straight,” in Acts 9 : 11, as that in which Paul took up his abode shortly after his conversion. It runs right through the city, from east to west, and is about a mile in length. The modern houses are built with a frame work of timber, filled in with clay and are far from attractive externally, though some of them are highly decorated inside. But wherever excavations have been made fragments of Corinthian pillars and bases of columns have been found, shewing that in the Roman period it was a street of palaces. The traditional sites of the houses of Naaman and Ananias and the place in the wall where Paul was let down in a basket are still pointed out.

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PAYMENT IN ADVANCE.

THE RECORD closed its seventh year with a circulation of *thirty-five thousand*. How many thousand additional subscribers are we to have for 1883? We ask this question with all sincerity and in the interests of the Church and its missionary and benevolent funds. We earnestly invite the attention of ministers and missionaries and the office-bearers in the vacant congregations to consider what answer shall be made to it in their several localities. It is a question in which they have a special interest. Taking the low-

est view of the matter we hold that it will pay them over and over again to have a copy of the RECORD in every family. We are not unmindful of what our friends, in the ministry and out of it, have already done in this direction. This emboldens us to seek their renewed, and if possible their increased interest and influence in extending the usefulness of the RECORD. To each and all of them, and to every one of our readers, we wish a GOOD NEW YEAR.

Literature.

CHURCH HISTORY OF SCOTLAND by Rev. John Cunningham, D.D., of Crieff. We have already noticed this admirable work which we again commend to the attention of every Presbyterian who wishes to acquaint himself thoroughly with the history of the Mother Church. It is written in a fine catholic spirit and is intensely interesting from beginning to end. May be had of W. Drysdale & Co., Montreal; 2 vols. price \$5.00.

MRS. ELIZABETH B. BURNS, *in memoriam*. We have perused this touching and instructive memoir of the late Mrs. Burns of Toronto with deep interest. Copies may be had on application to Miss J. Cockshutt, 124 Carlton Street, Toronto.

A PLEA FOR TRUTHFULNESS, is the title of a powerful sermon preached by Rev. John M. King, D. D., of Toronto, on Thanksgiving Day, and now published in pamphlet form by request.

EXPOSITORY BIBLE READINGS ON THE GOLDEN TEXTS of the International Lessons for 1883, by Rev. J. A. R. Dickson of Galt, Ont.; *C. B. Robinson, Toronto*, price 25 cents. These notes are evidently the result of very careful study, and are valuable as a help to the study of the Sabbath-School Lessons for this year, especially by the systematic manner in which the chief thought of each lesson is expounded.

The following periodicals on our Exchange list deserve special notice: *The Gospel in All Lands* by Eugene R. Smith, New York, is the only weekly missionary magazine that we know of and it is also one of the best. Price \$2.00 per annum. *The Missionary Review*—bimonthly, by Rev. R. S. Wilder, Princeton, N. J., is valuable on account of its historical information and the freshness of its statistics: \$1.50 per annum. *The Missionary Herald* of the A. B. C. F. M., Boston, is very ably conducted and interesting, \$1.00. The same may be said of *the Foreign Missionary* of the Presbyterian Board in the United States. *The Catholic Presbyterian*, monthly edited by Dr.

W. S. Blackie of Edinburgh, and the *British and Foreign Evangelical Review*, quarterly, are both excellent; \$3.00 and \$2.00 respectively.

THE FIELD.—Must our ears continue to be dinned, when contributions are asked for Foreign Missions, with the reply "We have heard enough at home; let us convert them first before we go to the heathens abroad." "That plea," says Philip Brooks, "we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." The whole world is the field of the Church.

MEETINGS OF PRESBYTERIES.

Peterboro, at St. Andrews Ch; 16 Jan., 2 p.m.
Montreal, at St. Paul's Ch., 9 Jan., 11 a.m.
Ottawa, Bank St. Ch., 13 Feb., 10 a.m.
Glengarry. Lancaster, 9 Jan.
Whitby at Whitby, 16 Jan. 10.30 a.m.
Toronto, at Knox Ch., 16 Jan., 11 a.m.
Sydney, at St. Andrews Ch., 31 Jan., 11 a.m.
Miramichi, at Newcastle, 16 Jan.
London, at London, 16 Jan.
Stratford, at Knox Ch., 2 Jan., 10 a.m.
Ottawa, at Bank St. Ch., 6 Feb., 10 a.m.
Owen Sound, at Owen Sound, 16 Jan., 1.30 p. m.
Lan. & Renfrew, at Carleton Place, 27 Feb., 12 noon
Lunenburg & Shelburne, at Mahone Bay, 6 Feb.; at Lunenburg, 7 Feb.
P. E. Island, at Chartottetown, 6 Feb. 11 a.m.
Lindsay, at Caninngton, 27 Feb.. 10 a.m.
Huron, at Egmondville, 16 Jan.
Quebec, at Sherbrooke, 9 Jan., 10 a.m.
Truro, at Truro, 16 Jan.

QUEBEC HIGH SCHOOL,

An Institution for Boys, incorporated in 1843, and affiliated with McGill University, Montreal.

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, Lewis.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

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WOOL AND WORSTED SPINNERS,
KNITTING AND FINGERING YARN,
GUELPH, ONT.

A Page for the Young.

THE BIBLE.

"Study it carefully;
Think of it prayerfully,
Deep in thy heart let its precepts dwell;
Slight not its history;
Ponder its mystery;
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all-prevailing
Trust in its promise of life evermore.

May this message of love
From our Father above
To all nations and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise,
Hallelujah on earth and in heaven."

TOO CHEAP.

A preacher of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy, a full and free salvation offered, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied: "Oh, it is too cheap; I cannot believe in such a religion as that."

Without an immediate answer to his remark the preacher asked:

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that certainly is very easy and simple. But do you not need to help to raise yourself?"

"Of course not!" replied the miner. "As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft, and perfected all this arrangement? Was there much labour or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth on the Son of God, hath everlasting life, you at once say, 'Too cheap!'—'Too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death, was accomplished at a

vast cost, the price being the death of his own Son."

Men talk about the "help of Christ" in their salvation—that if they do their part Christ will do his; forgetting, or not seeing that the Lord Jesus Christ by himself purged our sins, and that our part is but to accept what has been done.

A BAD BARGAIN.

A Sabbath-school teacher, when making some remarks on the passage "Buy the truth and sell it not," observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge if any of them remembered an instance in Scripture of a bad bargain. "I do" said one; "Esau made a bad bargain when he sold his birthright for a mess of pottage." "I do," said a second; "Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver." "And I do," said a third; "our Saviour says that he makes a bad bargain who, to gain the whole world loses his own soul." It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.

GIVE A KIND WORD.

A friend of the Lord Jesus one day met a lame man. When he saw the poor man stretching out his hand to him he stopped and said:

"I have neither gold nor silver, but what I have I give unto thee."

"What did he give him?"

He healed him. No one can now give such help to a poor person; but there is something which every one can give.

"What is it?"

A kind word. Even little children can give that. The poor and unhappy are pleased when one speaks kindly to them.

THE VALUE OF TIME.

Alas! we shall never know the value of time till it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee? —*F. W. Faber.*

THE BIBLE IN 1277 AND 1877.

How thankful we ought to be for the art of printing. In the year 1277 the wages of a labouring man were three halfpence a day, and the price of a Bible, with a commentary fairly written, *thirty pounds*. That precious volume which many men can now purchase for one day's pay, would then have cost more than thirteen years hard labour to procure; and yet how many Sabbath scholars that set little, perhaps no value on their Bibles.

THE PENMEN OF THE BIBLE.

MOSES wrote *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, excepting the last chapter, giving an account of his death, which was probably added by Joshua or Ezra.

JOSHUA. Phineas, or Eliazer wrote the book of *Joshua*, though it is not certainly known which of them. Ch. 24 : 26 is quoted in support of Joshua's authorship. He could not, however, have written the succeeding verses of that chapter.

SAMUEL is generally considered to have compiled the book of *Judges* from existing materials. He is also credited with the authorship of *Ruth*, but the evidence is not conclusive. He also wrote the first acts of David, and probably Nathan and Gad wrote his last acts. The whole were formed into two books, which were named the first and second books of *Samuel* as he was the most eminent of the compilers.

JEREMIAH is accounted by ancient tradition to be the author of the books of *Kings*. Some, however, suppose that they were written by Ezra or Baruch.

EZRA compiled the two books of *Chronicles*. He is also the author of at least the greater part of the book of *Ezra*.

NEHEMIAH is the author of the first seven chapters of *Nehemiah*, and of part of the twelfth and thirteenth. The mention of certain names, not extant till after Nehemiah's death points to some other as the writer of the remaining chapters.

ESTHER. The author of this book is unknown, though many suppose that Mordecai wrote it.

JOB. This book is thought to be the oldest in the Bible. Its authorship is uncertain. By some it is attributed to JOB himself, by others to Moses, and by others to Elihu. Some think that the hand of Solomon can be traced in the philosophic cast of the poem.

"*The Psalms of David*" are so called because DAVID, "the sweet singer," was the largest contributor to the collection. In the titles prefixed to the Psalms, seventy-three are ascribed to David ; twelve bear the name of ASAPH, David's master of song ; eleven are attributed to the Korahite family of singers ; two bear the name of Solomon ; and one, the 90th, was written by Moses. Of the remaining anonymous psalms, fourteen are assigned to David by the Septuagint. Heman, the Ezrahite probably wrote the 88th, and Ethan, the 89th, leaving thirty-five unaccounted for, some of which are supposed to have been composed by Isaiah, Jeremiah, and others of the prophets.

SOLOMON wrote *Ecclesiastes*, *Proverbs* and the *Song of Solomon*.

ISAIAH is the author of the prophecy of *Isaiah*. JEREMIAH wrote the book bearing his name, and *Lamentations* of Jeremiah.

Ezekiel, Daniel, Hosea, Obadiah, Joel, Amos, probably Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, and Malachi wrote the prophecies bearing their respective names.

MATTHEW, MARK, LUKE and JOHN wrote the gospels named after them. The gospel of *Mark* is supposed to have been written under the direction of Peter.

LUKE wrote the *Acts of the Apostles*.

PAUL is the author of the epistles to the *Romans*, *Corinthians*, *Ephesians*, *Galatians*, *Colossians*, *Thessalonians*, *Timothy*, *Philemon*, *Titus*, and *Hebrews*.

JAMES the son of Alphaeus, who was cousin german to Christ, and one of the apostles, wrote the epistle of *James*.

PETER wrote the epistles bearing his name.

The Apostle JOHN wrote the three epistles of *John*, and the book of *Revelations*.

JUDE the Apostle, and brother of James, called also Lebbeus, whose surname was Thaddeus, a relative of our Lord, wrote the epistle of *Jude*.

The books of the Old Testament are supposed to have been written in the following order :—Job, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, *Samuel*, *Psalms*, *Proverbs*, *Song of Solomon*, *Ecclesiastes*, *Jonah*, *Amos*, *Hosea*, *Isaiah*, *Joel*, *Micah*, *Nahum*, *Zephaniah*, *Jeremiah*, *Lamentations*, *Habakkuk*, *Obadiah*, *Kings*, *Ezekiel*, *Daniel*, *Chronicles*, *Ezra*, *Esther*, *Nehemiah*, *Haggai*, *Zechariah*, *Malachi*.

The books of the New Testament were probably written in the following chronological order :—James, A. D., 45 ; 1 *Thessalonians*, 52 ; 2 *Thessalonians*, 53 ; *Corinthians*, 57 ; *Galatians*, 57 ; *Romans*, 57 ; *Matthew*, 58-60 ; *Philemon*, 62 ; *Ephesians*, 62 ; *Philippians*, 62 ; *Luke*, 63 ; *Mark*, 63 ; *Acts*, 63 ; 1 *Peter*, 63-67 ; 1 *Timothy*, 67 ; *Titus*, 67 ; *Jude*, 67 ; 2 *Timothy*, 68 ; 2 *Peter*, 68 ; *Hebrews*, 68-70 ; *John's epistles*, 70-85 ; *John's Gospel*, 70-85 ; *Revelation*, 70-85.

THIS OLD BOOK is the most wonderful volume in existence. It is ever new. So far from becoming obsolete, it is the most adaptable to all modern uses—is more used for all serviceable purposes than any volume now in the power of man to write. It is a small book, but the volume of literature it has originated is great beyond computation, and never so vast as at this day. There is no such literary marvel as this.

Acknowledgments.

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
DEC. 4TH, 1882:—

FOREIGN MISSION.

Acknowledged already.....	\$2639.96
Capt. E. Cumminger Wilmot	2.00
Friend, per Rev. J. George..	1.00
Glace Bay	20.00
Blackville and Derby	10.00
Green Hill—Salem Ch., add'l	13.25
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Port Daniel	12.00
Acadia	15.00
David Corbett, Amherst Pt.	
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Tilley Set, Tobique	1.20
St James Ch, Newcastle	20.00
United Ch, New Glasgow,	
Part Thk Col for Tunapuna	
School	2.00
East Walton	2.76
Amherst	10.00
St Ann's and North Shore...	25.00
Upper Londonderry	40.00
Friend, Bloomfield, N.B.	5.00
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F. M. Soc. for Annagee's	
salary	15.00
Truro W. F. M. Soc. for	
Tunapuna teacher	50.00
Truro W. F. M. Soc. for Rev.	
K J Grant for erection of	
new church	45.00
Mahone Bay	7.00
Mr Donald McMillan, Black	
Land, N. B.	4.00

\$3063.72

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$388.98
Murray Harbour	3.00
Rockville, S. S., Maitland ..	3.00
St John Ch. S. S., Yarmouth	45.17
New Carlisle, Hopetown and	
Pt Daniel	5.00
Kentville and Wolfville	19.50
Whyecomah	6.35
Walton, Hants	3.24
Gore and Kennetcook	23.80
St Anne's and North Shore..	2.00
United Cong. S. S. West	
River	35.67
Poplar Grove S. S. Hafx.	40.00
Tignish, Montrose and Elms-	
dale S. S.	12.44
Alberton and Mile River S S	27.59

\$615.71

HOME MISSIONS.

Aknowledged already.....	\$1213.13
Elmsdale	19.10
Capt E Cumminger Wilmot.	2.00
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Blackville and Derby	4.00
Boulardine, C. B.	12.00
Riversdale and Northfield ..	1.00
W and E McN, Alberton....	2.50
Onslow	45.00
Maccan	13.58
St David's M Soc, Maitland	24.00
N Carlisle, Hopetown and	
Pt Daniel	6.00
Pisquid and Dundas (Thk)..	2.00
Acadia Cong	15.00
Kentville and Wolfville ad'l	9.0
Tilley Set, Tobique	2.80
New Richmond, & Q	5.00

New Richmond Woman's Soc	5.00
Little Harbour	4.98
Fisher's Grant	6.00
St James Ch, Newcastle	25.00
Scotch Ridge, N B	5.38
Little Ridge, N B	2.62
St Anne's and North Shore..	20.00
Clifton	24.20
Upper Londonderry	25.00
United Cong, West River ...	25.53
Leitch's Creek, C B	3.25
Mahone Bay	5.00
Poplar Grove, Halifax	50.00

\$1587.77

SUPPLEMENTING FUND.

Acknowledged already	\$807.62
Pres Ch of Ireland, £100 stg.	486.67
Sherbrooke and Goldenville.	19.00
Glace Bay, C B	10.00
Blue Mountain	12.10
Barney's River	5.60
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Blackville and Derby	1.00
Alex Etter, per Rev M G	
Henry	5.00
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muda	19.62
St. Andrew's. Little River ..	5.00
Onslow	30.00
New London South	17.00
Maitland, Thanksgiving ..	71.28
Maitland, Oct. Communion..	25.00
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Pt Daniel	24.00
Acadia	15.00
Union Ch, Hopewell	6.60
Kentville and Wolfville, ad'l	12.00
Brookfield, part Thk col	20.00
Strathlorne, C B	20.00
New Richmond, Que	10.00
New Richmond Woman's Soc	5.00
Little Harbour	4.00
Fisher's Grant	5.50
St James Ch, Newcastle....	25.60
St Ann's and North Shore...	20.00
Middle Stewiacke	60.00
Clifton Thanksgiving col...	34.15
Upper Londonderry	23.00
Friend, Bloomfield, N B.	5.00
Friend, Sutherland's River..	2.00
St Paul's, Woodstock	10.00
Moncton, N B.	50.00
Mahone Bay	8.00
Poplar Grove Thk col, Hafx	51.00
La Have Thanksgiving col..	2.00

\$1950.83

COLLEGE FUND.

Acknowledged already.....	\$3740.34
Uniacke Gold Mines	1.00
Blackville and Derby	16.00
Boularderie	8.00
Dalhousie	9.16
Maple Green	2.90
Interest	11.68
Onslow	30.00
New Carlisle, Hopetown and	
Port Daniel	10.00
Acadia Cong	5.00
Brookville Sec, part Thk col	10.00
Wallace, Knox Church	7.00
Lawrencetown	14.00
St James Ch, Newcastle	10.00
East Walton	3.00
St Ann's and North Shore...	2.00
Middle Stewiacke	25.00
Upper Londonderry	15.00
St Stephen's Ch, St John....	13.75

\$3933.83

BURSARY FUND.

Acknowledged already	\$118.25
Milford	8.04
Acadia	5.00
St John Coupon	30.00

\$161.29

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$1057.94
Interest	6.20
Glace Bay	7.50
Blackville and Derby	15.00
Interest	27.00
Dalhousie	9.16
Maple Green	2.90
Baddeck Thanksgiving col..	6.00
Onslow	6.00
Maitland, part Thk col.....	10.00
Milford	10.00
Kentville and Wolfville	10.00
Brookfield, part Thk col	5.50
Strathlorne, C B	7.00
Knox Ch, Wallace	7.00
Gore and Kennetcook	5.89
St Ann's and North Shore ..	8.00
Middle Stewiacke	9.00
Clifton	17.53
Mahone Bay	3.00
Forks Baddeck	4.60

MINISTERS' PERCENTAGE.

Rev J A F Sutherland, '79-'81	7.00
Rev T G Johanson, 1882	2.50
Rev D Drummond, 1882	3.00
Rev J D Murray, 1882	2.00
Rev J McG McKay, 1882	3.00
Rev A Russell, 1882	3.25
Rev Wm Millen, 1882	1.50
Rev S Boyd, 1882	3.00
Rev Adam Gunn	3.50

\$1263.83

SYNOD FUND.

Acknowledged already	\$125.52
Strathlorne, C B.	4.00
St James Ch, Newcastle....	3.00
St Ann's and North Shore...	2.00

\$134.52

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF DEC, 1882.

ASSEMBLY FUND.

Received to 5th Nov, 1882...	\$344.88
Manchester	4.00
Smith Hill	5.00
Brucefield Union Church....	4.00
Milford	4.00
Williamstown, St Andrew's.	7.00
Winthrop Caven Church....	5.00
Georgina	5.00
Boularderie	3.00
West Bentineck	2.24
Cornwall, St John's	12.00
Winterbourne, Chalmers Ch.	8.20
Thorald	2.00
Cayuga	4.00
Vankleek Hill	8.50
Kempt and Walton	1.00
East St Peters	2.18
New Carlisle, Hopetown and	
Port Daniel	2.00
Strathlorne, C B	4.00
Newcastle, St James Church.	12.00
St Ann's and North Shore ..	3.00
Georgetown, Que	17.00
Glancee, St Andrew's	2.00

\$462.00

HOME MISSION.

Received to 5th Nov, 1882 ..	\$4792.55
Presbyterian Ch of Ireland..	726.66
Plympton Smith Church.	7.00
Wendigo Guthrie Church ...	13.00
Kintyre	5.00
Bayfield Road, add'l	2.00
A Friend in the Eastern	
Townships	10.00
Nissouri South	13.25
Nissouri North	3.72
Barrie	77.49

Bluevale	13.75
Kippen, St Andrew's	42.50
Chatham 1st, Thk Day	146.81
Summerstown, Salem Ch....	11.00
Alton 1st Presbyterian Ch....	3.59
Grafton, Thk Day	9.60
Dumbarton, Thk Day	5.00
Hespeler, Thk Day	8.40
Lansdowne, Thk Day, add'l.	4.00
Kenyon	20.00
Arundel and Harrington....	5.00
Latona	27.00
Williamstown, St Andrew's..	100.00
Bristol	83.00
North Bruce, Thk Day	29.07
Port Elgin, Thk Day	6.00
Cedarville, Thk Day	11.50
Doon, Thk Day	3.00
Springville, Thk Day	21.00
Orono, Thk Day	6.00
Winslow	7.00
Georgina	54.00
Hillsgreen Mission Sta, add'l	2.00
Lancaster, Knox Church....	108.45
Ayr, Stanley Street S School	20.00
Rocky Saugeen, Burns Ch....	15.00
English Settlement S School	5.10
Eganville	10.00
Vankleek Hill	87.00
Exeter, Caven Church	14.00
Niagara Falls, St Andrew's..	10.00
Ayr, Knox Church S School.	20.00
Ballinafad	15.00
Ratho	22.80
Batsover, Thk Day	5.00
A man who trusts in God for assurance	5.00
Mount Forest, St Andrews..	30.30
Jeanie	1.00
Saint Sylvester	21.00
Newtonville and Kendall...	50.50
Pine River	10.00
Owen Sound, Division Street	55.82
Woodville	71.63
Scotstown	14.00
Matilda	3.12
Litchfield	25.00
Georgetown, Que	74.00
Portage La Prairie	37.50
Scarborough, Knox Ch, Thk Day	61.90
Glencoe, St Andrews Church, Ladies' Miss'y Asso	46.00
—	\$7108.42

FOREIGN MISSIONS.

Received to 5th Nov, 1882...	\$7605.96
Barrie S School	25.00
Plympton Smith Church	5.00
Bayfield Road	11.00
A Friend in the Eastern Townships	10.00
Carradoc, Cookes Church	3.00
Barrie	29.50
Bluevale	10.40
St Louis de Gonzague, Thk Day	6.00
D Kennedy Vernon	5.00
Mosa Burns Church	7.50
Cornwall, St John's Ch....	30.00
Amherstburgh	3.00
Colchester	3.00
Ayr, Stanley St S School....	20.00
Eadies Station	16.90
Mrs F Belmont, Ferosa....	50.00
English Settlement S School	5.10
Ayr, Knox Ch S School....	20.00
Exeter Caven Church	12.00
Legacy of a Little Girl....	1.50
Walton, Duff's Church	55.00
D W Campbell Leeds, For- mosa	2.00
Mount Forest, St Andrews..	24.00
Jeanie	1.00
Newtonville and Kendall...	20.50
Georgetown, Que	40.00
J B Belmont	1.00

Glencoe, St Andrews Church, Ladies' Miss'y Asso	20.00
—	\$8043.36

COLLEGES ORDINARY FUND.

Received to 5th Nov, 1882...	\$1576.93
Ashfield	8.00
Dresden and Knox Church..	10.21
Kintyre	5.00
Bayfield Road	8.00
Walton, Duff's Church	9.00
Barrie	24.45
Wallacetown	15.00
Allanford	3.70
Saint Mary's 1st Church	8.19
Penelon Falls	4.00
Somerville	2.00
Kenyon	30.00
Winthrop, Caven Church....	15.00
Georgina	14.00
Harwich	25.00
Newcastle	14.25
Colborne	3.64
Exeter, Caven Church	10.00
Beachburg, St Andrews	14.75
Front Westmeath	4.35
Mount Forest, St Andrews..	12.25
Pine River	5.00
Glencoe, St Andrews Church Ladies' Miss'y Asso	15.00
—	\$1837.72

KNOX COLLEGE BUILDING FUND.

Per Rev Wm Burns.

Received to 5th Nov, 1882...	\$1567.07
King	4.00
Rev J H Ratcliff, Ancaster..	10.00
Wm Steveley, Wardsville...	20.00
Malcolm McLachlan	10.00
Belmont and Yarmouth	78.50
John Armour, Perth	200.00
W C Oliver, Newmarket	10.00
Kintyre	14.00
Chatham	74.34
Aldboro	25.00
Windsor, Amherstburgh, &c	137.25
Ann Bailey, Orillia	5.00
—	\$2155.16

KNOX COLLEGE ENDOWMENT.

Received to 5th Oct, 1882...	\$1020.00
Alex Nairn, Toronto	300.00
Robt Stewart	40.000
Wm Galbraith	100.00
Anthony Bell	25.00
J Fulton, M.D.	100.00
W J McMaster	100.00
Rev T Fenwick, Metis	20.00
A Friend, Toronto	100.00
Wm Rennie	50.00
A F Fulton	100.00
John Harvie	100.00
George Oal	25.00
Mrs Topp	100.00
Wm Christie	100.00
J Livingston	25.00
J D Laidlaw	50.00
A Darling	5.00
John Jackes	5.00
Stephen Nairn	50.00
Andrew Jeffrey	50.00
Geo Sutherland	10.00
Wm Ramsay	400.00
Thos Armstrong	50.00
—	\$3285.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th Oct, 1882...	\$91.75
A Friend in the Eastern Townships	10.00
Jeanie	0.50
—	\$102.25

KNOX COLLEGE LIBRARY.

Received to 5th Nov, 1882...	\$222.00
Rev J H Ratcliff	5.09
—	\$227.00

MANITOBA COLLEGE ORDINARY FUND

Received to 5th Nov, 1882...	\$34.00
Saint Mary's, 1st Church....	7.40
Brucefield Union Church	10.00
Montreal, St Gabriel Street.	10.00
—	\$61.40

WIDOWS' FUND.

Received to 5th Nov, 1882...	\$1059.13
Carlton Place, Zion Church .	6.00
Beaverton	9.00
Hillsburg, St Andrews	3.00
Dumblane	2.00
Belmore	2.35
McIntosh	5.00
Barrie	17.00
Legatee of an Annuitant	100.00
Brucefield Union Church	11.00
Kenyon	8.00
Chinguacousy 1st	4.05
Greenbank	5.80
Pinkerton	2.65
Berne	3.00
East Gloucester	5.00
Thorold	2.00
Huntingdon 2nd	5.00
A Lady Friend, Calvin Ch, Chatham, Tnp	1.00
Kincardine Chalmers Ch....	3.00
Wakefield	5.00
Kinburn	1.60
Lowry	1.65
Keady, Chalmers Church....	1.40
Lancaster, Knox Church....	9.00
Pine River	4.00
A Sympathizer with Widows and Orphans	10.00
Toronto, St James Square Ch	25.00
Georgetown, Que	12.00
Farnham Centre	2.00
—	\$1325.63

With rates from Revs P Nicol,
W M McKibbin, R McKenzie, W
Graham, Arch McDiarmid, A Mat-
hews, M Frazer, W Robertson, J
Fotheringham, D Kellock, D Allan,
W Peattie, J Burton, \$20.00; D C
McIntyre, R Wallace, A Henderson,
\$12.75; L Cameron, W C Windel,
J H Ratcliff, L Logie, A F McQueen,
A W Waddell, J R Battisby, James
Stewart, D Findlay, A McGillivray,
\$24.00; R D Frazer, \$24.00; C Cam-
eron, Hugh Currie, Keady, A Drum-
mond, J McFarlane, Arch Stewart,
J B Hamilton, J K Baillie, J Mor-
rison, Cedarville. A McLellan, N
McKinnon, J Watson, J Middlemiss,
L McPherson, Alex McKay, Morris-
ton, A Stewart, J Ross, Brucefield,
J Dick, J Scott, J Ferguson, A M
Hamilton, Principal Caven, D H
Fletcher, \$36.00; J. Pringle \$3.00.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov, 1882...	\$812.63
Beaverton	12.00
Hillsburg	3.00
Bothwell and Sutherland's Corners	5.00
Dumblane	3.00
Belmore	4.00
McIntosh	11.00
North Carradoc	5.85
Barrie	17.36
Carlingford	2.00

Allanford.....	5.80
Silver Springs.....	1.87
Pilot Mound.....	3.66
Goudney.....	2.47
St Mary's, 1st Church.....	7.78
Rockburn and Gore.....	8.00
Brucefield Union Church....	11.00
Royalty from Hymn Book Committee.....	326.51
Kenyon.....	8.00
Hespeler.....	6.00
Hyde Park.....	4.50
Minedosa.....	3.50
Cantley and Portland.....	3.00
Chinguacousy 1st.....	4.05
Garden Hill and Perrytown.....	8.00
Greenbank.....	7.20
Montreal, St Gabriel St Ch.....	10.00
Pinkerton.....	2.65
Berne.....	4.00
Dunsford.....	4.00
Hamilton Central Church....	71.57
Thorold.....	2.00
Huntingdon 2nd.....	5.00
Mrs. F. Belmonte.....	10.00
Lanark.....	10.50
Mount Pleasant.....	3.06
Cheltenham.....	3.51
Molesworth, Thk Day.....	7.60
Glencoe Union Meeting, Thk Day.....	8.37
Kincardine, Chalmers Ch...	5.00
Kinburn.....	2.00
Lowry.....	2.00
Mount Forest, St Andrews..	5.00
Keady, Chalmers Church....	3.60
Pine River.....	4.00
Toronto, St James Square Ch	50.00
Georgetown, Que.....	12.00
Glencoe, St Andrews Church	
Ladies' Miss'y Asso.....	10.00
Georgetown.....	10.00
Limehouse.....	5.00
—	\$1538.04

Rates received to 5th Nov, 1882.....	\$521.50
With rates from Revs P Nicol	
\$4.50, W M McKibbin 6 years	18.00,
R McKenzie 3.00, M McLeod, 5.00,	
A McDiarmid 4.00, M Fraser 7.00,	
W Robertson 4.50, J J Richards 3.00,	
W Peattie 2.00, R V McKibbin 3.00,	
D C McIntyre 3.50, R Wallace 6.00,	
H Cameron 4.00, A Henderson 3.25,	
L Cameron, 4.50, W Stewart 2.00,	
W Matheson 3.00, J Logie 3.00, D	
Strachan 4.00, A F McQueen 3.50,	
A W Waddell 3.50, J Farquharson	
4.00, Jas Pritchard 4.00, W A John-	
ston 2.25, R Campbell 8.00, J R	
Battisby 7.50, Jas Stewart 2.50, J M	
Wellwood 3.50, D Findlay 3.00, R D	
Frazer 2 years 8.00, C Cameron, 3.50,	
H Currie 3.50, J Cameron 4.00, A A	
Drummond 3.25, J McFarlane 4 years	
8.50, Arch Stewart 4.00, J B Hamil-	
ton 2.50, J Morrison 2.50, A McLen-	
nan 2 years 5.00, N McKinnon 4.00,	
J Watson 3.00, J Wilson 6 years	
21.00, W Cleland 4.00, S Hutchison	
3.00, J Middlemiss 4.50, L Mc-	
Pherson 4.00, Alex McKay 4.00,	
A Stewart 5.50, J Ross 4.00, J M Aull	
4.00, J Scott 4.00, J Ferguson 4.00, G	
Bell 2 years 10.00, A M Hamilton 4.00,	
A Urquhart 7.00, T McGuire 4.00,	
D McNaughton 1.50, G Jamieson	
2.00, Dr Caven 11.00, D H Fletcher	
24.00, R G Sinclair 3.50, Dun Morris-	
son 3.00, J Pringle, 3.50, W E Mac-	
kay, 18.00.....	333.75
—	\$855.25

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Nov, 1882...	\$780.33
Brantford Zion Church.....	400.00

MISSION TO THE JEWS.

Mrs Campbell, Shelburne...	\$5.00
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TEMPORALITIES LAW EXPENSES.

Received to 5th Nov, 1882...	\$7.00
Lake Shore.....	6.00
Oshawa.....	3.25
Tilbury East.....	6.25
Wakefield.....	6.00
Beachburg, St Andrews....	7.41
Front Westmeath.....	1.49
Alma.....	6.00
Nichol Zion Church.....	3.00
Campbelltown, St Andrews..	2.50
—	\$48.90

MEMORIAL TO THE LATE REV JAS NESBIT.

Mrs Esson, Belleville.....	\$2.00
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CHURCH BUILDING IN MANITOBA AND NORTH-WEST TERRITORY.

Received to 5th Sept, 1882...	\$143.00
Vice-Chancellor Proudfoot..	100.00

PRESBYTERIAN THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND FARQUHAR, FOREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX TO NOVEMBER 30TH, 1883:

Acknowledged already....	\$70,132.95
Sherbrooke Cong, N S.....	30.00
Springside Cong, N S.....	11.50
J Miller, Shubenacadie, NS	10.00
Step Putnam (bal) Mait-	
land, N S.....	40.00
David H Murray, Scotch	
Settlement, N S.....	1.00
Carleton, N B.....	104.00
Rev J M Sutherland, (first	
inst'mt) Pugwash, N S....	20.00
—	\$70,349.45

NOTE. — Acknowledged in June RECORD St John's Church, Halifax, \$100.00, should be Rev H H McPherson.

MINISTERS, WIDOWS AND ORPHANS FUND, LATE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

H Primrose, Treasurer, Pictou, from 2nd August, 1882.

Union Church, Hopewell...	\$7.00
Chalmers Church, Halifax..	5.00
Princeton Cong, P E I.....	3.00
Red Bank, N B.....	2.00
Kempt and Walton.....	2.00
New Carlisle, Hopetown and	
Port Daniel.....	2.00
Strathlorne, C B.....	5.00
Interest and Dividends on	
Investments to date.....	174.24
With rates from Revs Prof H McD	
Scott, D McNeill, A McL Sinclair,	
Thos Nicholson, K McKenzie, Moses	
Harvey.....	

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN, TREASURER, 260 ST. JAMES ST. MONTREAL.

Already acknowledged....	\$5977.78
Presbyterian Ch of Ireland..	727.50
Miss McMartin, Lancaster..	2.00
Arch Maxwell.....	2.00
Montreal St Gabriel Ch.....	51.00
Neil McLean, Malagawatch	
C. B.....	1.00
Christopher McRae Alexan-	
dria.....	20.00

Beverley.....	14.50
A Friend, Paisley.....	2.00
Fullarton.....	12.00
Kenyon.....	20.00
Mrs Mary Kellie Skye.....	60.00
Anonymous.....	5.00
Latona.....	20.00
Strathroy St Andrews.....	20.00
Winslow.....	5.00
H. McRedie, Bristol.....	1.00
Winthrop.....	10.00
A Friend, Tiverton.....	10.00
K Urquhart, Chatham.....	50.00
Matilda.....	4.00
Mrs. Gardner, Bowmanville	
Kenmore.....	20.00
Proof Line.....	14.30
Hampstead.....	10.30
Burn's Ch Rocky Saugeen...	8.00
A Friend.....	8.00
Ratho.....	1.00
West Winchester.....	15.00
Thos. Wallace, Woodstock..	11.00
L'Original S. Sch.....	1.00
J. Fraser, L'Original.....	4.00
A Friend, Princetown P.E.I.	
N. Georgetown, Que.....	1.00
Mrs. J. McCurdy Kirkton...	10.00
Mount Forest St Adws. Ch..	
Mabou C.B.....	30.00
Pine River.....	5.00
Bequest late Mr. G. Hart,	
Forest.....	15.18
A Friend, Tilsonburg.....	16.91
Georgetown, Ont.....	6.00
Limehouse.....	10.00
J. B.—Belmont.....	1.00
Eden Mills S. S.....	6.65
Spry Bay, N. S.....	5.00
Hy. McKenzie Spry Bay....	1.00
Brook.....	5.00
Glencoe Ladies' Missy. Ass..	
Prescott.....	15.00
Cumberland.....	17.00
Per Rev. Dr. McGregor—	
Kouchibouguac.....	25.00
Nine Mile River addl.....	3.32
Gay's River.....	0.50
Glace Bay C.B.....	0.25
Murray Harbour.....	7.50
Blackville & Derby.....	34.20
Indian Road.....	4.00
N. Salem.....	1.25
Lower Stewiacke.....	3.00
Shubenacadie.....	14.00
J. H.—Salisbury.....	16.25
Onslow.....	1.50
New Carlisle &c.....	25.00
Brookfield Part Thanksgiv'g	
Coll.....	4.00
Newcastle St James Ch....	
Capt. D. Morrice, Walton	
Hants.....	11.00
St Anns & North Shore.....	15.00
Middle Stewiacke.....	5.00
Mahone Bay.....	13.00
St John, St Stephen's Ch...	
Per Rev Dr Reid—	
Mrs McGreggor, Norwich...	
Barrie.....	30.00
South Delaware Thanksgiv-	
ing.....	4.00
Rev J McFarlane, Pine Riv.	
Cornwall, St Johns.....	6.20
Ayr, Stanley St S.S.....	3.50
Toronto, York Town Line...	
Jeanie.....	37.00
—	20.88
—	7.40
—	0.50
—	\$7,613.62

POINT-AUX-TREMBLES SCHOOLS

Rev R. H. Warden, Montreal, Treas

Acknowledged Already....	\$1549.91
Woodstock, Chalmers S.S....	50.00
Collingwood S.S.....	12.50
Ancaster S.S.....	10.00
Wingham S.S.....	3.78
Avonbank S.S.....	14.00
An Ottawa Friend.....	50.00

Cash, Montreal.....	25.00
D Duff, Bristol.....	1.00
W Mackintosh, Belleville...	2.00
Moneton, N.B. S.S.....	30.00
St John, St Davids S.S.....	10.00
Mrs P McLaren, Kingston...	25.00
Bequest late Don. McNaughton, St Eustache.....	100.00
Ayr, Knox S. S.....	20.00
Sydney, St Andrews Ch.....	8.00
Chatham, Ont. St Adws. S. S.....	25.00
A man who trusts in God for assurance.....	5.00
	\$1941.19

COLLEGE FUND.

<i>Rev. R. H. Warden, Montreal, Agent</i>	
Already acknowledged.....	\$625.78
Caledon East & Sandhill....	12.00
Colquhounsaddl.....	1.00
Chesterville addl.....	1.00
South Gloucester.....	8.75
Manotick.....	8.86
Cantley and Portland.....	9.00
N. Georgetown, Que.....	30.00
Alex McCuaig, Dalhousie Mills.....	1.00
East Hawkesbury.....	7.00
Laguere.....	5.00
	\$709.39

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Montreal, Treas

LIBRARY FUND.

Already Acknowledged.....	\$ 31.05
Mrs J. Lewis, Montreal.....	100.00

BUILDING AND FURNISHING FUND.

Already acknowledged.....	\$ 746.24
Per Rev. M F Boudreau, New Glasgow Que.....	9.00
Per Rev J Watson, Huntingdon.....	12.00
South Gloucester.....	10.00
Per Rev J A F McBain, S Georgetown addl.....	12.00
Rev T A Bouchard, Grenville.....	15.00
Ottawa, Knox Ch.....	25.00
Eganville.....	5.00
A Friend, Aird, Que.....	30.00
Carp & Kinburn.....	25.00
English River & Howick.....	25.00
Per Rev. J McKenzie, Whiston.....	10.00
West Winchester.....	25.00
	\$949.24

EXEGETICAL CHAIR & C.

Already acknowledged.....	\$2980.00
C Baillie, Montreal.....	50.00
D McFarlane.....	25.00
M B Atkinson.....	25.00
Jonathan Hodgson, Montreal.....	10.00
J G Savage.....	25.00
C D Proctor.....	25.00
Robt Anderson.....	150.00
Geo Kay.....	25.00
S H Wing.....	50.00
A S Ewing.....	50.00
John Robertson.....	25.00
J L Morris.....	25.00
H A Nelson.....	25.00
Wm Ewing.....	25.00

Hugh Watson, Montreal....	25.00
J C Watson.....	25.00
	\$3655.00

SCHOLARSHIP FUND.

Already acknowledged.....	60.00
Rt Anderson, Montreal.....	100.00

LADIES' F. E. SOCIETY

Per Miss Sanderson to Oct. 1st 1882

Crescent St Ch Montreal....	\$ 206.30
Erskine Ch.....	145.00
Knox Ch.....	133.50
St Pauls.....	51.00
Stanley St.....	10.50
St Joseph St.....	10.00
Lachine.....	26.50
Peterboro.....	10.50
Port Hope.....	7.00
Petite Cote.....	5.60
Cash.....	16.00
Lecture.....	49.50
Parlor Concert per Mrs C. Baillie.....	100.00
do Mrs T Darling.....	35.75
Mrs W D McLaren.....	10.00
Mrs Andrew Robertson.....	10.00
Mrs John McDougall.....	10.00
Mrs C Baillie.....	10.00
Mrs Morton.....	10.00
Mrs McFee.....	12.00
Mrs D Yuile.....	10.00
Mrs D Morrice.....	10.00
Mrs R Campbell.....	10.00
Mrs John Campbell.....	10.00
Mrs Coussirat.....	5.00
Miss Robertson.....	5.00
Miss Norval.....	5.00
Mrs Binnie.....	5.00
Miss Dunmore.....	5.00
Miss Elhuman.....	5.00
Grant from Board.....	100.00
	\$1039.15

ENDOWMENT FUND QUEEN'S COLLEGE. F. C. IRELAND, ACTING TREASURER.

Already acknowledged.....\$79478.04

Summerstown.

W McLean, bal on 20.00.....	10.00
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Balderson.

Annie S Campbell bal on 5.00.....	2.50
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Orono

A R Linton.....	5.00
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Hamilton.

Mrs John Malloch.....	25.00
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Lachine.

Rev D Ross, B.D. bal on 250.....	85.00
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Guelph.

Capt Gordon bal on 500.....	200.00
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Montreal.

A G McBean 4 on 500.....	100.00
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Belleville.

J P Thomas 3 on 100.....	20.00
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Lansdowne

Wm Cornet 4 on 25.....	5.00
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Jos Turner 4 on 5.....	1.00
Jos Taylor 5 on 25.....	5.00
J A Bradley 5 on 25.....	5.00
Wm Beatty 5 on 25.....	4.00

Carlton Place.

Jno F Cram.....	20.00
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Bousmanville.

Mrs Gardner.....	25.00
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Total to 30 Nov 1882....\$79990.54

BUILDING FUND.

Already acknowledged.....	\$36263.83
R Davis bal on 50.....	10.00
J McKay Jr " 100.....	20.00
Mrs J McKay " 100.....	20.00
W J Summerley " 20.....	8.00
A Swauston " 100.....	20.00
R McCammon " 100.....	20.00
Lieut Donaldson 3 on 100.....	25.00
Hy Field 4 on 100.....	20.00
Saml Thornton in full.....	2.00
Jas Richardson bal on 500.....	100.00
Rillimond & Boyden bal on 100.....	20.00
James Redden " 100.....	60.00
James Halliday " 25.....	5.00
T Robertson 3 on 100.....	25.00
Wm Wilson bal on 100.....	20.00
Geo Mills Jr " 10.....	30.00
Thos McMahan " 100.....	40.00
Total to 30 November 1882	\$36730.85

SCHOLARSHIP ACCOUNT.

McNab & Horton school....	50.00
Gaelic Scholarship Received from M C Cameron MP	60.00

TEMPORALITIES EXPENSE FUND.

JAMES CROIL, Treasurer, Montreal

Acknowledged already.....	\$3917.28
Rev John Barr, Brantford.....	5.00
Scarboro, St Andrews and St Johns.....	100.00
A T Drummond, Montreal.....	10.00
Rev W E McKay, Orangeville.....	10.00
D B McPherson, Montreal.....	25.00
James Johnston & Co, Montreal.....	100.00
Rev Geo A Yeomans, Dunville.....	25.00
Georgetown, Que.....	15.00
Ottawa, Bank St Church.....	25.00
Guelph, Chalmers Ch.....	10.00
Gananoque.....	20.00
Rev Dr Cook, Quebec.....	100.00
Wm Darling, Montreal.....	10.00
Carp and Kinburn.....	4.50
Camden and Newburgh.....	4.00
St Gabriel's Ch Montreal.....	55.00
Friends in Halifax per Rev Root Laing.....	250.00
Erin Ont.....	5.42
	\$4781.21

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland,

JAMES CROIL, Montreal, Treas.

Lanark, Rev. James Wilson..	10.00
Mount Forest Rev D Fraser.	6.00
Prince Albert, Rev. James Sieveright.....	24.00
	\$ 40.00

CETZE'S "SCHOOL" FOR PARLOUR ORGANS.

The Best Instruction Book Published
[For Reed-keyed Instruments.]
Recommended and Used by all the best Music Teachers in the Dominion.

PRICE \$1.75, mailed to any address, *pre-paid* on receipt of price by the NATIONAL PUBLISHING Co., Box 335, Toronto. The Trade supplied by Toronto News Co.

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BARRISTER, SOLICITOR, &C.
L'ORIGNAL, ONTARIO.

MACLENNAN & MACDONALD,

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ELECTRO-PLATED WARE,
SPOONS AND FORKS,
COMMUNION PLATE

Price List on application.

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CLOVER SEED WANTED!

About 25,000 bushels, including Alsike, Good Red and White Clover Seed.

After mixing thoroughly, please mail a sample of each and full details. Draw at sight [for value] attaching all documents. Consign part cars unsewed.

JAMES RENNIE,
Market Square, TORONTO.

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International S. S. Lesson Scheme for 1883.

ADAPTED TO PRESBYTERIAN S. SCHOOLS.

Price 60 Cents per 100.

JAMES BAIN & SON, - TORONTO.

Westminster Question Book 15 cents. Peloubet's Notes \$1.25, and other Helps.

ROWNTREE'S PRIZE MEDAL.

ROCK COCOA!

PURE COCOA OF THE FINEST QUALITY.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon or Supper, and invaluable for Invalids and Children. FOUR TIMES the strength of Cocos thickened yet weakened with Starch, &c., and in reality cheaper than these compounds.

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JOHNSON, RUSSEL & CO.,

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CANADIAN PACIFIC RAILWAY Co.

Amended Land Regulations

The Company now offer lands within the Railway Belt along the main line at

\$2.50 per Acre and Upwards.

with or without conditions requiring cultivation
A rebate of from **\$1.25 to \$3.50** per acre, according to price paid for the land, allowed on certain conditions.

The Company also offer, without conditions of settlement or cultivation,

2,500,000 Acres in Southern Manitoba

In the Pembina Mountain District, along the South Western Branch of the Canadian Pacific Railway and in the districts of the Souris, Pelican and White Water Lakes and Moose Mountains

TERMS OF PAYMENT.

If paid for in full at time of purchase, a Deed of Conveyance of the land will be given, but the purchaser may pay one-sixth in cash and the balance in five annual instalments with interest at six per cent per annum, payable in advance. Payments may be made in Land Grant Bonds which will be accepted at ten per cent, premium on their par value and accrued interest. These Bonds can be obtained on application at the Bank of Montreal, Montreal; or at any of its agencies.

For further particulars, apply to JOHN H. McTAVISH, Land Commissioner, Winnipeg, to whom all applications for lands should be addressed.

By order of the Board,

CHAS. DRINKWATER. *See'y.*

MONTREAL, December 5th, 1882.

McSHANE BELL FOUNDRY

Manufacture those **CELEBRATED CHIMES AND BELLS** for CHURCHES, ACADEMIES, &c. Price-list and Circulars sent free.

HENRY McSHANE & CO.

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NORTH BRITISH

— AND —

MERCANTILE FIRE AND LIFE INSURANCE COMPANY.

ESTABLISHED, 1802.

Subscribed Capital	£2,000,000 Stg.
Accumulated Funds	£3,944,317

CHARLES. F. SMITHERS,	} DIRECTORS.
GILBERT SCOTT,	
HON. THOMAS RYAN,	

D. LORNE MacDOUGALL,	} MANAGING DIRECTORS.
THOMAS DAVIDSON,	

WILLIAM EWING, INSPECTOR.

73 ST. FRANCOIS XAVIER ST., MONTREAL

CANADA PAPER COMPANY, (LIMITED),

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Manufacturers of News, Book, & Colored Printing Papers; Envelope Papers & Envelopes

Manilla, Brown, Grey and Straw Wrapping Papers; Roofing Felt and Match Paper; Straw-board and Paper Bags; Card and Card Board; Blank Books. Importers of every description of fine Writing and Jobbing Papers, Enamelled Papers, Envelopes, &c. Mills at Windsor, Sherbrooke and Portneuf.

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Under contract with the Governments of Canada and Newfoundland for the conveyance of the Canadian and United States Mails.

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NUMIDIAN	6100	Building
PARISIAN	5400	Capt. Jas. Wylie
SARDINIAN	4650	Capt. J. E. Dutton
POLYNESIAN	4100	Capt. R. Brown
SARMATIAN	3600	Capt. John Graham
CIRCISSIAN	4000	Lt. W. H. Smith, R.N.R.
MORAVIAN	3650	Lt. F. Archer, R. N. R.
PERUVIAN	3400	Capt. Jos. Ritchie
NOVA SCOTIAN	3300	Capt. W. Richardson
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THE
Presbyterian Record
FOR THE
DOMINION OF CANADA.



FEBRUARY, 1883.

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FOR THE DOMINION OF CANADA.

VOL. VIII

FEBRUARY, 1883.

No. 2

CONTENTS.

An Explanation from P. E. Island.....	29
Notes from the Mission Field.....	30
Map of the Travels of St. Paul.....	31
Sabbath-School International Lessons.....	32
Our Own Church.....	34
Manitoba Items and Presbyteries.....	36
Obituary Notices.....	38
Ecclesiastical News.....	38

French Canadian Evangelization.....	41
Letter from Père Chiniquy.....	42
Our Trinidad Mission.....	43
The New Hebrides Mission.....	44
Street Preaching in India.....	46
It never dries up.....	48
My Company.....	49
Literature.....	50

An Explanation.

To the Editor of the RECORD.

DEAR SIR:—The attention of the Presbytery of Prince Edward Island has been called to an inaccuracy in your report of the Lawson Appeal Case as part of the business before the last General Assembly. As the error refers to a matter of fact and materially misrepresents the position of the Presbytery in the whole case, I am directed to draw your attention to the mistake and give you the simplest facts of the case.

The error complained of is in the following sentences:—"Mr. Lawson is the editor of a "newspaper in which appeared unkind and "unchristian reflections upon the character of "certain members of the Presbytery. Mr. "Lawson had expressed regret for his conduct and promised to apologize, but instead of "doing so seems to have added more fuel to "the fire, and aggravated his offence. The "result was a libel, &c. The above extract quite misrepresents the origin and history of the libel case to which it refers. Allow me to state the facts. Mr. Lawson, in his newspaper, preferred charges of fraud and complicity in fraud against a private citizen, *not* a member of the Presbytery. The said citizen brought an action of damages against Mr. Lawson in the civil court. When, after various postponements, the action came to trial, Mr. Lawson settled it by paying costs and furnishing a written engagement to retract, in his newspaper, the offensive charges. Instead of his keeping his promise to retract Mr. Lawson repeated his charges with increased asperity. The citizen con-

cerned thereupon had Mr. Lawson arrested and brought before the police court on a charge of criminal libel. After preliminary enquiry the police court sent Mr. Lawson up for trial in the circuit court. In that court he was tried, convicted, fined and imprisoned until the fine was paid.

With all these proceedings the Presbytery had nothing at all to do. They simply looked on with humiliation and saw a minister of the Presbyterian Church arraigned and convicted as a criminal. They now called Mr. Lawson before them and demanded some explanation of his conduct. He explained nothing but justified himself at every point. Then they libelled him. In the draft of the libel some matters affecting certain members of the Presbytery were introduced, but in considering the relevancy of the libel these *were struck out*.

It will be seen from the above statement that your representation of the case errs in three particulars: 1, The charges were not made against a member of Presbytery, but against a private citizen. 2, The promise to retract was not made to the Presbytery but to law officers as the basis for settlement of an action for damages in the civil court. 3, The Presbytery in dealing with Mr. Lawson did not seek to redress its own wrongs but to purge the character of the christian ministry from the reproach arising out of the fact that one who held the sacred office had been convicted and punished as a criminal.

On behalf of the Presbytery,
12th December, 1882. N. MCKAY.

EDITOR'S NOTE.—We are sorry for having misrepresented the Presbytery, but as we did it in ignorance, we hope to be forgiven, and that the above explanation will put an end to all controversy on this subject.

From the Mission Field.

REV. TITUS COAN, one of the oldest and most successful of modern missionaries, died at Hilo, Sandwich Islands, December 2, aged eighty-two years. For many years he was known as "The apostle of the Sandwich Islands." He went there when the people were heathens and in the most degraded state. In all the toils and discouragements at the beginning of mission work there he was a participant. He was an active worker in the revival of 1837-39, and his life ended when another widely-spread revival seemed about to take place. Before his eyes heathenism passed away and Christian civilization took its place. His influence over the people was great, and he continued in the active work of the ministry to the last. The wonderful changes witnessed by Mr. Coan read like a romance, but they are actual facts of history. It is said that Mr. Coan in his lifetime received no less than 13,000 persons into the Church. Mr. Coan went to the Sandwich Islands in December, 1834, where he served faithfully for *forty-eight* years, the Master he first confessed at Riga, N. Y., in March, 1828. His autobiography is a delightful record of a useful life covered with the diadem of them who turn many to righteousness. He was present at the meeting of the American Board when held in Brooklyn, and none who heard him can ever forget his farewell words. He has been gathered to his father's like a shock of corn, fully ripe, and there are many to rise up and bless his memory.

ANOTHER HERO FALLEN.—Dr. Southon, a medical missionary of the London Missionary Society, while working most successfully at Urambo, Central Africa, was accidentally shot in the arm by an attendant. The arm required to be amputated, and the Doctor instructed a friend how to do it. But his friend had no surgical skill. He did his best; but Dr. Southon died from the shock to his system. Just before his death he wrote: "Since I have been lying here I've had ample time for reflection, and I find this comfort; God has ever led me and trained me in this work. I came into it with all my heart and soul and body, and I determined to make it a success. How have I succeeded? Thank God, above all others, and where all others have failed. Have I spared myself in anything? Have I not given up all, and that joyfully? Yes; in Christ I will glory. I have been spent for him here, and my work has been a glorious success. There is a firm foundation on which others may build; and who shall lay anything to the charge of the Master Builder if He removes one workman

who has finished his portion and sends others to carry on the work? I bless God; my trust in Him is as strong, or stronger, than ever; and, if He allows me to live, I will do him good service yet—if not here, in some other part of His vineyard. But oh! If He calls me to help Mullens and Thompson and others gone on before, how gladly will I respond, and joyfully 'knock off work' here."

MADAGASCAR.—One cannot but watch with almost tearful interest the impending robbery in Madagascar. France is acting the rude and cruel highway-man. In the South Seas she robbed the weak, and dethroned a Christian queen. In Madagascar she is following the same disgraceful policy. The government of Madagascar sent envoys to Europe to plead the cause of their country and to cry for justice. In Paris they were treated with singular rudeness; but in England they were treated with all the kindness that was their due. The British Government has remonstrated with that of France on behalf of Madagascar, with what result remains to be seen.

"THE DAYSPRING."—Do not forget, young readers, that you have a mission ship in the South Seas, sailing between Australia and the New Hebrides. That ship carries missionaries to and from their various stations, returns to Australia with letters and with such quantities of arrowroot and other products as the islanders may wish to send to market, goes to the islands with mails, stores and passengers; and is constantly busy in the service of the mission. Without it our missionaries in the New Hebrides would be in a most isolated condition. As the *Dayspring* is the children's ship we hope the children will never forget that they have the pleasant duty of providing for her support.

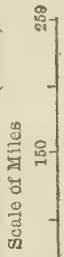
The failure of Christian missions, as alleged by infidels, finds little confirmation in the results of the labours of the American Baptist missionaries among the Telegus in India, where a single minister has baptized, during the present year, not less than 1,500 converts.

The site of the Livingstonia (Free Church of Scotland) Mission has been changed from Cape Maclear to Bundawi, further up Lake Nyassa, the first site being retained as an out-station under native helpers. The new site is found to be more desirable as the headquarters of the mission. A school has been opened, and as children are near at hand by the hundred, there would be no difficulty in getting more than 2,000 names on the school roll. The first difficulty is to secure regular attendance. The first convert baptized and received to church fellowship is becoming a useful helper.



TRAVELS OF ST. PAUL

- Paul's tour with Barnabas Acts XIII, XIV, ---
- " " Silas Acts XV, XVIII, - . - . -
- " third miss'y tour Acts XVIII, XIV,
- Voyage to Rome →
- Direction of travel indicated by arrow heads
- Modern Names True (Malta)



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The Prince of Life.

FEBRUARY 4

ACTS III : 12-21

Golden Text, John 1 : 4.

THE MIRACLE of healing in last lesson was soon noised abroad and the wondering people naturally rushed towards the place—Solomon's porch. *V. 12 When Peter saw it*—the commotion that had been created. *He answered*—he seized the opportunity to direct attention from himself and his companions to Him in whose name and by whose power the miracle had been wrought. *Why marvel*.—This miracle was no more than Jesus Christ had done many a time in the presence of some of them. Had he not raised Lazarus from the dead? Nay, had he not risen from the dead himself? *As though by our own power*—any skill they might have as physicians, or supposed power as necromancers; it was certainly not by their holiness, for they were themselves sinners. They were merely humble, weak instruments of Him whom they preached. *V. 13 The God of Abraham &c.* This appeal to their ancestral faith shewed that the disciples had come amongst them as friends; but they must speak the truth—they were there to preach Christ fully and fearlessly. Though they had condemned him as a blasphemer, Peter asserts that He is the Son of God, glorified—by his resurrection and ascension. *14 The Holy one and the Just*—old Testament titles of the Messiah, as in Isa. 53 : 11; Jer. 23 : 6. *A Murderer*—Mark 15 : 7. *V. 15. And killed*—all who asserted and approved were morally as guilty as those who actually nailed Christ to the cross. So are those who deny and forsake him now, Heb. 6 : 6. *The Prince of Life*—notice the antithesis—released a murderer, killed the author of life! what short-sighted policy! *16. His name*—put for Himself. *Through faith*—both on the part of the apostles who wrought the miracle and the man who was healed. *Which is by him*, through him, R. V. Faith itself is the gift of God, Eph. 2 : 8. *V. 17. I wot*—know. *Through ignorance*—Sin committed in ignorance is still sin; but less heinous in the sight of God than wilful sin, Sh. Cat. 83; 1 Tim. 1 : 13. They had not the distinct conviction that he whom they crucified was the Lord of Life and glory. *V. 18.* The fore-knowledge of God is here contrasted with the ignorance of men. *That Christ should suffer*—The doctrine of a suffering Messiah was totally at variance with the views of the Jewish Church. Even the twelve were slow to admit it, resisting it to the day of their Lord's resurrection. *So fulfilled*—the fact that Christ's sufferings were fore-ordained was no extenuation of the sin of those who put him to death, yet it is an encouragement to repent, see Gen. 50 : 15, 20, 21. *V. 19. Repent*—Repentance is the first step towards conversion; the one is a change of mind, the other, of life. *Times of refreshing*—a spiritual revival manifested first in the individual believer and, secondly, in the church and community of which he forms a part. *V. 20. He shall send*—or that he may send, R. V. By this we understand his spiritual presence dependent upon the sinner's repentance. *V. 21. The times of restitution*—the consummation of all Messianic prophecy at Christ's second coming when righteousness and not sin shall cover the earth, Jer. 31 : 34.

None other Name.

FEBRUARY 11

ACTS IV : 1-14

Golden Text, Acts 4 : 12.

WHILE Peter was proclaiming the fact of Christ's resurrection and preaching repentance and the forgiveness of sins through faith in His name to an excited crowd in Solomon's porch, the rulers and priests having learned the cause of the commotion took immediate steps to stop the proceedings. *Vs. 1. 2. The priests*—whose duty it was by turn to take charge of the temple worship, and who had probably been interrupted in their service by the tumult outside. *The Captain*—the head of the Levitical sentinels on duty within the sacred precincts. *The Saducees*—a small but influential sect whose tenets were directly opposed to those of the Pharisees: they accepted the five books of Moses, but rejected all the other books of the Old Testament, denied the resurrection of the body, and the immortality of the soul. Determined foes of Christ, they united with the Pharisees in putting him to death. The Pharisees objected to Peter's preaching because it was unauthorized by them; the captain, because it was disorderly, and the Saducees, because the subject of it was distasteful to them. *V. 3. Laid hands on them*—arrested them. *Put them in hold*—in prison, for safe keeping until they should be formally tried. Imprisonment was not used by the Jews as a punishment, though it was, by the Romans. *V. 4. Howbeit*—notwithstanding the arrest, many had the courage to own their convictions. *Five thousand*—this number may refer to the new converts or to the whole infant church, including the 3000 previously mentioned. *V. 6. Annas* had been deposed from office some years before this, but still held the title by courtesy, and really exercised the ruling power through his son-in-law Caiaphas, Jn. 18 : 13. *John and Alexander*—probably relatives, whose votes could be depended upon. *V. 7.* The seventy-one members of the Sanhedrim sat in a semicircle, the president in the centre of the arc, the accused parties standing in the centre. *By what power*—admitting the reality of the miracle, they questioned the agency: was it by magical or other improper influence? if so they are amenable to the law of Moses, Exo. 22 : 18; Deut. 13 : 1, 10. *V. 8. Filled with the Holy Ghost*—This was the secret of Peter's boldness. *Vs. 9. 10.* If this good deed be regarded as a crime, he will squarely answer the question: it was by the name of Him whom they had nailed to the cross! *Whom God raised*—a home-thrust for the Saducees. *V. 11. This is the stone*—recalling the words of Ps. 118 : 22, and Christ's own words, Matt. 21 : 42. *Head of the corner*—not the cope-stone, but the consecrated foundation stone. *V. 12. None other name.* This emphatic and unpalatable declaration was the climax of Christian fearlessness. Even these great dignitaries must be saved, if saved at all, by simple faith in His Name. God's choosing unlearned men to be the first preachers of the Gospel is no argument for ignorant preachers or teachers. Christ is the only Saviour. All other systems of religion have failed to regenerate the human heart, but Christianity carries blessings in its train to the whole race. It is the only system that guarantees the life to come. 1 Tim. 4 : 8.

Christian Courage.

FEBRUARY 18

ACTS IV : 18-31

Golden Text, Romans 8 : 31.

PETER'S noble answer before the Sanhedrim had produced a remarkable effect upon that influential body. They could not challenge his statements, all they could do was to try to hush the matter up. Having duly considered the case, the prisoners were recalled to hear the decision of the court. V. 18. *commanded them*—ordered them to cease from teaching the people at all, and even forbidding them from using the name of Jesus in conversation with them. Vs. 19. 20. *But Peter and John*—Both heroic disciples respectfully protested against being gagged in this way. A question of jurisdiction is raised—"in regard to spiritual matters what is the supreme authority, human councils or Divine law?" As honest men, the apostles had no choice ; to be consistent with their principles they must speak the truth and the whole truth at all hazards, and they now appeal to whatever sense of candour there is in the Sanhedrim, whether or not it is right that they should do so. That only is right which is right in the sight of God. V. 22. *Finding nothing against them*—The popular sympathy being with the disciples, it were impolitic to punish them, and there was no ground upon which they could do so ; on the contrary, there was the man who had been healed before them—the strongest possible evidence that the prisoners at the bar had none other but good intentions. His age insured his case being well known and made his cure the more remarkable. V. 23. *Being let go*—they hastened to join their companions in their accustomed place of meeting, told them all that had transpired, and thus prepared each other for the determined opposition which they might expect from the hierarchy. Vs. 24-26. *Lifted up their voice*—one after another leading in earnest prayer. The words here quoted being from the second psalm may have been part of a form of prayer already in use in the early Christian Church. At all events they recognize in these words a prophetic utterance now being fulfilled in their sad experience. V. 27. *Holy child*—better rendered in N. V. "holy Servant," referring to the obedience of Christ rather than to his Sonship. *Anointed*—consecrated to a sacred office and hence called the "Messiah," and the "Lord's Christ," v. 26. V. 28. *Determined before*—The fact that God served His own purposes by what the Jews did was no excuse for their malice in doing it. Sin is not the less sin because God brings good out of it. V. 29. Theirs is no cry for retribution, but a prayer for resignation, and for strength to do their duty. V. 30. They ask for a continuance of miraculous power as evidence of their divine commission and as a means of convincing and converting the people. V. 31. This sign was given to assure them that their prayers were heard, and in large measure already answered—a marked instance of the performance of that promise that *God shall give the Holy Spirit to them that ask Him*, Luke 11: 13. In threatening times, our care should be not so much that troubles may be prevented, as that we may be enabled to go on with cheerfulness and resolution in our work, no matter what troubles we may meet with. Matt. 5 : 11.

Ananias and Sapphira.

FEBRUARY 25

ACTS V. 1-11

Golden Text, Proverbs 12 : 22.

THIS first record of apostacy in the apostolic church attests the faithfulness of sacred history. The Church had enjoyed a season of rich blessing and prosperity, ch. 4. 33. A holy rivalry had sprung up—each one vying with his neighbour in placing his means at the disposal of the apostles : some perhaps giving even more than their circumstances warranted, while others were tempted to seek credit for a liberality which was not in their character. V. 1. *But*—this little word sharply contrasts the liberality of Barnabas in the end of last chapter with that of the unhappy pair now brought under notice. On the whole, the disciples were exemplary, but there were hypocrites among their converts. This case of lying is marked by several special features. (1) It was gratuitous, inasmuch as it was optional with them to give the whole of their property to the common fund or part of it just as they pleased. (2). Under the guise of generosity there lurks a spirit of covetousness : Unwilling to be regarded as giving less than Barnabas, yet loath to part with their money. (3). It betrayed suspicion that the others might fail to continue the system and that so they themselves might come to poverty. (4). It was premeditated : man and wife had consulted, and deliberately agreed to tell a lie. (5). They not only tried to cheat the church, but the Holy Ghost, of whose presence they had had convincing proof. (6). Though Ananias did not lie as did his wife, he equivocated and acted the lie by pretending to give the whole yet keeping back a part—perhaps only a small percentage—under false pretences. V. 2. *Laid at the apostles' feet*—Vanity appears to have been the motive of the sale, hypocrisy, of the concealment, and ostentation, of the gift. V. 3. *Why hath Satan*—Peter here distinctly acknowledges the personality of the evil one and traces the temptation to its proper source. They had willingly exposed themselves to his wiles, James 1 : 13, 14. V. 4. *Lied unto God*—To sin against our fellowmen is bad, but infinitely worse is it to sin against God, Ps. 51 : 4. V. 5. The death of both of the guilty pair instantaneously following the lie shews the terrible judgment to have been from God and stamps their sin as especially heinous in His sight. V. 6. Shews that *young men* had a recognized place in the early Christian church ; and vs. 7 and 8, that sufficient time was given Sapphira to reflect, repent, and confess her sin. V. 9. This verse conveys the solemn warning to all transgressors,—“Be sure your sin will find you out.” *To tempt the Spirit*—putting his patience and forbearance to the test, Gen. 6 : 3, Ephes. 4 : 30. The effect of this judgment was salutary—the disciples were warned and hypocrites were expelled, V. 13, Believers were attracted, V. 14, and the power of the Gospel extended, vs. 15. 16. The sin of Ananias has not ceased in the church. There are many professing christians who *keep back* what they can well afford and what their own consciences tell them they ought to give for the extension of Christ's kingdom. Good works will not procure salvation, but they evidence our faith, Jas. 2 : 18.

Our Own Church.

A FAIR EXCHANGE is no robbery. Not very long ago two ministers from the Maritime Provinces were translated to the Presbytery of Montreal. More recently, two from Ontario have been translated to the Presbytery and city of St. John, N. B. The principle of compulsory "itinerancy," although it may have compensating advantages, has unquestionably many drawbacks; such transpositions, however, as are now referred to, depending solely on the "sweet will" of the ministers and people affected by the changes, can do no harm; on the contrary they are, in the present circumstance of the church, advantageous in many ways. They afford evidence, to begin with, of the homogeneity of a new organization, composed of elements which in the not very remote part were about as difficult to amalgamate as oil and water. We wish that some of our Methodist brethren who are bogging at their prospective union—afraid of their own shadow—would take heart of grace and follow our example. The union of the Presbyterian churches in Canada has been a great success; thanks be to God. Now in our eighth year of incorporation, we are entitled to speak with some measure of confidence, and this is our experience,—the old lines of demarcation have been already utterly obliterated; the more we see of each other the better satisfied are we with the union; whatever personal sacrifice of feeling any of us may have made by the interruption of previously existing relationship, has been amply compensated by the satisfaction of increased usefulness in our own country and better opportunities for advancing the cause of christianity throughout the world. We have gained in self-respect. We have not suffered in the estimation of any of our former friends.

STATE OF RELIGION.—The General Assembly's committee, by its acting convener, the Rev. W. M. Roger, of Ashburn, Ont., has issued its annual schedule of questions to all the Kirk-Sessions with the suggestion that no time should be lost in submitting them to the congregations by having the questions read from the pulpit and discoursed upon. Further, the committee expect that all the reports of the sessions shall be carefully digested by a committee appointed for this purpose in each

Presbytery, and that this report be made the basis of a conference in each case. It is sometimes urged that the questions asked by such committees are not, in the nature of things, such as can be satisfactorily answered. In other words that spiritual growth and progress are beyond the pale of statistical calculation. The questions now issued appear to be such as every Kirk-Session ought to be able to answer, and we trust that none will decline to state, so far as they know, the truth, and the whole truth. Should any of the clerks of Presbyteries not have received a sufficient supply of the schedules they are requested to apply to the convener without delay.

DR. COCHRANE AT QUEBEC.—At the time of the Montreal Anniversary Missionary Meetings, the indefatigable convener of the Assembly's Home Mission Committee took a run down to Quebec and wakened up the echoes in the ancient capital by a rousing speech at a missionary meeting held in St. Andrew's Church, the most enthusiastic meeting of the kind that has been held there for many a day. Next morning a lady who was at the meeting sent the following note to her minister:—Dear sir, please hand to Dr. Cochrane the eight dollars enclosed, the price realized for a side-saddle used upwards of thirty years ago in mission work by my mother on the Island of Cape Breton. It was disposed of by me and set aside for one of the schemes of our church, and not having any money with me last night, please add it to the collection, wishing it were five times the amount, but it goes with the earnest prayer that the Great Head of the church may bless the work and the one who so earnestly pleaded his cause, I forgot to say *nobly*, last night.

FRENCH EVANGELIZATION.—The Rev. W. D. Armstrong, of Daley Street Church, Ottawa, has accepted an appointment from the Board to visit Britain during the present winter in furtherance of the interests of the evangelistic work carried on in behalf of the French-speaking people of Canada. Having obtained leave of absence for a few months from his Presbytery, Mr. Armstrong sailed from Halifax on the 13th of January and will have commenced his canvass by this time. We heartily commend Mr. Armstrong and the cause he represents to all who shall have the pleasure of meeting him.

FOREIGN MISSION COMMITTEE.—The committee for the Western Section met in Toronto on the 27th of December, twenty-one members being present. A large portion of the time was occupied in deliberating and deciding on matters connected with the mission in Central India, and in considering proposals respecting some of the mission

property at Prince Albert, N. W. T., held by a Committee in trust for the benefit of the Indians living in that territory. On one of the days the ladies composing the committee of the Women's Foreign Missionary Society held a conference with the Committee, during which explanations and suggestions were made bearing chiefly on the prosperity of that part of the work which is carried on by lady missionaries in Zenanas. The Committee took steps towards the appointment of another missionary for China, and also another for India.

REV. H. A. ROBERTSON, our missionary on the Island of Eromanga, New Hebrides, may be expected in this country shortly. Mr. Robertson has been now ten years at his post in the far off South Seas and has richly earned a furlough. He will receive a hearty welcome from many warm personal friends, and from many more who know him only by his work for the Church in that field where Williams and Harris and McNair and the Gordons fell in battle.

PRESBYTERIAN COLLEGE, HALIFAX.—The Board has issued a circular reminding all the congregations in the Maritime Synod of their duty to the College. Up to the close of the year, about half the congregations were still unheard from. A contribution is asked and expected from every church and from every mission station. The Board earnestly desire help from all, so that deficiencies of income as compared with expenditure may cease to be reported.

ORDINATIONS AND INDUCTIONS.

CASTLEFORD, *Lanark and Renfrew*.—Mr. James B. Stewart, B. A., was ordained as missionary over the field of Castleford, Dewar's Settlement, and Sandpoint.

STRATFORD, *St. Andrew's Church*.—Rev. E. W. Panton, formerly of Bradford, was inducted on the 2nd of January.

TECUMSETH AND ADJALA, *Barrie*.—Rev. D. H. MacLennan was inducted on the 14th of December.

MAGANETAWAN, *Barrie*.—Mr. John Jamison was ordained and inducted as missionary in this important field.

GLAMMIS, *Bruce*.—Rev. A. F. McKenzie, late of Kilsyth, was inducted on the 11th of January.

ST. JOHN, N. B.—Rev. John Fotheringham, late of St. Mary's, Ont., was inducted into the charge of St. John's Church, vacant by the retirement of Rev. Dr. Bennett.

ST. JOHN, N. B.—Rev. George Bruce, late of St. Catharines, Ont., was inducted into the pastoral charge of St. David's Church, vacant

by the translation of Rev. Dr. Waters to Newark, N. J.

SOUTH MOUNTAIN: BROCKVILLE.—Rev. W. Galloway was inducted on the 11th of January.

DEMISSIONS.—Rev. John W. Bell, M. A., of Listowel, *Stratford*. Rev. A. Matthews, of Trenton, *Kingston*. Rev. J. M. McIntyre, of Kemptville and Oxford Mills.

CALLS.—Rev. J. M. Goodwillie, formerly of Camlachie, to Dover and Chalmer's Church, *Chatham*. Rev. Hugh Taylor, of Morrisburgh, to St. Andrews Church, Pakenham. Rev. Thos. Cumming, of Stellarton, to St. Joseph Street Church, Montreal. Rev. P. R. Ross, of Cote des Neiges, Montreal, has accepted a call to Knox Church, Ingersoll, *Paris*. Rev. David Kellock, of Millhaven, to Spencerville and Ventnor, *Brockville*.

CHURCHES.

COBOURGH, *Peterborough*.—The Presbyterian church in this town, having undergone extensive repairs, was reopened on the 17th of December by the Rev. A. B. Mackay, of Montreal, and Rev. P. McF. McLeod, of Toronto.

OLDFIELD, Chatham Township, Ont. We understand that a beautiful church was opened here for Divine Worship in October last by Rev. A. McColl, of Chatham, and the Rev. D. Currie, of Wallaceburgh. Size, 45 by 35 feet, cost \$1250. It was opened free from debt.

DALHOUSIE, N. B.—The handsome and commodious new church at this place was opened for public worship on the 3rd Dec., Rev. Joseph Hogg preaching morning and evening, and the pastor, Rev. A. Russell in the afternoon. Though the day was cold and stormy the attendance was large. The collection amounted to \$85. There is a comfortable basement for the use of the Sabbath-School.

MINNEDOSA, *Manitoba*.—A new church has been dedicated at this place with seating accommodation for 300 persons.

LONDONDERRY.—CHURCH BURNED.—We record with regret the total destruction by fire of the Presbyterian church at Great Village, Londonderry, N. S., on the 11th Dec. Not an article of furniture was saved. The bell, one of the best in the country, was destroyed. So was the communion service, so were bibles, hymn books, Sunday school library, &c. No insurance. The congregation have taken immediate steps to build. They held a tea meeting on New Year's evening which realized over \$200.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE, KINGSTON.

This Association met for work on the 11th of November in the Divinity Hall. The following officers were appointed for the ensuing year, viz:—President, L. W. Thom; Vice-President, P. McTavish, M. A.; Corresponding Secretary, P. M. Pollock, B. A.; Recording Secretary, S. W. Dyde; Treasurer, J. McLeod; Librarian, A. Patterson. Executive Committee, J. Young, B. A., J. C. Anderson, Neil Campbell, F. W. Johnston. Reports were read from the retiring officers showing the society to be in a good condition. The treasurer reported a balance of \$43 after paying the expenses of five missionaries sent out by the society. This, however, and much more will be required as eight men have been employed this year and we will have an increase to the staff next summer.

The second meeting was held on the 25th November, when it was agreed to supply the outlying stations around Kingston bi-monthly. It was intimated that the society would need at least \$1,200 for next year's operations and there was nothing to meet the amount with. Can any of our Montreal friends help us in this? The Madoc and Hastings road district and the ground opened up by the K. & Pembroke Railway must be occupied for Christ and we need funds to do it, besides giving our quota of service for Manitoba and the North-West. Reports were read from the only two men we were able to send to Manitoba last year, Messrs R. C. Murray and F. W. Johnson. The former of his work at Grand Valley and the latter on the C. P. R. The third meeting of the association was held on the 9th December, when interesting reports were read from Messrs. J. A. Grant of his work at Eden Mills, Neil Campbell of his work at Bentick and Crawford, and from our own missionary, M. J. Steele, of his unwearied, self-denying labours on the K. & P. R., and among the employees of the Messrs. Caldwell and Peter McLaren.—P.M.P.

MANITOBA ITEMS.

The December meeting of Presbytery met in Winnipeg and lasted three days with late evening sittings. The amount of mission work reviewed was large. A large number of grants for church building were passed. On account of increased cost of living, the Home Mission Committee is to be asked to increase the salaries of its missionaries. Rev. J. W. Mitchell, formerly of Mitchell, was appointed for a time to Regina. The regulations for Theological students of the Presbytery studying at Manitoba College, were completed. One evening of the Presbytery meeting was taken up with the public meeting of the college.

Medals, bursaries and prizes were awarded, and addresses made to the students. It appeared that there are some fifty students in the college, nearly thirty of whom are university students. Steps were taken towards lessening the desecration of the Sabbath, especially on the railways. The Sioux missionary, Solomon Tunkansaiyice, was present, and steps were taken towards forming another Indian school. Soirees, festivals, etc., are now the order of the day. Emerson, Portage La Prairie, Selkirk, Little Britain, have all been indulging themselves thus. At Minnedosa, the Rev. J. Wellwood's church was opened on 24th December, by Rev. Messrs. Robertson and Tibb. The proceedings were successful.

Meetings of Presbyteries.

PICTOU, *January 2*:—The Presbytery met at New Glasgow. Several congregations were shewn to have contributed towards the support of children sent by Mr. Brial to Pointe aux Trembles School. With reference to a petition from West River, the Presbytery in the interests of the parties concerned resolved that "it is inexpedient to take any action in the premises." Returns relative to Sabbath-Schools, statistics, &c., are requested to be sent in by the 1st of February. Sessions were directed to comply with the suggestions of the College Board regarding contributions to meet current expenses. Five congregations had contributed since the beginning of the ecclesiastical year. Remits of Assembly are to be considered at next regular meeting.—E. A. MCCURDY, *Clk.*

VICTORIA AND RICHMOND.—On the *11th December* the Presbytery met at Mabou and inducted Mr. Roberts into the pastoral charge of that congregation. The congregation of Port Hastings and River Inhabitants reported that they had raised \$328.50 and \$62.50 respectively, towards the stipend of a minister, the charge to include both congregations. This indicated some slight improvement on former efforts; but the amount is not sufficient to secure the services of a pastor. The Presbytery agreed to report the matter fully to the Supplementing Committee. Committees were appointed to report on the state of religion, statistics, sabbath schools, and finance. Adjourned to meet at River Denis on Feb. 6th, at 11 a.m., and at Malagawatch the next day at the same hour.—K. MCKENZIE, *Clk.*

MONTREAL, 9th January:—There was a very large attendance of both ministers and elders. Rev. J. B. Muir was appointed Moderator. The quarterly report of the Presbytery's Home Mission committee shewed continued diligence in this behalf and that

the various mission stations and vacant congregations within the bounds were being cared for. A committee was appointed on Sabbath-Schools, Mr. McCaul convener, to consider and report on the best means of advancing the interests of Sabbath-Schools within the bounds, and of bringing them into closer connection with the Presbytery. A letter from Mr. David Morrice, chairman of the College Board, was read, placing the new Hall at the disposal of the Presbytery as a place for holding its stated meetings. The offer was accepted. Rev. A. B. Mackay submitted a report containing recommendations for the institution of a Presbyterian Sustentation Fund, to be maintained by private subscriptions, annual collections in all the congregations within the bounds, donations and legacies, added to the revenues of aid-receiving congregations, these congregations sending into the common fund at least as much as they now promise to give their ministers. The object being to equalize the payment to all the ministers connected with the Presbytery, so that, in the meantime, the stipends in the country shall not fall below \$750, and in the city \$1200. The report was received very cordially and there is every prospect of its recommendations being carried into effect before long. A call from St. Joseph street church, Montreal, to Rev. T. Cumming, of Stellarton, Nova Scotia, was sustained.—J. PATTERSON, *Clk.*

OTTAWA, 4th January:—Leave was granted to Rev. W. D. Armstrong to proceed to Britain in the interests of the Board of French Evangelization, and he was heartily commended to the sympathy and confidence of the friends of our mission in Great Britain and Ireland.—J. WHITE, *Clk.*

BROCKVILLE.—Rev. John Morrison, of Waddington, N. B., the oldest minister of the Church in active service, has applied for leave to retire and the Presbytery have agreed to forward his petition to the General Assembly. A call from St. Andrew's Church, Pakenham, to Rev. Hugh Taylor, of Morrisburgh, was sustained. Mr. McIntyre's resignation of Kemptville and Oxford Mills was accepted. Mr. McIntyre purposes devoting himself to evangelistic work. A call to Mr. David Kellock, of Millhaven, from Spencerville and Ventnor was sustained.—W. MCKIBBIN, *Clk.*

GLENGARRY, 9th January:—Eleven Ministers and nine elders answered to their names. The most of the sederunt was taken up with the rating of congregations for the Presbytery and Synod Fund, and final action was deferred until the meeting in March. The Rev. John Fraser submitted a plan for holding missionary meetings which was adopted with slight amendments. The Presbytery, according to this plan is divided into four groups, with a

convener to each. The convener assigns each member in the group a subject of discourse which he is expected to deliver on a Sabbath day in one of the congregations of the group. This necessitates an exchange of pulpits four times a year, and thereby the the Schemes of the Church will be thoroughly discussed, and brought prominently forward before each congregation. Each convener is to report to Presbytery quarterly. Congregations were recommended to contribute towards the the costs in the Temporalities suit and members enjoined to report as to their diligence in this matter at next meeting. Assembly remits and unfinished business to be taken up at the March meeting.—H. LAMONT, *Clk.*

KINGSTON, 19th December:—Rev. Dr. Smith introduced the subject of establishing a church-building fund for the purpose of aiding weak congregations in the erection of churches. A committee was appointed to mature a scheme. Committees were appointed to tabulate returns on the State of Religion and Sabbath-School work. A motion for the reconstruction of the standing rule bearing on the appointment of commissioners to the General Assembly was laid on the table till next meeting.—T. S. CHAMBERS, *Clk.*

OWEN SOUND, 12th December:—It was agreed to translate Mr. McKenzie, of Kilsyth, to Glammis, in the presbytery of Bruce. Mr. Millard was appointed to supply Sarawak and Keppel till April 1st. Messrs. Cameron, Somerville, and Dewar were appointed the Presbytery's committee on Temperance to attend to the recommendations of the General Assembly and to keep in view temperance legislation. Ministers were recommended to preach on the subject of temperance on certain days.—J. SOMERVILLE, *Clk.*

SAUGEE, 19th December:—Members reported annent the different schemes of the Church, to which their congregations had so far contributed. A committee was appointed "on methods of appointing standing committees," also "on Board of Examination." Answers to questions on State of Religion are to be sent to Mr. McMillan, Mount Forest, and on Sabbath Schools, to Mr. Aull, Palmerston.—S. YOUNG, *Clk.*

CHATHAM, 19th December:—Mr. McRobbie reported progress in re defraying the travelling expenses of commissioners. The Presbytery acquiesced in the action of the Board of French Evangelization by which Rev. C. Chiniquy was granted leave of absence for some months to lecture in Britain. Mr. Peter J. Uzelle was received as a catechist and appointed to labour in the county of Essex. A conference on the State of Religion to be held at the evening sederunt of next meeting.—W. WALKER, *Clk.*

SARNIA, 19th December:—A call to Point Edward in favour of Rev. R. W. Leitch, of Dungannon was sustained. A petition from parties in Petrolia to be erected into a congregation was presented and parties were cited to appear in their interests. Mr. Wells gave in an excellent report on statistics, which was ordered to be published for distribution within the bounds. To give practical effect to its recommendations a small committee was appointed to draft a programme for ministerial exchange of pulpits with a view of stimulating christian liberality, especially in the direction of increased ministerial support. Arrangements were also made for holding missionary meetings.—G. CUTHBERTSON, *Clk.*

BRUCE, 19th December:—Arrangements were made for holding a conference on the State of Religion at the next meeting. A resolution was passed thanking the Missionary Society of Knox College, for valuable services rendered by them in the Presbytery's mission field last summer, and asking a continuance of their assistance for the future. Remits and appointment of commissioners at next meeting.—J. GOURLAY, *Clk.*

Obituary.

MR. THOMAS MURRAY, a ruling elder in the congregation of Springfield, N. B., died on the 7th of December in the 54th year of his age. He was an elder of twenty-three years standing, and his loss will be severely felt by the congregation.

MR. ROBERT GENTLE, an elder of the North Sydney congregation, C. B., died on 12th December, in New York, where he had gone to undergo a surgical operation. He was a valuable member and office-bearer of the church. He was but fifty years of age.

MRS. STARRATT, wife of Mr. Isaac Starratt, elder in Knox Church, Mount Forest, died on December 13th. The deceased was a devoted worker in the Lord's vineyard, a cheerful giver, and in every sense of the word an exemplary Christian.

MR. DAVID J. GREENSHIELDS, of Montreal, a respected member of St. Paul's Church, there, a warm friend and a liberal supporter of the Presbyterian Church in Canada, died in London, England, on the 4th December last, in the 56th year of his age. By his last Will and Testament Mr. Greenshields left a large portion of his fortune for educational and other benevolent purposes, among others as follows:—To the University of McGill College, Montreal, \$40,000; the Montreal General Hospital, \$40,000; the Home Mission Fund of the Presbyterian Church in Canada, \$10,000; \$5,000 each to Queen's College, Kingston,

and to Morrin College, Quebec; \$1,000 to the minister for the time being of St. Paul's Church, the interest of which to be expended in acts of kindness in special cases that may arise. The Minister's Widows and Orphans Fund, the Protestant Orphan Asylum, the Deaf and Dumb Institute, the Young Men's and the Young Women's Christian Associations, the Sailors' Institute, and many other philanthropic institutions were remembered in this good man's Will.

MR. JAMES MICHIE, a ruling elder in St. Andrew's Church, Toronto, of long standing, greatly beloved and respected, died on the 13th of January, after a brief illness. Mr. Michie's death creates a vacancy in the Temporalities Board, and in the Board of Trustees of Queen's College, in both of which he took a deep interest. His removal, indeed, is a great loss to the whole Church, while to the congregation with which he was connected, the loss is almost irreparable.

"Thou art gone to the grave,
But 'twere wrong to deplore thee,
For God was thy ransom,
Thy guardian and guide.
He gave thee, He took thee,
And He will restore Thee,
And death has no sting,
Since the Saviour has died."

Ecclesiastical News.

REV. DR. EDWARD WHITE, Bishop of Truro, has been appointed Archbishop of Canterbury as successor of the late Dr. Tait. The new primate is a graduate of Trinity College, Cambridge, and a broad-church-man. The appointment could scarcely fail to create a good deal of discussion in a church in which party feeling runs so high as it does in the Anglican Church. He is acknowledged, however, on all hands to be a man of good administrative ability, and it is thought his elevation to this high office will almost certainly modify his high churchism, and that by his moderation and care for the interest of the whole church he will justify the wisdom of his appointment. An important meeting was held in Edinburgh a few weeks ago to consider and inaugurate the "National Church Society of Scotland," which has been in contemplation for some time and is now fairly before the public. Its chief promoters are Principal Tulloch, Dr. Story, Dr. Lees, Sir James G. Baird, Lord Balfour, of Burleigh, and others. It is a somewhat complicated piece of machinery and will require a good deal of "adjustment" before it is in "running order." The existing ecclesiastical organizations are to be affiliated, so to speak, with the new society. Without any organic connection, it is intended

that they shall use their efforts in the same direction. Every parish is to constitute a "section," having its officers and working through Kirk-sessions; the sections are to be grouped together into "divisions," covering the same territory as presbyteries now do; the presbyteries are to constitute "provinces," co-extensive with the synods; and over all there is to be a general "council," to meet once a year and to be presided over by a "director," while it is to have a permanent executive committee meeting once a week in Edinburgh. An annual "congress" is to be held once a year, at the time the council meets, and these meetings are to be held alternately in the chief cities of Scotland. One of the principal objects originally contemplated by the association, namely: "to promote the election to Parliament of members in favour of the maintenance of national religion has already, in deference to public opinion freely expressed, been eliminated, and now it is announced that the society exists "for the purpose of supplying information respecting national religion and the true position of the Church of Scotland, to intensify a sense of corporate unity among all having common views on this subject, and especially to organize all members of the church, and all favorable to the cause, in defence of the national position of the church." It has not received much encouragement from the *Scotsman* nor from the *London Times*. Even Professor Blackie, who has been bestowing his leisure hours to the question, agrees with those who think that the wisdom of the Established Church at present is to do its work quietly, and leave agitation to those "who cannot live happily unless in troubled waters." It is, in short, a movement set on foot to counteract the "Disestablishment crusade," entered upon by the other churches in Scotland. A thousand pities that so much valuable time and talent and great administrative ability on both sides could not be by common consent consecrated to a cause of higher moment—when multitudes of the heathen are perishing every day for lack of that knowledge of which there is so much in Edinburgh and in Scotland! The Free Church of Scotland is even more excited on the "organ question," than is the United Presbyterian Church in America. It is said that the next General Assembly will receive a protest against the use of instrumental music in the churches, signed by at least two hundred thousand names. The Scotch blood is up on this subject. The Glasgow Established Presbytery has been discussing the expediency, or otherwise, of discontinuing what are there miscalled "the Fast Days." It is well known that the Thursday preceeding the dispensation of the sacrament is rapidly losing much of the sanctity by which it was wont to be characterized throughout Scotland. Mr. McLeod, of

Govan, in moving the appointment of a committee to consider the subject, mentioned incidentally that he has a monthly celebration of the communion in his church, and, "if the communicants desired, even greater frequency of celebration." The general consensus of opinion seems to be that "Fast Days," are now, by most people, observed only as holidays. Here are two interesting items for our Sunday-School friends, one from either side of the Atlantic. The eight Sabbath-Schools with the highest attendance in the Presbyterian Church in the United States are the following:—Rev. L. R. Foote's, Brooklyn, 2,322; Bethany Church, Philadelphia, Mr. John Wannamaker's, 2,315; Dr. Booth's, New York, 2,160; Dr. Nicholl's, St. Louis, 1,945; Dr. Talmage's, Brooklyn, 1,668; Dr. Howard Crosby's, New York, 1,623; Dr. Spinning's, Cleveland, 1,544; Dr. Kittredge's, Chicago, 1,500. Fourteen others have over 1,000 each. But these are small compared with one which Dr. McGregor, of Edinburgh, is said to have visited lately at Stockport, England, when he preached the 99th annual sermon of what he believed to be the most wonderful Sabbath-School in the world. There are 400 teachers and 4,500 children, and nearly 95,000 children had passed through the school since its commencement. It might shock some Scottish people to know that the singing was led by an orchestra, and that there were sixteen fiddles among the instruments. When in the evening he heard the hymns sung by three or four thousand young voices, with the accompaniment of an orchestra and the full strength of an organ, he felt as if the windows of heaven were opened. Such singing he had never heard before, and he had the audacity to request that one of the hymns should be repeated, and one person was so wicked as to remark that it was the first time that he had heard a hymn encored in church. In Stockport the *elite* of society were not ashamed to teach in the Sabbath-Schools, and he saw teachers drive up and drive home again in carriages and pairs.

IRELAND.—The Rev. Lowry E. Berkeley, an ex-moderator of the General Assembly has passed away at a comparatively early age: he was not quite sixty. He was of the same generation of students as the present moderator, Mr. Killen, as Dr. John Hall, now of New York, as Matthew Kerr, so long identified with the Connaught Mission and others of mark. He was ordained in 1850 over a country charge not far from the city of Londonderry, and eight years after he was translated to Lurgan, a flourishing commercial town, where for twenty years he, with great success, ministered to a very laborious charge. Some four years ago he was appointed Convener of the Sustentation Fund, on the duties

of which he entered with great energy and enthusiasm, but in some two years his health broke down and he never rallied again. He was Moderator of Assembly in 1871. In Temperance, Colportage, and indeed in every good work, he was vigorous and eloquent, often sweeping all opposition out of the path by his earnestness and push. He will be long remembered over the whole church, for his duties made him universally known. The working of the Land Act has been, to a large degree, favorable to the tenant, the rents in many cases having been reduced from 25 to 30 per cent. There is, nevertheless, a good deal of dissatisfaction even in the Presbyterian North, as there has grown up an impression that the landlords were able to exercise a baneful influence on the decisions of the Land Courts. Of course the demon of tyranny dies hard, and all the more after so many centuries of uninterrupted sway. At the same time it is gratifying to see on the part of the government a disposition to make such changes as seem to be needed to the proper working of the law. When it was seen that the valuations were so obnoxious they were withdrawn. In the midst of all the strife and turmoil, and lawlessness and outrage, the Presbyterian Church holds on its way in peace, prosperity, and loyalty. Never was the mission work at home and abroad conducted with more vigour, efficiency and success. The *Witness* (Belfast) notices attempts made lately to wile away some of the ministers to other fields of labour. Mr. Lynd, who now fills the pulpit so long occupied by Dr. Cooke, and who immediately succeeded Mr. McIntosh, now of Philadelphia, got a tempting offer from Edinburgh, but the bait failed to be effective. More lately a suburban minister had overtures made him, and it is not known when these paragraphs are written what will be the result.—H.

FRANCE.—There is very encouraging news from France. The lessons which that man of faith, Mr. Macall, has for the last *twelve* years, been inculcating, seem at last to be taking effect among the Protestant pastors. They are now, in some cases at least, adopting his methods in order to reach the working classes with the gospel. They have waited long for these classes to come to them, to enter their churches, and to hear their preaching. They have never come. They will not, as a rule, enter Protestant churches. Now, however, following the Lord's counsel, they are going to seek these perishing ones. They are beginning to open small halls in their parishes, containing from *one to three hundred* people or more, and into these they come without any hesitation, partly from curiosity at first, and then from serious interest in the gospel. What is thought to be remarkable by

many is the fact that though these halls are situated, some on the crowded thoroughfares, others in the midst of the labouring population, in the back streets of the cities, the meetings are well attended, and, with few exceptions, good order observed. In this way, Pastor Berthe has begun to carry the gospel to the working classes at Brest, a city of above *sixty thousand*, in the west. So also Pastor Kissel has begun to preach to the working classes at Lorient, in central France, a town of *thirty thousand*. This is the solution of that problem, long familiar to, and as long unsolved by, Protestant pastors—how to evangelize the working classes of the great cities. Again, there are signs of the waning influence of the church of Rome over the people. In September last, two Catholics, from a neighbouring parish, came to Pastor Duproix, of Barbézieux (Charente), to have their two young children baptized. They had disputed with their priest, and, disgusted with Romanism, whose abuses they knew, they wished their children to be trained Protestants. At first M. Duproix counselled them to weigh well the gravity of the step they desired to take, and urged them to take time to consider it. They, however, continued unshaken in their purpose, and on a day appointed, these two families came each with their child, and they were baptized in the presence of more than *seven hundred* people, mostly Roman Catholics. As a result, the people of this place have themselves hired a hall, and desire Protestant services. Another striking incident comes to us from central France, Department Puy-de-Dôme. The municipal council of Châtel-Guyon has unanimously decided to build a Protestant church in their parish, whose people are all Roman Catholics. This decision was taken on account of worship in the Catholic church being rendered impossible to the people because of the brutality and immorality of the priest, which are well-known to neighbouring parishes. The whole parish resolved to embrace Protestantism. Already they have sent for a Protestant pastor, who held one or two meetings, attended by both men and women. May the light of the gospel soon enter the hearts of these people and be reflected far and wide!—C. H.

Good news comes again from the Sandwich Islands. A revival has been for some time in progress almost as remarkable in extent and power as that of 1837-9. The work is not confined to the natives, but extends to the foreigners who have gone thither for business, and also to the half-whites and half-Chinese part of the population which has hitherto been very difficult of access. New life seems to be imparted to the churches. Many persons have been already converted, and many are deeply impressed.

French Canadian Evangelization.

THE following is an illustration of the quiet yet steady progress being made in connection with the work of French Canadian Evangelization:- In the report of the Board for 1879 reference is thus made to converts who, because of persecution for conscience sake, had been compelled to leave the City of Montreal. "Of the many families who have had to leave the city two have taken up land in the County of Beauce, Q. Family worship is regularly observed in their new homes. In the evening some of their French Catholic neighbours come in to hear the Bible read, and, on Sabbaths, quite a number gather regularly in the house of one of these converts to listen to the reading of the Gospel and to unite in the singing of hymns."

At a recent meeting of the Board of French Evangelization a communication was received from a well-known active elder of one of our English congregations in which reference is made to these two families of converts who were driven from Montreal in 1879. After speaking of the district and of the faithful labours of a French Protestant missionary, Rev. T. Charbonnel, who has frequently visited the field, this elder writes, "I must inform the Board of the blessed work in progress there, the result under God's blessing of the two families you sent there from Montreal, and of the missionary's labours. *First*, T. N., was a professed Roman Catholic till about a year and a half ago. He had, however, been reading the Bible for some time previously. The history of his conversion is a peculiarly interesting one which I dare not give in detail. About eighteen months ago he was attacked by an illness that seemed to threaten his life. His friends sent for the priest and while suffering from extreme weakness he was prevailed upon to confess and receive absolution. His owning a Bible was forgotten for the moment by his friends and it was only after the priest had been some time gone that they recalled the fact. The priest was followed post-haste, was overtaken several miles from the sick man's house, he came back, a further confession of the mortal sin of owning and reading the word of God was gone through and the Bible was carried off in triumph by the priest. The man recovered, however, and lamenting the momentary weakness that caused him to backslide, and feeling ashamed of his conduct, left the district and went to the United States. He there married an English-speaking Protestant and returned to his farm, determined to make an open profession of Christ as his Saviour, discard the errors of Rome, and brave all hostility and persecution that might result therefrom. He has ever

since remained steadfast and is not only learning with meekness the truths of God's word but is an active missionary, persuading others to give up the errors of Rome and embrace Jesus as their Saviour. The *Second*, Mr. C——, a near neighbour of Mr. N——, above referred to, with his wife and three children, the eldest a lad of 17, all left the Romish Church last May, and are steady attenders on the means of grace. *Third*, Mr. T——, another neighbour, threw off the Romish yoke last spring. His three children are walking in their father's footsteps. His wife attends the meetings and seems in great distress. She is not as confirmed as her husband or his children. She is a second wife and her parents, who live near, are still Roman Catholics, and she suffers persecution from them. She is receiving special attention from the missionary who thinks her case a hopeful one. *Fourth*, Mr. G—— and wife renounced Popery in Montreal four years ago, under Father Chiniquy. The family moved to this district soon after. They are more advanced in the Christian life than the more recent converts. A son of theirs is the missionary's right hand man at S——. The whole family live consistently and are highly respected. *Fifth*, H. M—— and wife, who is a daughter of Mr. G——, and their children have also become Protestants. The family consists of an intelligent girl of 15 years, a boy of 13 and an infant. *Sixth*, Mr. G——, a nominal American Protestant married a French Canadian Roman Catholic, who was a zealous Romanist till last winter but is now one of our most confirmed Protestants. *Seventh*, Mr. L. C—— was a Roman Catholic till two years ago when he became a Protestant. His wife is not so confirmed as her husband but good hopes are entertained of her. The children are decidedly Protestant. *Eighth*, J. H—— left the Romish Church three years ago and is a consistent Christian ever since. His wife with her parents had become Protestants at St. Paul de Chester a year previous to that time and all now live consistently. In addition to the above there are several others who became Protestants within the last three years, but who have left the district, some of them to return, others uncertain. Messrs. G——, three brothers who are good machinists, and one of them married, have three excellent farms with large improvements made. They are to return when they earn some money. They are all decided and intelligent Protestants. Mr. L——, wife and children are in New Hampshire. Their return is doubtful but they were confirmed Protestants before they left the district. The names of many others could be given whose cases are promising. They cannot yet be called Protestants, though they have no love for the priest, and attend Mr. C's. meetings often. If

this field is worked prudently a large harvest may, by God's favour, be expected. A petition from those eight families asking to be organized as a Mission Station was presented by me to the last meeting of the Quebec Presbytery. Its prayer was granted and the Presbytery also took steps towards getting a school established in the district. Mr. N——, one of the converts, offers one and a half acres of cleared land on which to erect a building suitable for church and school purposes.—R. H. W.

LETTER FROM PERE CHINIQUY.

For the "Record"

ST. ANNE, KANKAKEE, ILL.

I hope the disciples of the Gospel, in Canada, who take an interest in the conversion of my dear countrymen, will help me to bless the "Good Master" when they will know how He continues to make them the objects of His mercies. You are aware that between 200,000 and 300,000 of French Canadian Roman Catholics, have lately left their native land to to come and work in the factories of New England. I have considered it my duty these last twenty years to visit some of them every year, and invite them to exchange the heavy and ignominious yoke of the Pope for the one so light, of Jesus. And it has been my exceeding great joy, every time, to see a great number of them listening to my feeble voice, renounce their errors and accept the truth as it is in Jesus. In this way very interesting congregations have been formed in the manufacturing cities of Putnam, Lowell, Manchester, Worcester, South Bridge, Fall River, Holy Yoke, &c. By the evangelical efforts of their more zealous Gospel ministers and evangelists as Rev. M. Cyr, Coté, Duval, Pallenood, Aubin, Lafond, Etienne, Sivrel, Williams, &c., that evangelical work has been consolidated and fixed on a permanent basis. But though I have been many times filled with joy by the blessings and success which our Heavenly Father has given to that evangelical work, I had never seen anything so admirable as the last conversion we have witnessed at Springfield, Three Rivers and Holy Yoke, from the first to the last day of October. The number of those who have come to hear the glorious news of a free salvation through the blood of the Lamb, can not be less than one thousand, and more than one hundred families can be counted in those three places as for ever wrenched from the iron grasp of Popery. The number of precious souls contained in those families is not less than five hundred. But it is not so much the number as the admirable earnestness and high tone of faith and piety of the converts which have overwhelmed me

with sentiments of joy and gratitude to God, which my tears of happiness alone could express—for there are no words to tell the joys of the soul.

Now, I ask all those who love our Saviour Jesus Christ, to help me to thank and bless Him for this new manifestation of His mercies. I invite them, also, to ask the Author of every perfect gift to pour his most abundant blessings upon the few noble hearted brethren and sisters who have enabled me through their pecuniary help to do that evangelical work—for without that help it would have been absolutely impossible for me to meet the considerable expenses always connected with those missionary works.

The missionary cheerfully gives up his time his health, his home, and family enjoyments for the gospel cause. He cheerfully gives himself entirely to the work—but this is all that he can do. He has not the gold and the silver asked by the railroad agents, the hotel keepers the printers, &c. These things must come from you, dear Christian sisters and brothers, for it is to you that the Master has entrusted them, in order that you might have a share in the conversion of those precious and immortal souls. You are never called to give up the joys and enjoyments of your happy homes; you are never called to go through the trials and dangers, the tribulations and humiliations, insults and anxieties which are the daily bread of your missionaries on this American continent as well as in China, Japan, and the islands of the sea. But you are called to give according to the measure of your ability, to feed and clothe, lodge and carry the missionary from one place to the other; this is your duty, your sacred—and I hope your cheerful duty—Do not forget it. I have still many interesting places to visit, where I hear day and night thousands of precious souls crying to me and to you, "come and help us." But I cannot go, for want of means. As soon as those of you who wish to be the blessed instruments of the mercies of God towards those perishing souls, will send me the means to run to their rescue, I will forget my seventy-three years of age to cheerfully run to their rescue.

Let every one who will help me in this work of mercy, send me their names, and I will continue to forward them by the next mail my book, "The Priest, the Woman and the Confessional," with my last writings, "Papal Idolatry," "Rome and Education," "From Chicago to Australia," with the "Immaculate Conception," as a token of my gratitude.

C. CHINIQUY.

P. S.—I respectfully request all the editors of papers who take an interest in the conversion of my countrymen, to reproduce this letter.

Our Trinidad Mission.

For the Record.

TUNAPUNA, 1st Dec., 1882.

THE heathen are "dismayed at the signs of the heavens." Our brilliant comet has led to fears of wars and famines and pestilences. The war in Egypt, unusual heat, and a few weeks very dry weather, were all attributed to it. But the war in Egypt was over before the comet has disappeared, the dry weather was followed by deluges of rain and there has been no unusual sickness. The appearance of Venus near the sun at four o'clock on a clear bright afternoon added to the fear of coming evil. Creoles participated in the alarm. And Christian Coolies asked if there were any ground for anxiety. This led me to preach from Jer. 10:2, "Learn not the way of the heathen and be not dismayed at the signs of heaven; for the heathen are dismayed at them." This seemed to settle the question so far as my usual hearers were concerned. Early in the year a report spread among the Creoles that the world was about to come to an end. The report was founded on some sermon preached on the subject urging the people to repent in view of such a catastrophe. From the Creoles it spread to the Coolies and a Brahman caught up the idea and urged the people to cease working, make worship and do righteousness by giving away their money. It has never appeared to me that the collapse of universal nature would be a greater calamity to the individual man yet in his sins, than his own sudden death. And there is stronger ground to expect the latter at an earlier date than the former. That turning from sin to God is a present *duty* and the only way to be secured against the consequences of sin, come when they may, though less sensational, seems a more solid and effective ground upon which to lay the call of repentance. Certain it is that fears of the end of the world being at hand seem to have produced but little effect on the Creoles, and that the Coolies declined to part with their money on any such expectation.

The war in Egypt excited the Mohammedans somewhat, but the events of that campaign were not fitted to foster the pride or encourage the hopes of the followers of the Prophet. Brethren in the Naparimas will have reported the ordination of Lal Bihari. After Mr. Macleod's return from Barbadoes, Annajee spent a week in this district and filled up his time usefully in holding meetings among his countrymen. On one occasion when reasoning with Hindus, a Mohammedan came to their support and asserted that the Hindu and Mohammedan writings were both from God, but not the Christian. Annajee's reply was short and decisive, "I don't think a good

father who had two sons would tell the one, you worship the cow, and say to the other you eat her. Therefore the Hindu and Mohammedan books cannot both be from God."

The first ship for the season from India has arrived bringing 450 immigrants, within a few months we may expect over 2,000. This is a thought to be pondered over. While our Indian population has doubled in the last fifteen years and this stream of over 2,000 per annum continues to flow in, our men and means are inadequate to the present work. By the ship from India we received \$269 worth of educational works, hymn books and tractates, our supply of Scriptures from previous importations having been ample. Most of these books are admirable, but the lack of education on the part of our new immigrants is a great drawback. I know twenty rooms close to each other on one estate in which there is not one person who can read, and no apparent ambition to learn. India is here meeting the churches of the west, casting her ignorance and idolatry on our shores, breaking off a fragment for us to deal with.

JOHN MORTON.

LETTER FROM MISS SEMPLE.

Mr Morton having earnestly requested that a well qualified teacher should be sent to take charge of the central school at Tunapuna, Miss Agnes Semple was appointed by the Mission Board of the Maritime Provinces and in company with Miss Blackadder, teacher of the Princetown school, who was returning at the close of her furlough, left Halifax in the end of November. The following note to Dr. McGregor gives a brief account of their voyage and Miss Semple's first impressions of the natives of St Kitt's, their first point of call.

ST. CHRISTOPHER, 14th Dec., 1882.

I felt it to be a duty, as I had opportunity, to write to you at least a few lines to let you know how we were getting on. I tried to persuade Miss Blackadder that it was her turn to write but she seems to devolve the duty upon me. Don't think that I always consider letter writing a task, but I shrink from writing to the secretary of the Board. Well, in the first place, we've had an unusually long and rough passage, over nine days out from New York. We anchored here at eight o'clock last evening, too late to land, but it was really pleasant to see the effect, that even the sight of land had upon the sea-sick ones. I cannot tell you how I felt when the islands came in view, but I think I felt a little like our illustrious navigators, when the cry of "land" was first echoed from the deck of the "Pinta." I cannot say that I enjoyed the trip. I was not much sea sick, but vice versa, I am about sick

of the sea. The weather has been so unpleasant we could not get on deck. We are anticipating better weather now for the rest of the voyage. There will be something to be seen, and that will give a little variety at least. Miss B. is enjoying herself on deck this morning for the first time since we left New York. She has been very sick all the way, almost helpless. She has lost more in flesh than she gained by her whole summer recreation. I wished her to write some but she says she may favour you later with some sketches.

This is writing under difficulties, Dr., and you will have to excuse me if the thoughts are unconnected. We are beset on every hand by natives, and so interesting are some of their brown faces that my attention is withdrawn every minute.

On landing last evening we learned that the mail steamer was still in port, so I thought I could not lose the opportunity of writing.

I felt very lonely for a while after leaving, but the thought of the work before me animates me. May the dear Lord fit me more and more for it, is my earnest prayer. As I have no doubt we are in your thoughts, I beg your prayers too.

The New Hebrides Mission.

MOST of our readers will know that in our mission to the New Hebrides the Presbyterian Church in Canada is affiliated with other branches of the Presbyterian Church. The Free Church of Scotland, and and the Presbyterian Churches of Australia and New Zealand have for many years had missionaries in these islands and all have been working together in the most harmonious manner. For the purpose of mutual counsel and encouragement they meet together annually as a synod and confer upon the general interests of the mission. Rev. Dr. Steel, of Sydney, acts as general agent for the combined mission, and the missionary ship, "The Dayspring," is employed the year round in conveying missionaries and teachers from one island to another and in transporting freight, merchandise of all kinds, building materials, &c., &c., from Melbourne or Sydney as the case may be. There is probably no mission in any part of the world that is better and more economically managed, and when the difficulties connected with it are taken into account—the exceeding depravity of the native races who have not yet been reached

by the gospel, their scattered condition, the small number of missionaries employed, and the drawbacks of the "labour traffic," the success and progress of the work must be accounted highly satisfactory. From the *New Zealand Presbyterian Church News*, one of our most valued exchanges, we take the following interesting resumé of an address delivered at the opening of the New Hebrides Mission Synod, held at Havannah Harbour, Efate, in June last, by the retiring Moderator, Rev. W. Watt, of Tanna, missionary of the Presbyterian Church of New Zealand. After some preliminary remarks Mr. Watt said:—

I would ask you to-day to look, shall I say, at our victories, or to be more moderate, to glance at our past history as a mission, and trace the way by which we have attained our present position. In such a glance as I propose there will be no room for entering on a history of the work on any particular island, or for panegyrics on fathers and brethren who are not now with us, who laboured faithfully in their day and generation, some of whom are already entered into their rest, and of these some reached their heavenly home by the martyr's gate, whilst others are still labouring in other parts of the vineyard. A Turner and a Nisbet driven from our group were permitted not only to labour faithfully in another part of the mission field, but also to witness the fruits of their labour in the ingathering of many to the Redeemer's fold.

It is now more than two and forty years since a mission vessel for the first time sailed into this group—Christian teachers were first located and martyr's blood first shed for the advancement of Christ's cause. Futuna, the first to receive a visit of a mission ship, is still, owing to a variety of causes, and notwithstanding the unwearied labours of Mr. Copeland for many years, but little removed from the state in which it was first found. Tanna, the first to receive Christian teachers, still sits in heathen darkness, two solitary centres of light only serving to throw out into bolder relief the surrounding darkness. (During the meeting of Synod Mr. Neilson abandoned his station at Port Resolution, owing to the long continued unwillingness of the people there to abandon heathenism.) On the other hand Eromanga, where first martyr's blood was shed, and where again and yet again those who sought her well-being were cruelly murdered, is now casting off the shackles of superstition and seating herself at the Master's feet clothed and in her right mind. And Aneityum, guided by her spiritual teachers, Messrs. Geddie and Inglis, has shown a bright example to all mission

churches by exerting herself and paying in full for the whole Bible translated into her own tongue. From Aneityum in the south to Tonga in the north, the sabbath bells gather together a company of sable worshippers, who in their various languages sing the songs of Zion and the praises of redeeming love. To the London Missionary Society belongs the honour of first seeking to confer upon these islands the blessings of the Gospel. They endeavoured to evangelize this group by means of the same agency as they had employed in Eastern Polynesia, viz.: by means of native teachers. The conditions, however, on which they carried on their work here were completely different from what they had been on the islands to the eastward where they had been previously so successful. There they spoke a language akin to their own, here a language essentially different and one which they never could acquire. There the climate resembled that of their own island home, and the diseases with which they had to contend were just those they had to contend with at home; here everything was different and very many of them succumbed. It would ill become us to disparage the labour or the faithfulness of those men and women who were the pioneers in this field, all of whom endured great hardships, many of whom laid down their lives in Christ's cause; many filling martyrs' graves. Whilst saddened by the tales of perils and sufferings endured by them, one cannot but admire the devotion and heroism of these men who, lately rescued from heathenism themselves, boldly ventured their lives among strange people, getting a visit perhaps once a year or once in two years from the mission ship, and thus separated from all their friends and acquaintances, exposed to the caprices of heathens and savages.

Our Mission has had a very chequered history. Once and again on several of the islands have efforts been made to obtain a footing, and for a time success seemed to have crowned the efforts made, and then the footing thus apparently secured had to be relinquished. In a few cases this has been rendered necessary by the mission party not finding the sphere of labour congenial to their tastes. In other cases failing health of the mission party was the cause, and in other cases it was occasioned by the hostility of the natives. The opening pages of our history were written in blood. John Williams, whose efforts in introducing the Gospel into the islands of Eastern Polynesia, were crowned with signal success, and who burned with zeal to confer the same blessings on this group, fell a martyr almost as soon as he touched these shores. He landed teachers on Tanna, and died the following day on Eromanga. But the work, in the prosecution of which he thus laid down his life, was not allowed to fall to the ground. It was taken

up by other able and earnest men, and time after time efforts were made to effect the settlement of Teachers. In 1842 Messrs. Turner and Nisbet were settled on Tanna, but within a year, owing to the hostility of the natives, they felt it their duty to leave. When the Rev. Mr. Geddie arrived in this group in 1848, he found that on only three islands were the teachers still permitted to live. They had been driven from Eromanga, Futuna, and Aniwa, but were still living on Efate, Tanna, and Aneityum. He selected Aneityum as his sphere of labour, and was permitted, if not to begin, at least to carry on a work there which soon embraced the whole of that island, transforming its inhabitants from a state of cannibalism to one in which they are reaping some of the benefits of civilization and Christianity. For four long years he plodded on with no fellow-labourer with whom he could consult as to schemes for the furtherance of the work, or with whom he could hold Christian social intercourse. In 1852 he was joined by the Rev. Mr. Inglis, and within a few years heathenism on Aneityum was abolished.

What a different story we have to tell of Tanna and Efate. As we have already said, these were the only islands besides Aneityum where teachers were still living when Mr. Geddie arrived. But of Tanna in 1849 we find it recorded that "the teachers had been enabled to keep their ground, and had, perhaps, made a little advancement," and in 1853 mission operations were entirely suspended. About Efate the tale is somewhat similar. There, in 1849, "the mission was found to be in a very discouraging state"; and in 1853, when the deputation visited that island, they found that of all the teachers they had left there only one with the widow of another remained to tell the sad tale. Driven from these two islands, the missionaries were meeting with openings for teachers on some of the other islands, and after a longer or shorter period these two islands were also re-occupied. In 1857 the Rev. G. N. Gordon was settled on Eromanga, and in 1858 the Rev. Messrs. Paton, Copeland and Mathieson were settled on Tanna, where they were shortly afterwards joined by the Rev. Mr. Johnston. Mr. Copeland was soon, however, removed to Aneityum, to take charge of Mr. Inglis' station there during his absence in Scotland, and Mr. Johnston took sick and died, his death possibly accelerated by an attempt upon his life. In 1861 the work was broken up by the murder of Mr. and Mrs. Gordon on Eromanga; and the expulsion by the Tanese of Messrs. Paton and Mathieson from Tanna. Aneityum was thus once more the only island possessing a European missionary. The year that witnessed the breaking up of the Tanna and Eromangan missions also witnessed the formation of the second Christian Church in the New Hebrides

at Erakor; and what is perhaps specially interesting at the present time is the fact that in that same year Christian teachers were first settled on Api.

The disasters on Tanna and Eromanga were overruled by God for the advancement of His cause in this group. Driven from Tanna, Mr. Paton got the consent of his brethern that he should visit the Australian Colonies, and such a blessing accompanied his visit that soon money was in hand sufficient to procure a vessel suitable for the work. Up till the date of these events, the whole burden of the mission was borne by the Presbyterian Church of Nova Scotia and the Reformed Presbyterian Church of Scotland; since that date nearly all the Australasian Colonies have aided the mission by assisting in meeting the expenses of the mission vessel, and one after another has undertaken the support of missionaries. Victoria, the two churches in New Zealand, and Tasmania are now represented, and soon we hope to welcome the representatives of South Australia and New South Wales. As one result of Mr. Paton's visit to the Colonies, the mission schooner "Day-spring," under the command of Captain Fraser, entered upon her work in 1864. Her arrival in the New Hebrides formed an epoch in the history of our mission. Even since that date, if our progress has been slow, it has been steady. Since that date no island has been abandoned even temporarily on account of the hostility of the natives. True, on Eromanga martyr's blood has again been shed; but within a few months the work was taken up by a brother and sister, who are still with us, and who are being permitted to enjoy not only a sowing but also a happy reaping time. The frequent visits of the mission vessel not only adds to the comfort of the missionaries, but also increases their usefulness and promotes their safety.

I will now point out very briefly the change which has taken place in the mission since I joined it in 1869. Then the farthest station north was Pango. The teachers on Api and Santo had been removed some time previously. Mr. Copeland had then been settled on Futuna about three years; Mr. Neilson had then only been six months in Port Resolution, Tanna. On Aniwa and Eromanga, at the principal stations, and not merely in outlying districts, one was met on every hand by natives in their heathen dress, or rather state of undress. Now such sights seldom meet the eye. Then there were only three Christian churches in the group. Now, in addition to those which had previously been formed, we have churches in Havannah Harbour, Efate, Nguna, and Kwamera (Tanna). Mataeo for years has had a native teacher, and all the natives there are professedly Christian. The work on Tongoa is too recent to permit of our

speaking confidently; but 500 having the gospel preached to them every Sabbath, and 300 able to read, are encouraging facts, whilst Api also is opening to receive the gospel. On Santa, it is true, we stepped in and then retired, but the step was necessitated not by the hostile attitude of the people, but by other causes. In 1869 Aneityum had the New Testament, the Book of Psalms, and some other portions of the Bible printed; now she has the complete Bible, and, what is more, has paid for it in full. Then Eromanga and Efate were the only islands in the languages of which portions of the Bible had been printed. Now Futuna, Aniwa, Nguna, and Tanna possess the same blessing, and the Ngunesse books are read on Mataeo and Tongoa. Then Aneityum was the only island contributing money or its equivalent for missionary purposes. Now Kwamera (Tanna), Aniwa, Eromanga, both stations on Efate, and Nguna also make their annual contributions. Nor is the advantage of our present position limited by what we have actually attained. We must take into account the altered attitude of the natives on the heathen islands. Time was when the openings were few, when the people desired neither us nor our message; now there are people on Tanna, as well as on the hitherto unoccupied islands of Mau, Mai, Paama, Mallicollo, and Ambrym, ready to receive a missionary with open arms. Would the Churches but send us the men, we would have no difficulty in settling them, and that with a fair prospect of successful labour. Men, men, more men, must be our constant cry till every native of this group has heard the story of our Saviour's dying love.

STREET PREACHING IN INDIA.

Let us suppose that we have before us an open-air gathering of Hindus and Mohammedans. The missionary begins thus:—

"There are many points of difference between you and me. We differ in colour, language, nationality, &c. Yet there are many points of agreement. We both have a similar body and soul; we are all men. We are all liable to similar diseases. Suppose, now, a Hindu, a Mohammedan, and a Christian were ill of fever, would the doctor give different medicines to the three? No, he would ask no questions about religion; the medicine would be suited for all. Now, we all alike are ill with the disease of sin, and there can be no happiness for us till we are freed from it. Suppose one of your Hindus owed a thousand rupees, and the creditor pressed for payment, and threatened to send you to jail, and that a poor brother of yours said to you, 'Never mind, I will pay your debt.' You would say to him, 'You pay my

debt ! why, you have not a farthing, and, what is more, you are in debt yourself !' Or suppose you were down in a deep pit, stuck fast in the mire, and your brother by your side said, 'Never mind, brother, I will get you out of the pit.' You would reply, 'How can you do it? You are as badly off as I am; get yourself out of this first, and then you may be able to get me out.' Just so; we all are in debt to God, and we need some one who is not himself in debt to God to free us; we are all stuck fast in the mire of sin, and we need a deliverer who is not stuck fast in it. In other words we are all sinners, and we need a sinless Saviour. Where shall we find one? The gods committed great crimes; they could not save themselves from sin. Mohammed acknowledges himself a sinner in the Koran. Where shall we find the sinless one?" Then he speaks of Christ's life, character, teaching, death, resurrection, ascension, and says, "This is just the Saviour that you need."

Hereupon a man in the crowd interposes with a question, "Sahib, you say that Jesus was sinless and yet that he died; how can that be?"

Such a question comes very opportunely. To answer the question why Jesus, a sinless Being, had to die, the missionary must preach the Gospel; and taking the question of the objector as his text, the people listen with more attention because it is an answer to an objection. When he has answered this, another man calls out, "Sahib, how did sin come into the world?" "Never mind about that; it is not a practical question."

"How did sin come into the world? I won't hear you unless you answer that question." So he replies, "There was a man who was very ill, and the doctor went to him and said, 'My friend, you are dangerously ill; there is one remedy, and you must take it or you will die.' The man replies, 'But, doctor, how did I get ill?' 'Never mind that, said the doctor; 'here you are ill; take the medicine and recover.' 'No doctor,' says the man! 'if you don't tell me how I got ill I will not take your medicine.' What would you think of that man? But that is just like our friend here; he wants to know how sin came into the world. Never mind that; here it is, the question is how we can get it out of the world, and we have come to tell you of the great Deliverer from sin."

Over there stands a man who assents to all that is said—"Good, very good; excellent, Sahib!"—and you think the man is almost a Christian. "Your religion," he says, "is an excellent one—for you; but ours is just as good for us. Every man will be saved by his own religion—the Hindus by Hinduism, and the Christians by Christianity. There are many roads to a city, and you can take which you

please; so there are many roads to heaven, and one is as good as another."

The missionary answers, "There was a village where all the people were ill of fever. Six doctors went there, and every doctor had a different remedy, and each doctor said that the others were wrong. The people said, 'Never mind; all you have to do is to take your father's doctor and he will be sure to cure you.' Were they wise?"

"No."

"But they were like our friend over there. The different religions of the world are all opposed to one another; one says there is one God, another, that there are many; one that we are saved by faith, another, by our religious works; and so forth. They cannot all be right. There is one sun and one moon, and there is but one true religion."

"How are we to know which is the true one?" asked a man.

"To another village two doctors went; all who took the first doctor's medicine recovered, and all who took the second doctor's medicine died—how do you know which was the good doctor?"

"It was the one who cured."

"Just so, and the true religion is the one that saves. Now you Hindus and Mohammedans have followed your religion from childhood, but you know that the burden of sin is as heavy as ever. If you had a doctor treat you for twenty or fifty years, and you got no better, would not you change your doctor? But Christianity has saved millions. There are thousands of drunkards whom Christ has made sober, impure men whom He has purified, sinners whose burden of sin He has removed."

Hereupon another man interposes with a malicious look on his face:

"Sahib, you say that the true religion is known by its effects?"

"Yes."

"And that Christianity is proved to be the true religion by its saving men from sin?"

"Yes."

"Then how about the Christians that get drunk, and do all sorts of bad deeds?"

This is an awkward question, because the bad lives of nominal Christians are among the greatest obstacles in the way of Christianity. The missionary replies: "In a certain village there were two sick men; the good doctor went to them and gave them medicine. They thanked him and said they would certainly take it; but as soon as the doctor had left, one man drank the medicine and recovered; the other man threw away the medicine and died. Whose fault was it—his or the doctor's?"

"His."

"Why?"

"Because he only promised and pretended to take the medicine."

"Just so; and these 'Christians,' as you call them, who get drunk only pretend to take the medicine; they are not real Christians. All who really believe in Christ are freed from sin."

"Why do you talk to us so much about Christ?" asks another. "You should tell the people to be truthful and chaste and upright, and that will be enough."

"What good," answers the missionary, "would there be in a doctor's going to a sick man and saying 'I earnestly advise you to get well?' Or what would be the use of exhorting prisoners to get out of prison? They cannot do it. No more can people, in their own strength, get free from the bondage or recover health from the disease of sin. But when we preach Christ we not only tell men what to do, but point them to Him who can really deliver them."

"Well," says another, "I do not see what it matters whether I honour Christ or not. I reverence God, and pray to God; what does it matter about Jesus Christ?"

"You remember when the Prince of Wales was in India how all the great people, from the Viceroy downwards, combined to honour him. Suppose you had seen a man in the street fold his arms and make faces at the Prince, and asked him 'Is this the way you treat the Queen's son?' and he replied, 'What does it matter how I treat that man? I honour and reverence the Queen; that is enough.' You would have said, 'If you do not honour the Queen's son, how can you honour the Queen?' Just so; God sent His Son from heaven to earth—not as the Prince of Wales, to have the best of everything, 'not to be ministered unto, but to minister, and to give His life a ransom for many.' God sent His Son from heaven to earth to die for you, and then you say, 'It does not matter whether I love Him or not!' 'He that honoureth not the Son honoureth not the Father which hath sent Him.'"

Another man says that bathing in the sacred River Ganges takes away sin, and the missionary replies by a story of a washerman who put his dirty linen into a box, and washed the outside of it, and was surprised to find the linen inside as before. "Just like you; your soul sins, and you wash your body; what good can that do?"

Another man says that we must not abandon the religion and custom of our fathers. He is asked whether his fathers wore shoes, and went by train, and sent letters by post, as he himself does. And so the missionary meets with various objections, and in some parts now he has to encounter from educated natives many of the current objections to Christianity which are met with in England. But his aim is not to discuss, but to preach Christ; and there is now much less defence of Hinduism

than there used to be. Preaching, teaching, Bible and tract distribution, and general education have done much to clear away ignorance and prejudice. The wide preaching of the Gospel, though disbelieved in and scorned by some, has done a large amount of good in the actual conversion of souls, and still more as one of the many means which together are changing the religious aspect of India.—*Baptist Missionary Herald*.

"IT NEVER DRIES UP."

"I was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring their water from a well."

"Is this well ever dry?" I inquired of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water, then?"

"To the spring a little way out of town."

"And if the spring dries up?"

"Why, then, we go to the stream higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to see this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to the stream that "never dries up."

"It reminded me of the waters of life and salvation flowing from the Rock of Ages, and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Thirsting soul, you may come and drink. Wearied and fainting, lingering around the broken cisterns of hope and consolation, Jesus calls you to Himself, "If any man thirst, let him come unto me and drink." The water from Jacob's well was refreshing, but it was hard to obtain; but to the sinful woman there Christ offered living water. Jesus said to her, "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Friend have you drank from the stream that

never dries? Then you can sing—

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, Immanuel, all forbid
That I should seek my pleasures there.

MADAGASCAR.

No longer than twenty-five years ago two thousand persons suffered martyrdom in Madagascar for adherence to the Christian religion. Now there are on that island with a population of four millions, one thousand Congregational churches having seventy thousand members. The Queen and most of her cabinet are communicants. During the last ten years the native Christians there have contributed \$1,000,000 for missionary work. If the French should get a foothold in Madagascar, the great evangelical work in progress might be seriously hindered.

MY COMPANY.

"I have read," said Mr. Spurgeon, "of one who dreamed a dream when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

"And he heaved a deep sigh as he said: 'Alas, I am not one of them, and never shall be, and I cannot enter there.'"

By and by there came another band equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?"

"They are the goodly fellowship of the apostles."

"Alas," he said, "I belong not to that fellowship and I cannot enter there."

He still waited and lingered in the hope that he might yet get in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he walked, he saw a larger host than all the rest put together, marching and singing most melodiously, and in front walked the woman that was a sinner; and the thief that died upon the cross hard by the Saviour; and he looked long, and saw such as Manasseh and the like; and when they entered he could see who they were, and thought:

"There will be no shouting about them."

"But to his astonishment it seemed as if all heaven was rent with seven-fold shouts as they passed in. And the angels said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:

"Blessed be God! I can go with them." And so he awoke.

THE PUTTING ON OF CHRIST.

WHAT, then, does it mean to put on Christ? It does not mean, of course, that you are only to make an experiment of putting on the garb of a new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without Him or of ever being without Him again, does not put Him on. Neither do you put Him on when you undertake to copy some one or more of the virtues or characters in Him—the gentleness, for example, the love, the dignity—without being willing to accept the sacrifice in Him, to bear the world's contempt with Him, to be singular, to be hated, to go through your Gethsemane, and groan with Him under the burdens of love. There can be no choosing out here of shreds and patches from His divine beauty, but you must take the whole suit, else you cannot put Him on. The garment is seamless, and cannot be divided.—*Dr. Bushnell.*

RELIGIOUS LIBERTY IN INDIA.—When the pioneers of the "Salvation Army" were imprisoned at Bombay on the ground that their processions and demonstrations would arouse Hindu prejudices, the loudest plea on their behalf was urged by Hindus, who in the name of religious liberty, claimed their release. This is promising. We hear lately of villages where Christians are no longer avoided and treated as outcasts by those who adhere to the heathen religion. Still, it is a rare thing to find converts that have not to endure persecution more or less severe.

MADHI.—And so, the critical year of Mohammedan prophecy has passed, and no Deliverer has come! The date fixed was 1882, and it was named many centuries ago. When a dangerous fanatic commenced devastating Egypt, and another raised the standard of Islam in the Soudan, it seemed as if the prophecy was about to fulfil itself. But Arabi has been swept off the field and the "Madhi" is of little account. Islam is decaying, dying, the "Crescent" is fading before the Cross, and a Deliverer is sighed for in vain. It must so continue until the Mohammedan turn his eye to the true Messiah.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

A SLIGHT ADVANCE all along the line has made a clean sweep of the January numbers. New subscribers must begin with February, and send *twenty-three cents* for each copy for the eleven months of the year. Irregularity in the delivery of RECORDS should be notified to us without delay. Letters containing money should always be registered. If remittances are not acknowledged in proper time, a card of inquiry should be addressed to us, when the matter will be attended to at once. Delays are dangerous.

PRESBYTERY MEETINGS.

TORONTO, 16th January:—There was a very large attendance of members. A call from Shelburne and Primrose to Rev. John Straith, of Paisley, was sustained, and that from Uxbridge, to Rev. J. Alexander, of Dumbarton and Highland Creek, was referred to the Synod of Toronto and Kingston. A resolution in regard to Roman Catholic Institutions was carried unanimously without discussion as follows:—

"The Presbytery having had its attention directed to the relation of our Protestant community to the Church of Rome, and to the need of guiding our own people as to their duty in this matter, resolve to warn, as they hereby do, our members and adherents against sending their children to convent schools or colleges, sanctioning by their presence the unscriptural ordinances of the Roman Catholic Church, or contributing of their means for the support of Roman Catholic worship. The Presbytery further instructs pastors, while abstaining from unnecessary controversy to see to it that their people are fully informed as to the history of the Roman Catholic Church, as the Presbytery believes by this means alone can our people be protected from her aggressive policy and led to see the danger of placing themselves or their children under her influence."

The following were appointed to look after the schemes of the Church for the year:—Home Missions, Dr. King; Foreign Missions, Rev. Mr. Smith; Colleges, Rev. Mr. Kirkpatrick; French Evangelization, Rev. R. D. Fraser; the Aged, Infirm Ministers and the Widows and Orphans Funds, Rev. Principal Caven. Rev. R. D. Fraser was appointed Convener of committee on State of

Religion, and Rev. W. Frizzell of that on Sabbath-Schools.

LONDON, 16th January:—It was agreed to hold the regular meetings hereafter on the second Tuesdays of March, July, September and December, and that two evening sederunts, twice a year, be devoted to religious conferences. Springfield congregation was reported to have settled its difficulties, and the church is now out of debt. Mr. Milloy read an interesting paper on the qualifications necessary for church membership.

Literature.

THE EARLY DAYS OF CHRISTIANITY by Canon Farrar. Messrs. Funk and Wagnalls, New York, have arranged to issue an edition of this important work, printed from the original plates, with notes and appendix complete, in paper, 40 cents; in cloth 75 cents. The work was published originally at \$5, and is spoken of in the very highest terms.

THE TREASURY OF DAVID, by Rev. C. H. Spurgeon, London. Parties who have received the first two volumes of this admirable work will know how to appreciate the succeeding ones. It is published by Funk and Wagnalls for \$2 per volume.

A COMPEND OF BAPTISM, by Dr. William Hamilton. Of the many books on baptism this is one of the best: it is clear, scholarly and logical: price 75 cents: Funk and Wagnalls, New York. From the same, an admirable treatise on the "Opium Traffic," by John Liggins, price 10 cents.

THE CHARACTERISTICS OF SCOTTISH RELIGIOUS LIFE AND THEIR CAUSES. Two sermons preached by Rev. John M. King, D.D., of Toronto; Willing and Williamson, Toronto. Excellent specimens of the Scottish pulpit eloquence that has helped to make Scotland what it is, and beautifully printed by C. B. Robinson, Toronto.

THE STORY OF NAAMAN, by Rev. A. B. Mackay, Montreal; W. Drysdale & Co., price 45 cents. The design of this little volume is to present the story of Naaman in such a way as to arouse and convince the careless, and to guide the anxious enquirer. The style is terse and vigorous, and the book at once interesting and instructive.

HAND-BOOK OF THE PRESBYTERIAN CHURCH IN CANADA, edited by Rev. A. F. Kemp, LL.D., Rev. W. Ferries and J. B. Halkett, of Ottawa. Since the YEAR BOOK has been discontinued, a work of this kind is very much wanted, and the names of the editors is a sufficient guarantee that what they undertake will be well done. The volume will be published before next General Assembly meeting: price not to exceed \$1.

A Page for the Young.

AN ENQUIRY.

Say is thy lamp burning my brother,
I pray thee look quickly and see,
For if it were burning, then surely
Some rays would fall bright upon me !

Straight—straight in the road, yet I falter,
From the Shepherd I oft go astray;
I am weary, and faint, and disheartened—
“Discouraged because of the way.”

But if only thy lamp had burned brightly,
And showed forth what Christ was to thee
I too might have seen His salvation,
And felt it was also for me.

There are many and many around thee,
Needing sorely thy light's cheering glow;
If thou knew that they walked in the shadow,
Thy lamp would burn brighter I know.

I think were it trimmed night and morning,
It would never grow dim or go out,
'Midst the fierce raging storms of temptation
And the terrible tempest of doubt.

Oh, if all the lamps that are lighted,
Would steadily burn in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

How all the dark places would brighten !
How the mists would roll up and away !
How earth would laugh out in her gladness,
And hail the millennial day !

'Tis Christ, Christ alone, in whose power,
Thy lamp may again brightly shine,
For He is the life of His children,
And He, if thou wilt, may be thine.

N. B.—This hymn was found fastened to a tree in a wood in America—it was brought to England, and subsequently revised during a journey in Switzerland.—*Zurich*, 1875.

“THE HEATHEN HAVE BEAT.”

ONE day Robert's uncle gave him a penny.
“Now,” said he, “I'll have some candy, for I've been wanting some for a long while.”

“Is that the best way you can use your penny?” asked his mother.

“O, yes ! I want the candy very much.”
And he hurried on his cap and off he ran in great haste.

His mother was sitting at the window and saw him running along, and then he stopped.

She thought he had lost his penny; but he started off again and soon reached the door of the candy-store, and then he stood there awhile with his hand on the latch and his eye on the candy. His mother was wondering what he was waiting for ; then she was more surprised to see him come off the step and run back home without going in.

In a minute he rushed into the parlor with a bright glance in his eye, as he exclaimed: “Mother the heathen have beat ! the heathen have beat !”

“What do you mean by ‘the heathen have beat’?”

“Why, mother, as I went along I kept hearing the heathen say, ‘Give us your penny to help to send us good missionaries. We want Bibles and tracts. Help us, little boy, won't you?’ And I kept saying, ‘O, I want the candy.’ At last the heathen beat ; and I am going to put my penny in the missionary box. It shall go to the heathen.”

DIMENSIONS OF HEAVEN.

What is Heaven? Where is Heaven? We cannot tell. With the exception of a few hints here and there, the Bible is almost silent on this subject. Such allusions as are made to it are necessarily of a figurative character, and clothed in language suited to our limited comprehensions. Of one thing we may rest assured, that it is A PLACE. The dwelling-place of God, and the eternal Home of the redeemed. “In my Father's House are many mansions: I go to prepare *a place* for you.”

The following calculation as to the dimensions of Heaven, taken from one of our exchanges is both curious and interesting. It is based on Rev. 21: 16,—“And he measured the city with a reed, 12,000 furlongs. The length and breadth and the height of it are equal.”

Twelve thousand furlongs, that is a cube, the sides of which are each 1,200 miles square, equal to 7,920,000 feet, which being cubed is 943,088,000,000,000,000,000,000,000 cubic feet. Reserving half of this for the throne of God and the court of heaven and half of the balance for streets, the remainder divided by 4,096—the cubical feet in a room sixteen feet square and sixteen feet high—gives 30,843,760,000,000 rooms. Suppose that the world always did and always will contain 900,000,000 inhabitants, and that a generation will last thirty-three and one-third years—say 2,700,000,000 persons. Then suppose there were 11,230 such worlds equal to this in number of inhabitants and duration of years,—there would be a place sixteen feet long, sixteen feet wide and sixteen feet high, for each person, and yet there would be room.”

Acknowledgments.

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CHURCH ST. P.O. DRAWER, 260.

ASSEMBLY FUND.

Received to 5th Dec, 1882..	\$462.00
Campbellsville	4.41
Smith's Falls, Union Ch....	8.00
Amherstburg	2.00
Colchester	1.50
Hullett	4.60
North Easthope	6.00
Hillsgreen, Mission Station	1.00
Huntingdon 2nd	5.00
Kippen, St Andrews	4.00
Elora, Knox Church	14.74
Binbrook, Knox Church ...	2.50
Saltfleet, Cheyne Church...	1.50
Berlin, St Andrews Ch....	5.75
Lunenburg	4.00
Shubenacadie and Lower	
Stewiacke	8.00
Lake Shore	5.78
Ashburn	4.50
Streetsville	5.00
Peterborough, St Paul's ...	30.00
London East	3.00
West Williams	3.00
Storrington	2.80
Pittsburg	3.60
Glenburnie	1.00
East Ashfield	2.50
Chesley S S	2.29
Eramosa, 1st Pres Ch....	4.84
Claremont	7.00
Bristol	6.00
Fergus, St Andrews	11.11
Columbus	7.00
Exeter, Caven Church	2.00
Moore, Burns Church	8.00
Moore Line	4.00
Alberton and Mill River...	3.00
Elmsdale	3.00
Merigomish	3.50
Truro, St Paul's	5.00
Douglastown, St Mark's, add'l	3.00
Newfoundland, St John's,	
St Andrews Ch, half year.	15.00
Black River, St Stephens ..	2.00
Windsor	10.00
Cape North	2.00
Vittoria	3.00
Paris, River Street	6.00
Rothsay, Calvin Church....	3.00
Little Harbour and Fishers	
Grant	4.00
Perth, St Andrew's, add'l ..	3.34
Mosa, Burns Ch	14.90
	\$729 15

HOME MISSIONS.

Received to 5th Dec, 1882..	\$7108.42
Ingersoll, Knox Ch Ladies'	
Missy Asso, salary of Mr	
Hardie	109.10
Norval	11.75
McNab, or White Lake	17.00
Brock	10.00
One who sympathises with	
Missions	8.43
Hawkesbury, Thk Day	3.24
L'Original, Thk Day	2.32
Londesborough	6.75
Hullett	35.00
Clifford	30.44
Beverley S S	20.00
Galt, Knox Church, add'l ..	50.00
Acton, Knox Church	25.00
Alex Ptolmy, Detroit	3.00
L Barclay, Binbrook	1.00
Fergus, Melville Ch Ladies'	
Aid Asso, for Mr Knox in	
Muskoka	20.00
Ripley, Knox Church	14.00

Lunenburg	12.00
Markham, St John Ch S S,	
Muskoka	11.00
Ashburn	32.50
Winterbourne, Chalmers Ch	32.00
Milverton, Burns Ch	23.00
Burlington, Thk Day	7.60
Nelson, Thk Day	5.10
Scarborough, Melville Ch,	
Thk Day	11.16
Vittoria	12.00
Morewood	21.00
D Sutherland, Toronto	5.00
Galt, Knox Ch, add'l	50.00
West Williams	18.00
Camlachie, Knox Ch	3.62
Brucefield, Union Ch S S...	6.00
Chesley	89.74
Chesley S S, add'l	2.19
Chatsworth, add'l	30.00
Miss Annabella McKenzie,	
Melbourne, Que	5.00
Brockville, 1st Pres Ch S S...	30.00
Palmerston, Knox Ch, add'l	10.00
Anonymous - C J R	15.00
Eramosa, 1st Pres Ch	55.00
Eramosa, 1st Pres Ch S S ...	3.39
Sarawack & North Keppell	21.00
English Sett, Thk Day	12.30
Columbus	40.00
Coulouge	12.00
Coulouge S S	2.00
Upper Litchfield Miss Sta..	1.25
Waltham Mission Station ..	1.00
Calumet Mission Station...	1.00
Prescott	22.00
Beauharnois	23.75
Belleville, John Street	100.00
Port Hope, 1st Pres Ch....	100.00
Warwick, Main Road Knox	
Church	12.10
Paris, River Street, add'l ..	25.00
Indian Peninsula	6.75
Rothsay, Calvin Ch	25.00
Pembroke, Calvin Ch	60.00
Quebec, Chalmers Ch	50.00
Perth, St Andrews Ch, add'l	34.16
	\$8516.06

FOREIGN MISSION.

Received to 5th Dec, 1882 ..	\$8043.36
Ehangowan S School, India	
Zenana	5.00
A few Highlanders, Town-	
ship of Brook, for Oxford	
College, Tamsui, Formosa	15.00
Cushing, St Mungo Church	
Ladies' Asso, address of	
Miss Rogers on India	12.00
A Young Friend, George-	
town	1.00
Hawkesbury, Thk Day	3.24
L'Original	2.32
Scotch Settlement S School,	
India Zenana	5.00
Hullett	20.00
W F Metropolitan	5.00
Galt, Knox Ch, add'l	41.00
St Andrews Ch S S, Miss	
McCulloch's Class, For-	
mosa	3.55
Acton, Knox Church	40.00
East Seneca	10.00
Alex Ptolmy, Detroit	3.00
Big River, Lions Head and	
Adjoining Stations	6.00
Indian Lands S S, No. 4,	
Formosa	11.00
North Brant S S, Formosa..	6.30
H McNally, North Brant,	
Formosa	5.00
Winterbourne, Chalmers Ch	20.00
P Nesbit, Dumbarton	5.00
Wroxeter, A Member of	
Pres Ch, for New Hebrides	
Mission	10.00
Galt, Knox Ch add'l	45.00
West Williams	12.00

Vittoria	4.00
Brucefield, Union Ch S S ..	6.00
Don'd Sutherland, Toronto,	
Formosa	5.00
Chesley, add'l	27.90
Chatsworth, add'l	5.00
Newcastle S S	14.00
Miss Annabella McKenzie,	
Melbourne, Que	5.00
Brockville, 1st Pres Ch S S,	
Formosa	30.00
Palmerston, Knox Ch, add'l	10.00
Eramosa, 1st Pres Ch	50.36
Rent of house at Prince Al-	
bert, per Rev J Seiveright	40.00
Columbus, add'l	15.00
A Friend	30.00
Anonymous, interest on \$24	0.75
Beauharnois	13.40
Mrs A E Buckman, Brock-	
ville, to purchase land for	
teachers houses in For-	
mosa	10.00
London East S S	3.00
Port Hope, 1st Pres Ch....	76.00
Warwick, Main Road Knox	
Church	15.22
Rothsay, Calvin Ch	15.00
Pembroke, Calvin Ch	20.00
Quebec, Chalmers Ch	50.00
Perth, St Andrews Ch add'l	30.81
	\$8815.21

COLLEGES ORINARY FUND.

Received to 5th Dec, 1882..	\$1837.72
Norval	11.75
Brock	5.00
Londesborough	4.65
Hullett	6.40
Clifford	23.40
Smith Hill	5.00
Manchester	4.65
Madoc, St Peters	22.25
Amos	14.30
Orchardville	4.17
Middle Normanby	3.61
Galt, Knox Ch add'l	36.00
East Seneca	10.00
Ripley, Knox Ch	9.34
Ashburn	9.90
Winterbourne, Chalmers Ch	16.00
Galt, Knox Ch add'l	40.00
West Williams	10.00
Landsdowne, Fairfax and	
Sand Bay	4.18
East Ashfield	7.50
Chesley, add'l	13.73
Chesley S S	1.64
Chatsworth	20.00
Eramosa	23.80
Derry West	6.00
Columbus	43.00
Florence and Dawn	3.49
Beauharnois	3.00
Belleville, John Street	100.00
Pinkerton S S	1.00
Paris, River St add'l	15.00
Rothsay, Calvin Ch	8.00
Pembroke, Calvin Ch	20.00
Perth, St Andrews Ch add'l	14.73
	\$2364.65

KNOX COLLEGE BUILDING FUND.

Per Rev Wm Burns.

Received to 5th Dec, 1882 ..	\$2155.16
Rev U F Ross, Longwood...	6.67
Argyle Church	25.00
Belmont	16.00
James Blair, Westminster..	5.00
Amherstburg	26.00
New Glasgow	25.00
Port Stanley	11.00
Ti-bury East	34.84
Tilbury East	13.66
Joseph Smith, Bowmanville	5.00
Alex Mitchell, West King..	1.00

Wardville,	11.00
James Montgomery, Dover.	5.00
Professor Lowden, Toronto.	53.00
William Anderson, Guelph,	10.00
Hollin	38.00
A Cuthbert, Elora.....	1.00
Guelph	35.00
Hespeler.....	20.00
Saint Catharines.....	20.00
Berlin	10.00
Thorold.....	10.75
Harwich.....	35.00
C E Husband, Galt.....	30.00
John Young, Toronto.....	15.00
John Brown, Florence and Dawn	2.00
Arch Dobbie, Thorold.....	20.00
Winterbourne	6.00
William Beattie, Doon.....	3.00

\$2652.42

KNOX COLLEGE ENDOWMENT.

Received to 5th Dec. 1882..	\$3285.00
Hugh McDonald, Toronto..	100.00
The late Mrs Thom, per J H Thom	100.00
William Carlisle, Toronto,	50.00
Queen St West.....	10.00
John Carruthers, Toronto..	10.00
Joan Sinclair & Son ..	10.00
Frederick Fenton ..	100.00
William Clyne ..	25.00
Henry Lawson.....	5.00
William Chaplin, St Catharines.....	100.00
John Marshall St Catharines	10.00
Thomas Ballantyne, Stratford.....	200.00
Rev Thos McPherson Stratford	200.00
J Fisher, Stratford.....	50.00
A G McPherson, Stratford.....	20.00
John McIntyre.....	11.00
William Gray.....	10.00
R Hamilton.....	5.00
J G Yemen.....	2.00
H Gibson, Toronto.....	10.00
John Harvey, Hamilton....	300.00
J & J Taylor, Toronto.....	100.00

\$4753.00

KNOX COLLEGE DEBT ORDINARY FUND.

John Moffatt, Markdale ...	1.80
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MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Dec. 1882..	\$61.40
Saint Andrews, Que.....	4.00
East Ashfield.....	2.50
Chesley.....	4.57
Vaughan Knox Chnrch.....	8.40
Bolton Caven Church.....	6.11
Columbus.....	5.00
Vittoria.....	2.00

\$93.98

WIDOWS' & ORPHANS' FUND.

Received to 5th Dec. 1882..	\$1325.63
The late Mrs Thom, per J H Thom	25.00
Madoc St Peters	2.00
Galt Knox Church add.....	13.00
Orangeville St Andrews....	5.00
Acton Knox Church.....	10.00
East Seneca.....	3.00
Ripley Knox Church.....	8.16
Winterbourne Chalmers Ch	5.00
Culloden	3.00
Galt Knox Church add	15.00
West Williams	5.00
North Carradoc	5.60
East Ashfield.....	2.00
Chesley add	18.55
Chesley S. School.....	1.25
Chatsworth add.....	10.00

Newcastle.....	6.00
Eramosa 1st Preby, Church	9.90
Utica.....	2.10
Derry West.....	2.00
Columbus.....	10.00
Exeter Caven Church.....	3.50
Eadies Station.....	2.20
Beauharnois.....	3.00
Doon.....	2.00
Belleville, John Street.....	25.00
Middleville & Dalhousie....	3.50
Paris, River Street.....	6.00
Pembroke Calvin Church...	7.00

\$1539.39

With rates from Revs A F McKenzie, J Alexander, G Bremner, B J Brown, J Turnbull, Jas Pringle, F W Farries, S H Eastman, W Bennett, J. Irvine, W Forrest, Hector Currie, R Ure, J Smith, A Gilray, R W Leitch, J Laing, J James, W P Walker, J Straith, J A McConnell, W J Smyth, \$16.00, W A Wilson, J Lees, D Wishart, R Leask, J McClung, G Smellie, Arch Stevenson, Wm. Burns, J W Bell, T S Chambers, McDonald, J A Townsend.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec. 1822..	\$1538.04
Brock	5.00
Ekfrid Knox Church	7.00
One who sympathises with Missions.....	8.43
Holland Knox Church	2.25
Euphrasia Temple Church.....	3.25
The late Mrs Thom, per J H Thom.....	75.00
Londesborough.....	2.70
Hullett.....	6.00
Avonton.....	9.00
Madoc, St Peters.....	3.00
Hillsgreen Mission Station.....	2.00
Galt Knox Church	13.00
Orangeville St Andrews....	5.00
Kippen St Andrews.....	6.86
Acton Knox Church.....	10.00
Winterbourne Chalmers Church	8.00
Culloden.....	4.00
Galt Knox Church, add.....	15.00
West Williams.....	5.00
E st Ashfield.....	3.50
Chesley, add	11.25
Chesley S School	1.25
Newcastle	8.00
Eramosa 1st Presby. Ch....	9.90
St Vincent Knox Ch	4.00
Sydenham St Paul's Ch	4.63
Chatsworth add	10.00
Vaughan Knox Church.....	9.13
Bolton Caven Church	6.89
Derry West	2.25
Bluevale	8.27
Columbus	15.00
Exeter Caven Church.....	3.50
Eadies Station	4.20
Coulouge	4.00
Upper Litchfield	1.00
William Francie Markham.....	5.00
Beauharnois	3.00
Doon	2.00
Belleville John Street.....	25.00
Middleville and Dalhousie....	5.50
Paris River Street	6.00
Rothsay Calvin Church.....	6.00
Pembroke Calvin Church....	7.00
Perth St Andrews Ch add....	7.26

\$1901.16

Rates received to 5th Dec. 1882..... \$855.25
With rates from Revs A F McKenzie, \$3.00; J Alex-

ander, \$7.50; T Bennett, \$3.75; G Bremner, \$3.00; B J Brown, \$3.00; F W Farries, \$10.00; J F McLaren, \$3.00; S H Eastman, \$4.50; W Bennett, \$3.00; J Irvine, \$3.00; W Blain, \$16.00; N Patterson, \$10.00; R Ure, \$5.00; J Smith, \$8.00; R W Leitch, \$3.50; A McFaul, \$3.00; J Laing, \$6.00; J James, \$12.00; W P Walker, \$3.50; A Sutherland, \$3.50; P Musgrave, \$4.50; J Straith, \$4.00; D McDonald, \$3.50; J A McConnell, \$3.50; W A Wilson, \$5.20; Prof Mowat, \$8.00; D Wishart, \$8.70; R Leask, \$3.25; J McRobie, \$5.00; J McClung, \$4.00; G Smellie, Arch Stevenson, \$3.40; Wm Burns, \$5.00; J Gandier, \$3.50; T S Chambers, \$3.00; K McDonald, \$5.00; J Hastie, \$5.00; W White, \$3.00; R P McKay, \$10.00; Robt Scott, \$3.00.....	\$222.85
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\$1078.10

CONTRIBUTIONS TO SCHEMES OF THE CHURCH TO BE APPROPRIATED.

Received to 5th Dec.....	\$1180.33
Thamesford	100.00
Flamboro West.....	152.00
Saint Helens	69.00
Toronto Charles St add.....	150.00

\$1641.33

CHURCH AND MANSE FUND N. W. TERRITORY.

Received to 5th Dec. 1882..	\$248.00
James McKnight Windham	200.00
The late Mrs Thom, per J H Thom.....	100.00
J W Whitman, Kingston....	10.00
Rev H B McKay, River John, N S	5.00
W H Harrington, Halifax..	10.00
Halifax Chalmers Church..	5.00
C B Robinson, Toronto	100.00

\$678.00

MC CALL MISSION, PARIS, FRANCE.

Received to 5th Dec. 1882..	\$1.00
J H Montreal	15.00

MEMORIAL TO THE LATE REV. JAS. NESBIT.

Received to 5th Dec 1882...	2.00
J Barclay, Oakville	5.00

FOREIGN MISSION, NEW HEBRIDES.

Member of Presby Church Wroxeter.....	10.00
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RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JAN. 4TH, 1883:—

FOREIGN MISSIONS.	
Acknowledged already.	\$3063.72
James Ch, New Glasgow....	73.17
1st Pres Cong., Truro.....	22.72
Elmsdale	3.50
Merigomish	41.00
Thk Off from an aged member of Salem Ch., Green Hill.....	8.00
Shubenacadie.....	26.00
L Stewiacke.....	22.00
Prince St Ch, Pictou.....	101.90
Harmony Station — Part Thk Col.....	9.30

St Andrews, Little River..	20.00
St Mark's, Douglastown...	6.50
Miss Anna B Mutch— Hopeton; P E I for Trini- dad	10.00
Sherbrooke	23.00
St Andrew's Ch, St John's. Nfd— $\frac{1}{2}$ year	150.00
Bedford & Waverly, Thk...	4.00
St Stephen's, Black River.	8.00
Boularderie, C B	14.00
Windsor	100.00
Goldenville	6.00
Margaret Frame—Gay's River for Formosa	1.00
Cape North	4.70
New London North	20.00
St Andrew's, Truro	25.00
Economy	20.00
Shemogue	1.63
United Ch, New Glasgow...	21.00
Stewiacke W F M S Miss Semple's Sal 1 qr..	6.25
Gabarus	6.00
Member of United Ch, New Glasgow	105.00
Antigonish	65.00
Wm Merson—Keeper of West End Light—Sable Island	1.50
Yu Yu—United Ch, New Glasgow	2.00
—	\$3991.94

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$615.71
Hopewell and Salisbury...	5.00
St Stephen's S S, Amherst.	7.00
Milford & Gays River...	45.86
Shubenacadie S S	10.00
Princeton Cong. Sabbath Schools	55.00
Agnes W. Honer, Barrington to aid Miss Semple in Sc. work	1.00
Clifton Cong, Sab Schools..	45.60
Springside	11.90
Blackville S S, N B	18.10
S S House, St Andrew's Lit- tle River	4.25
Zion Ch S S, Little Shemo- gue	3.24
Antigonish	29.06
Mrs S Lawrence, Margaree C B	2.00
Boularderie, C B	6.00
Cow Bay S S, C B	11.59
Chebogue & Carleton	10.00
R D Campbell, Merchant— Cape North	4.00
New Carlisle, Hopetown & Port Daniel	3.00
Stewiacke	24.00
Summerside S S, P E I	13.00
Meadowvale S S, West River	5.00
Stake Road S S	5.00
St Mark's S S, Douglas- town	22.00
Mahone Bay S S	7.00
—	\$964.31

HOME MISSION.

Acknowledged already	\$1587.77
James Ch, New Glasgow...	55.13
1st Pres Cong, Truro	50.00
Thk Off from "aged mem- ber Salem Ch, Green Hill"	8.00
Harmony Station—Part Thk Col	9.00
St Paul's, Truro	50.00
St Andrew's Ch, Little River	4.00
Richmond N B	20.00
St Mark's, Douglastown...	8.00
Dundee Set—Dalhousie .....	.68
Scotsburn	7.10
St Andrew's Ch, St John's. Nfd, $\frac{1}{2}$ yr	60.00

Bedford & Waverly—Thk...	4.35
St Stephen's, Black River..	10.00
Glassville	3.00
Windsor	40.00
Mrs M Taylor, Fraser Mt..	.55
Friend, Halifax	10.00
Chebogue	2.00
St Stephen's Ch, St John..	31.75
Cape North	3.65
New London, North	20.00
St Andrew's, Truro	25.00
Shemogue	3.20
United Ch, New Glasgow..	1.00
Gabarus	5.00
Shubenacadie	12.00
Wm Merson, Keeper of West End Light, Sable Island	1.50
Yu Yu United Ch, New	2.00
—	\$2037.68

SUPPLEMENTING FUND.

Acknowledged already	\$1929.58
Goldenville	2.35
James Ch, New Glasgow...	39.80
1st Pres Cong, Truro	60.00
Elmsdale	3.35
St Paul's, Truro	50.00
Richmond, N B	12.00
St Mark's, Douglastown..	7.00
Malagawatch	3.60
River Dennis	4.40
St Andrew's Ch, St John's, Nfd, $\frac{1}{2}$ yr	45.00
Antigonish	29.63
Wm Mutch, Hopeton, P E I	10.00
St Stephen's Ch, Black River	6.00
Boularderie	10.00
Tryon and Bonshaw	12.00
Windsor	50.00
Cape North	5.20
United Cong, West River..	25.50
St Andrew's, Truro	70.00
West Bay, C B	7.26
Shemogue	1.12
Musquodboit Harbour...	6.35
Riversdale	1.00
—	\$2391.14

Errors in last Record.—St Andrew's, Bermuda, should be \$19.26; St James, Newcastle \$25.00 making the total \$1929.58.

COLLEGE FUND.

Acknowledged already	\$3933.83
James Ch, New Glasgow...	25.04
Thk Off from "Aged mem- ber of Salem Ch, Green Hill	4.00
Prince St, Pictou, add'l...	3.00
St Paul's, Truro	34.00
Richmond, N B	8.00
St Mark's, Douglastown ..	2.00
St Andrew's Ch, St John's. Nfd, $\frac{1}{2}$ yr	50.00
Div U Bk, Nfd. £112.10 Stg	547.50
Salem Ch, Green Hill	5.00
Windsor	40.00
St Stephen's Ch, St John ad'l	5.00
Cape North, C B	5.75
Div Can Bk Com 80 Shares $\frac{1}{2}$ yr	160.00
Div Can Bk Com 2 Shares $\frac{1}{2}$ yr	4.00
United Ch, New Glasgow..	148.72
Gabarus	10.00
Stg Debentures	175.20
Moncton Gasstock	120.00
Water Loan City	13.38
—	11.63
Mahone Bay	6.00
—	\$5312.10

BURSARY FUND.

Acknowledged already	\$161.20
St Paul's, Truro	15.09

St Stephen's, Black River..	2.00
Cape North	2.00
St Andrew's, Truro	10.00
—	\$190.29

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$1263.88
Hopewell & Salisbury	2.00
1st Pres Cong, Truro	15.10
Elmsdale	4.00
Tatamagouche	14.20
St Mark's, Douglastown..	3.00
Shubenacadie & L Stewi- acke	10.00
St Stephen's, Black River..	2.00
Windsor	25.00
Cape North	2.00
St Andrew's, Truro	10.00
West Bay, C B—Part Thk Col	5.56
Gabarus	4.00
Rev J T Baxter	5.00
Little Harbour & Fisher's Grant	4.00
Debenture Coupon	14.60
Interest	42.00
Carmel Ch, Westville	6.00
Middle River	3.90

MINISTERS' PERCENTAGE.

Rev C W Bryden 1881 & 1882	6.00
D MacGregor 1883	3.50
Wm Stuart 1882	3.00
M G Henry 1881	4.50
John Wallace 1882	4.86
Jas Murray	3.00
P M Morrison	5.00
A McMillan	3.00
Geo Christie	2.00
E Graff	3.50
A Simpson	7.00
P Clark	2.25
R Laird	3.00
D S Fraser 1881 & 1882..	5.00
W S Darragh 1883 & 1884	1.00
—	\$1491.85

SYNOD FUND.

Acknowledged already	\$134.52
Woodstock, N B	5.00
Westville	1.00
—	\$140.52

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN, TREASURER, 260 ST. JAMES ST. MONTREAL.	
Already acknowledged	\$7613.62
Alex Clark, Smith's Falls..	25.00
Rev Jas Campbell, North Port, N S	12.00
D Hamilton, Charleston...	1.00
Beaverton	13.03
St Louis de Gonzague	20.00
Per E Cumming, Wilmot	5.00
Hullett	20.00
Londesborough	4.50
Russell	13.45
Metcalf	16.50
Mrs Hogg, Killearn Manse.	1.00
Montreal, Erskine Ch on ac	87.50
White Lake, S School	8.00
E R, Montreal	200.00
R Anderson, Montreal	100.00
Cookstown, S S	6.00
Lunenburg	11.00
Rev L McPherson's Cong., E Williams	61.00
Winterbourne	12.00
1st Gwillimbury, S S	5.41
Laprairie, S S	4.00
A S McLeod, Denver	2.00
Eramosa, First Ch	23.50
Eramosa, First S S .....	.50
West Bay, C B	8.74
Coulonge S S	2.00
Little Shemogue, N B	4.20

R Walker, Sr, Diamond....	1.00
Beaumarneis add'l.....	6.00
Mrs P McNaughton, Dominionville.....	5.00
Miss Annabella McKenzie, Melbourne.....	5.00
Lancaster, Knox S S.....	53.00
Little Harbour.....	6.00
Fishers Grant.....	7.50
Prin. Dawson, Montreal...	10.00
Middleville.....	6.00
Almonte, St John's S S.....	21.00
Mrs W Lough, Clinton.....	5.00
D McMillan, Black Land...	2.00
First W Gwillimbury.....	6.72
Perth, St Andrews.....	20.76
Lachine.....	67.00
Montreal, St Pauls on ac...	300.00
Mrs S H Marshall.....	50.00
Wolfe Island.....	1.45
Montreal, Knox Ch.....	140.00

Per Rev. Dr. McGregor.

New Glasgow, James Ch...	53.59
Elmsdale.....	1.50
Pictou, Prince St Ch.....	48.06
Douglastown, St Marks.....	3.00
St Johns, Nfld., St Andrews Church.....	40.00
Hopewell Union Ch.....	11.70
Windsor, N S.....	25.00
St John, St Stephen's Ch...	10.00
Cape North.....	5.70
New London, North.....	23.00
Economy.....	8.00
Gabarus.....	5.00
Westville, Carmel Ch.....	15.50
Middle River.....	8.00

Per Rev. Dr. Reid, Toronto.

The late Mrs Thom, Toronto, per J H Thom, Esq.....	100.00
Galt, Knox Ch. add'l.....	6.00
Alex Ptolemy, Detroit.....	3.00
Ashburn.....	19.25
W Williams.....	7.00
Brucefield, Union Ch S S...	6.00
E Ashfield.....	9.00
Do Sab Sc.....	8.00
Chesley.....	17.15
Do Sab Sch.....	1.76
Chatsworth add'l.....	15.00
Columbus.....	30.00
Florence and Dawn.....	8.93
Paris, River St.....	10.00
Rothsay, Calvin Ch.....	10.00
Pembroke do.....	15.00
Perth, St Andrews, Add'l..	30.84

POINT-AUX-TREMBLES SCHOOLS

Rev R. H. Warden, Montreal, Treas	
Acknowledged already.....	\$1941.79
Montreal, St Matthew's S S	25.00
St John, St Stephen's S S..	15.00
McIntosh S Sch.....	5.25
2nd W Gwillimbury S Sch..	5.00
Montreal, Crescent St on ac	6.00
Streetsville S S.....	25.00
Rev Dr Wilkes, Montreal...	4.00
Ru sell.....	1.52
Mrs A N Macdonald's class	
Sherbrooke, N S.....	10.00
Warwick, Knox S S.....	5.00
Peterboro, St Andrews S S	
on ac.....	6.25
Mrs J Aitken, St Marks,	
Montreal.....	25.00
Fullarton S S.....	17.00
Brockville St John's S S...	25.00
Dying Gift of a young lady	10.00
Jennie McDonald, Perth...	2.00
Brussels, Melville Ch S Sch	12.50
W D McLaren, Montreal...	35.00
Brockville, First Presby.	
Ch S Sch.....	25.00

\$2241.21

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.	
Acknowledged already...	\$709.39
Montreal Erskine Ch on ac.	112.50
Montreal St Paul's on ac...	100.00
Montreal Knox Ch.....	150.00
Alex Clark, Smith's Falls..	50.00
Coulonge.....	5.00
North Litchfield.....	1.00
Martintown, St Andrews...	25.00
Middleville and Dalhousie..	6.75
Osnabruk, St Matthews	
and Valley.....	30.00
—	\$1189.64

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Key Dr Snodgrass, Canonbie, Scotland.....	12.00
Perth, St Andrew's Ch, Rev M McGillivray on acct...	5.00
Balcover, Rev J T Paul...	5.00
Rothsay, Rev H Edmison..	6.00
St Paul's, Montreal, Rev Dr Jenkins.....	327.50
St John's, Montreal, Rev C A Doudiet.....	7.40
Dundee, Q., Rev D McEachern.....	20.00
King, Rev J Carmichael..	12.00
Hornby, Rev W Stewart...	4.00
Ormsdown, Rev D W Morrison.....	12.00
Hemmingford, per J Scriver, M P including \$5 from late Mrs Walker's Estate	15.00
North Williamsburg, Rev J Davidson.....	12.00

TEMPORALITIES EXPENSE FUND.

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John L Morris, Montreal..	100.00
Messrs Davidson & Cross..	
Montreal.....	250.00
Rev Dr Williamson, Kingston.....	100.00
Kingston, per G M Macdonnell.....	241.00
Union Ch., Smith's Falls, per Rev J Crombie.....	10.00
St James' Ch., Dalhousie, per Rev J Crombie.....	1.20
Sandford Fleming, Ottawa..	40.00
Wilton, per Angus Sillars..	1.50
Vankleek Hill, per Rev J Ferguson.....	20.00
Interest, savings Bank acct	35.50
St Andrew's, Que, Rev D Patterson.....	3.00
Hornby, Rev W Stewart...	3.10
Previously acknowledged..	4781.21
—	\$5,596.41

MANITOBA COLLEGE.

D. MACARTHUR, Treasurer.

St Andrew's Church, Winnipeg, partial.....	\$50.00
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M McKinnon.....	10.75
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Crawford.	
Niel Campbell.....	5.15
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Jas A Grant.....	10.00
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A Gandier.....	11.10
—	\$158.82

ENDOWMENT FUND.

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Montreal.	

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John L Morris..... 3 on 125	25.00
E J Ames..... bal on 100	40.00
J Robertson..... bal on 100	20.00
W Darling..... bal on 500	100.00
Angus Grant..... bal on 100	60.00
A Buntin..... bal on 2500	500.00

Mill Point.

H B Rathbun..... bal on 200	40.00
E W Rathbun..... bal on 200	40.00
W R Aylesworth..... bal on 100	20.00
F S Rathbun..... bal on 100	20.00

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W J Forbes..... 2 on 100	25.00
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A B Perry..... 2 on 50	10.00
H Cook..... 2 on 40	10.00
John Allen..... 2 on 20	5.00

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H Montgomery..... 2 on 20	10.00
Rev W Taylor..... 2 on 25	5.00
E Marshall..... 2 on 5	2.50
Mrs J Perkins..... 2 on 5	1.00

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P Brown..... bal on 25	12.50
Rev J Cleland..... 2 on 50	10.00
Rev R P Beattie..... 2 on 25	5.00
Stuart..... 2 on 20	5.00
Mrs Carsil..... 2 on 25	5.00
Mrs Brodie..... 2 on 25	5.00
W Quay..... 2 on 100	25.00
D Chisholm..... 2 on 50	10.00
J. E. Clark..... 2 on 10	5.00
W Williamson..... 2 on 100	25.00

Pakenham.

W Blair..... in full	5.00
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R Clark..... 1 on 5	2.00
Mrs M McNicol..... 1 on 5	1.00
Allan Carswell..... bal on 10	5.00
Mrs David..... 2 on 5	1.00
James Conery..... in full	2.00
Mrs W Dickson..... 2 on 10	2.00
D McNicol..... 2 on 5	1.00
Wm Halliday..... in full	15.00
B W Dunnett..... in full	15.00
Robert Graham..... bal on \$15	8.00

<i>Guelph.</i>			Judge McDonald...on acc't	60.00	SCHOLARSHIP ACCOUNT.	
P H Bryce.....bal on 30	20.00		Geo Hutcheson... 2 on 250	50.00	R Anderson, Montreal....	100.00
<i>Kincardine.</i>			Robt Wright.....2 on 100	20.00	PRESBYTERIAN THEOLOGICAL HALL	
A M Williamson...bal on 50	10.00		James Hall 2 on 25	5.00	BUILDING AND ENDOWMENT FUND	
And. Malcolm....bal on 25	15.00		Thomas Gilmour...2 on 100	25.00	FARQUHAR, FOREST & Co., TREASURERS, 173 HOLLIS ST., HALIFAX	
Malcolm Thompson..bal on 5	1.00		Hy Freeland..... 2 on 25	5.00	DECEMBER 30TH, 1882:	
Rev J L Murray...bal on 25	5.00		James Byers..... 2 on 25	5.00		
Matt McKendrick..bal on 10	2.00				Already acknowledged....	\$70,349.45
Geo M McKendrick..bal on 5	2.00		Total to 31st Dec, 1882	\$81901.54	Henry Leek, Guys River, NS	3.00
Norman Robertson, bal on 50	10.00		BUILDING FUND.		John Stewart, St John, NB	50.00
<i>Stirling.</i>			Already acknowledged	\$36730.55	S J Logan, Springside, N.S.	10.00
James Tulloch...bal on 100	40.00		E J B Pense bal on 100	40.00	J H Archibald, Springside,	
James Milne.... bal on 100	40.00		H Mooers..... bal on 100	2.00	N	8.00
Robert Parker...bal on 100	40.00		J C Mitchell..... bal on 20	5.00	Geo McLeod, Broadcove	
E F Parker... on acc't	20.00		Jas Craig bal on 100	25.00	Inverness Co, C.B.....	12.00
Arthur Judd .....bal on 5	2.00		A Williamson...bal on 100	40.00		
<i>Brockville.</i>			R Waldron..... bal on 200	40.00		
U H Moore M D....2 on 500	100.00		Robt McCaul..... in full	10.00		
			Rev J A Allen .. bal on 100	20.00		
			Total to 31st Dec, 1882.....	\$36930.85	NB—Acknowledged in November	
					on account Sherbrooke Cong., N.S.	
					\$30.00, should be Rev J L George.	

Official Notices.

QUEEN'S COLLEGE—The finance committee have appointed Rev. George Bell, LL.D., treasurer of the Endowment Fund, and all remittances on account of it are to be made to him at the college. The Rev. Alex. Young, of Napanee, has been appointed special Agent for the Fund. Subscribers on whom he may call are respectfully requested to pay subscriptions to him; and local treasurers are requested to furnish him all possible facilities in doing this work.

MORRIN COLLEGE, QUEBEC.—Congregations in the Presbytery of Quebec, who have not yet remitted the amount of their collections, are requested to send them to Rev. J. C. Cattenach, Sherbrooke, who has been appointed treasurer in the place of Mr. Aeneas Macmaster, who has left for Sydney, New South Wales.

MEETINGS OF PRESBYTERIES.

Stratford, Knox Church, 13th March, 10 a.m.
 Sarnia, St. Andrews Church, 13 March, 3 p.m.
 Saugeen, Harriston, 13th March, 2 p.m.
 Chatham, 1st Presbyterian Ch., 20 March, 2 p.m.
 Bruce, Paisley, 13th March, 2 p.m.
 Glengarry, Alexandria, 20th March, 11 a.m.
 Ottawa, Baek St. Ch., 13th February, 10 a.m.
 Quebec, Sherbrooke, 13th February, 10 a.m.
 Lindsay, Cannington, 27th February.
 Paris, Brantford, 12th March, 7.30 p.m.
 Bruce, Paisley, 13th March, 2 p.m.
 Kingston, St. Andrew's Hall, 19th March 3 p.m.
 Guelph, Guelph, 20th March, 10 a.m.
 Hamilton, Hamilton, 20th March, 10 a.m.
 Toronto, Knox Church, 6th March, 11 a.m.
 Montreal, David Morrice Hall, 3 April, 11 a.m.

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FOR THE

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FOR THE DOMINION OF CANADA.

VOL. VIII.

MARCH, 1883.

No. 3

CONTENTS.

Looking Before Us.....	57	Obituary.....	65
Home Missions.—Convener's Circular.....	58	Ecclesiastical News.....	66
Newfoundland—Rev. J. R. Fitzpatrick.....	58	Means and Men for Manitoba.....	68
Foreign Missions Chart for 1883.....	59	Foreign Missions, Circulars.....	69
Sabbath-School International Lessons.....	60	Juvenile Mission Scheme.....	69
Our Own Church.....	62	India—Rev. J. F. Campbell.....	71
Manitoba Items.....	63	Our Trinidad Mission—Rev. John Morton.....	71
Meetings of Presbyteries.....	65	Our New Hebrides Mission—Rev. H. Robertson... 73	

Looking Before Us.

THE Church must always have an eye to the future. Past and present are the seed of the future and must have a constant reference to it. As the mighty river cannot pause in its course but pour downward and press onward and still onward to the sea, so the Church must never stagnate in the swamps and morasses and quagmires of idleness, selfishness, vain glory, or unbelief. Progress is the very law of her being. She cannot fold her clean hands and say, "I have attained to the summit of my desire; I have finished the work God gave me to do." Christ alone was privileged to exclaim, "It is finished," the work of atonement is complete. The sacrifice is offered, the blood shed, the ransom paid; Christ needs no more to suffer or die. But the Church, and every member of it, must work on, work ever, until the rest of heaven is reached. It will not do, therefore, to say, our Church has done enough for colleges, raised enough money for them, equipped them sufficiently, sent enough young men to them. It will not do to say that we have candidates enough for the office of the ministry. It is equally impossible to "rest and be thankful" with regard to ministerial support. Our duty as a Church is to save ourselves from a "scandalous ministry" by making adequate provision for the temporal wants of those who "minister at the altar." The "minimum" of five years ago will not do to-day; nor will that of to-day serve five years hence.

It will not do to think that we are doing enough for home mission work. Never let us forget the revelations of the late census. There are tens of thousands of nominal Presbyterians in this Dominion who are not connected with any of our congregations—

literally tens of thousands. Now, ought we not to look forward eagerly to the time when all our people shall be duly shepherded and when we can make some advances on the mass of non-church-goers generally. It is a most serious matter for us as a church that so great a multitude of our people should lie outside of our pastoral care. Manitoba and the other great Provinces of the North-West have claims upon us which we cannot too generously recognize; but the older Provinces are not less to be cared for. It is in the older Provinces that there are tens of thousands of our people beyond the limits of our congregations.

It will not do to conclude that our growth as a Church *should* be less rapid than the growth of the denominations alongside of us. Why should we have less zeal for the glory of God, less eagerness for the salvation of the lost? If others do well! let us do still better. What hinders us? Probably special hindrances could be pointed out in every community; but God is strong enough to overcome in us and through every obstacle. It will not do to say that we are doing enough for foreign missions. The work of God in this world is in effect one work; the field is one; His people are one;

"One army of the living God,
One church above, beneath."

No land, no loneliest isle, is "foreign" in the estimation of Him who has purchased the world "and overpaid its value with his blood." Let us look forward then to doing more for Christ this year than in any past year. If each member and family will do a little more, congregations will show progress, and the result will tell upon the whole Church. We do not depreciate past effort; we look back upon it with gratitude and joy as a manifest proof that God has been with us. But the past

must not be the measure of the future. As we look before us the field widens, spreading out in interminable vistas, spurring us to ever nobler aspirations and efforts. The Presbyterian Church is, or ought to be, the Church of the future, combining as it does authority with liberty and order; securing their fullest rights to ministers and people; recognizing the unity of the Church as well as the full responsibility of the individual Christian. But Presbyterianism that satisfies itself with past achievements, that glories in mere forms and lip orthodoxy more than in Christ, is a dead thing which can do no good and which should in fact be buried out of sight.

We expect for the Presbyterian Church in Canada a career of which none of her children need ever be ashamed. The field is open to her and she seems disposed to enter. God grant us all faithfulness, zeal and wisdom according to our need and His riches!

HOME MISSION FUND.

As the time is drawing near when our churches make their annual appropriations for the various benevolent schemes, I ask your kind co-operation in presenting before your own congregation and elsewhere the pressing claims of the Home Mission Fund upon the generous support of our members and adherents.

The Report of last Assembly, and the statements of missionaries, published weekly and monthly in our religious periodicals, render it unnecessary that I should refer in detail to the rapidly extending territory opened up to our Church at the present date. Under the Western Committee, and within the Provinces of Quebec, Ontario, Manitoba, the North-West Territories, and British Columbia, there were, according to the last Annual Report, 422 Mission Stations, and 116 Supplemented Congregations, representing 27,571 of a Sabbath attendance, 12,065 communicants and 9,278 families. These figures I am satisfied, fall considerably below the actual numbers, as during the past nine months many new fields have been opened in the North-West, that cannot be reported until the end of the current ecclesiastical year. The Committee are putting forth the most strenuous effort to overtake the large exodus to the North-West, while, at the same time, not neglecting the great spiritual destitution of many portions of the Province of Quebec, the vast lumbering region of the Ottawa, the Muskoka District, the older settled counties, where missionary effort is still imperatively demanded in the interests of our Church.

At the lowest possible calculation, the Committee will require \$45,000 to meet the liabilities of the current year ending March

31st, 1883. The entire sum received by the Agent of the Church, up to the 5th December, was only \$7,108.42, and of this amount \$726 came from the Presbyterian Church in Ireland. In order to meet the Half-Yearly and Quarterly Claims of Missionaries, the Committee have been obliged to borrow largely, but they confidently hope, that before the Half-Yearly Meeting in March, a sufficient sum may be in the hands of the Treasurer to liquidate the entire indebtedness of the year. In a year marked by so much commercial and agricultural prosperity, our people will not, I am sure, fall short in their contributions to Home Missions, which are dear to every Christian, and necessary to our very existence as a Church of Christ.

The work of the Committee is increasing and widening year by year. Villages, towns and cities are springing up, as if by magic, along the river banks and on the broad prairies and valleys of the great North-West. Let it be ours to give them the Gospel without delay; for without it all the material prosperity is in vain.

In the name of the Home Mission Committee.

WM. COCHRANE, *Convener.*

Brantford, January 1st, 1883.

NEWFOUNDLAND.

LETTER FROM REV. J. R. FITZPATRICK.

To Dr. McGregor.

LITTLE BAY MINES, Dec. 22nd., 1882.

I was at Bett's Cove when last mail arrived here and did not get your letter in time to return receipt by last mail. I spent two weeks at Betts Cove and found the people very friendly indeed. There are few Presbyterians, still our congregations on the two Sabbaths I was there were very good. They have no other protestant preaching except Methodist service once in six or eight weeks. The Methodist minister there has sixteen different stations to attend to and consequently cannot be very much at any one of them, and besides not many of the Episcopalians usually go to hear the Methodists, they nearly all come out to Presbyterian service. At Little Bay Mines our congregations are very good. The Methodist minister should be here every fourth Sabbath, but can not always fulfil his appointments. He has only been here once since I came. I find the people here very friendly. I have a good boarding house and the winter so far has been very mild. On the whole I am as well satisfied with the place and people as I anticipated, and I find plenty room for work. Our Sabbath-school is growing larger than at first but as yet we only have about thirty pupils. A number more, however, have promised to come in a short time, and we hope to have a nice school through the winter.

Chart of Foreign Missions.

OF THE PRESBYTERIAN CHURCH IN CANADA.

At 1st March, 1883.

I.—THE NEW HEBRIDES MISSION.

Missionaries.—1. REV. H. A. ROBERTSON, Martyr's Church, Eromanga, appointed, 1871.
2. REV. JOSEPH ANNAND, at Aneityum, appointed, 1872.
3. REV. J. W. MACKENZIE, at Efate, appointed 1872.

(1) Population, 2040; Worshippers, 540; Communicants, 55; Teachers, 25. (2) Population in Mr. A's district, 565; Sabbath attendance, 300; Prayer meeting, 150; 22 schools taught by Natives; Communicants, 233. (3) Five Mission Stations; 81 Communicants; 280 Worshipers; 2 Bible Classes.

The "*Day Spring*" *Mission Ship*, last year sailed 10,000 miles, paid many visits to Mission Stations, Harbours, and heathen islands, carrying Missionaries, their wives, families, and native Teachers and natives, besides making her two regular voyages to Sydney in N. S. Wales.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, in Caroni District; first appointed 1867.
BHUKARD, *Catechist*.
MISS AGNES M. SEMPLER, *Teacher*.
5. REV. KENNETH J. GRANT, San Fernando District; appointed 1870.
REV. LAL BEHARI, *Assistant Missionary*.
JACOB CORSBIE, *Teacher*.
JAI-PAR-GAS-LAL, *Catechist*.
GEORGE SADAPHAL, "
RAMJAS AND MADHEE, *Catechists*.
6. REV. T. M. CHRISTIE, Couva District, appointed 1873.
7. REV. J. W. MCLEOD, Princetown, Savannah Grande Dis., appointed 1881.
MISS ANNIE L. BLACKADDER, *Teacher*.
JOSEPH ANNAJEE, *Native Evangelist*.

Coolie population above 30,000. Total number of Schools, 29; Scholars, 1139. Salaries of Native Evangelists from \$200 to \$335 each. The Woman's F. M. S., Halifax, provides Miss Blackadder's salary, \$406; Communicants, 135.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—8. REV. JOHN MACKAY, Prince Albert, Saskatchewan, appointed 1878.
9. REV. GEORGE FLETT, Okanase, appointed 1873.
10. REV. SOLOMON TUNKANSAICYE, Fort Ellice, appointed 1877.
MR. C. MACKAY, *Teacher at Fort Pelly*.
MISS BAKER, *Teacher at Prince Albert*, 1879.

IV.—MISSION TO FORMOSA.

Missionaries.—11. REV. G. L. MACKAY, D. D., Tamsui, appointed 1871.
12. REV. K. F. JUNOR, " " 1877.

In a little more than nine years, 20 Chapels have been opened and 2 Mission Houses built, and 20 native helpers trained; 5 Schools are sustained; 300 Communicants are enrolled, and nearly 3,000 persons have renounced idolatry and attend Christian worship. There is also an Hospital in Tamsui, doing excellent work. An Hospital has also been established at Kelung, under the care of Dr. Mann. A training college for native missionaries has been instituted under the presidency of Rev. Dr. Mackay.

V.—MISSION TO CENTRAL INDIA.

Missionaries.—13. REV. JOHN WILKIE, at Indore, appointed 1879.
14. REV. JAMES FRASER CAMPBELL, Mhow, appointed 1876.
MISS RODGER, *On furlough in Canada*, appointed 1873.
MISS MCGREGOR, at Indore, appointed 1877.
MISS ROSS, appointed 1882.
15. REV. S. J. TAYLOR, *under appointment*, 1883.

The *Indian Orphanage and Juvenile Mission*, besides supporting four high-caste Zenana Day-Schools and providing for the support and education of seven or eight orphans at Calcutta and Poona, supports about fifteen orphans and two Bible-women at Indore, and contributes to the "*Day Spring*" and the Trinidad Mission.

Persecution Renewed.

MARCH 4.

ACTS V: 17-32.

Golden Text, Acts 5: 29.

THE awful death of Ananias and Sapphira had made a solemn impression on the people. Many were converted, crowds came from all parts of the country to Jerusalem, and many miracles of healing were wrought by the disciples. The rulers determined to put a stop to the movement. Vs. 17, 18, *The high-priest—Annas—filled with indignation* that the orders of the council had been so little heeded, ch. 4: 18, had the apostles imprisoned a second time. V. 19. This is the first reference in the Acts to the ministry of *angels*, the existence of which was denied by the Saducees, ch. 23: 8. The opening of the prison doors would confirm the apostles' faith and should have convinced the rulers that in opposing them they were fighting against God. Vs. 20, 21, *Go*, not to escape, but like brave men to preach the gospel more boldly than ever. As soon as the temple gates were opened in the morning they began to address the people. Vs. 21, 24. Imagine the mortification of the council on sending for their prisoners to hear that they were at their old work, preaching the new doctrines. It seemed that prison walls could not hold these apostles; there must be some magical influence behind all this. What to do they knew not. V. 26. This time the captain of the temple himself goes with the officers of justice and with a shew of deference requests their presence in the council. *They feared the people*—what a wonderful change the gospel had already wrought on men who a short time before had said of Jesus "Crucify him!" Had the apostles chosen to appeal to the people now the mob would have taken their part and stoned the rulers. V. 28. They are charged with contempt of court. *In this name*—They disdain to mention the name of Jesus, perhaps because they were ashamed to do so. *Filled Jerusalem*—a noble though unintentional testimony to the success of their preaching. *This man's blood upon us*—not that they feared divine vengeance for the murder of the Messiah, but that the people would turn against them, disown their authority and perhaps overturn the existing form of government. V. 29. No reference to their miraculous escape, but an appeal to their sense of right and wrong. See Josh. 24: 15; 1 Kings, 18: 21. V. 30, *Peter* is not ashamed to mention the name of Jesus. A bolder thing he could not say just then than that God *had* raised Him from the dead, who, at their instigation, had been sentenced by Pilate to the most ignominious death. V. 31. *A prince and a Saviour*—expressing the royalty which all Israel looked for in the Messiah, and the saving character of it which they had utterly lost sight of. *To give repentance, &c.*—He alone can bestow these precious gifts, Rom. 5: 18; Ephes. 2: 8; James 1: 17. V. 32. *To them that obey him*—Those who do not obey God have no right to expect forgiveness, Rom. 2: 6-10. No compromise can be made between the world and religion, Jno. 12: 26; 2 Cor. 6: 15-18. They who serve God need fear no evil, for greater is He that is with them than all that are against them, Rom. 8: 31.

The Seven Chosen.

MARCH 11.

ACTS VI: 1-13.

Golden Text, Acts 6: 3.

THE church, now four or five years old, had already passed triumphantly through an ordeal of persecution and had made many converts. Now it was disturbed by an internal trouble which threatened its harmony. It began with "a murmuring" about the management of its temporal affairs. *The Grecians against the Jews*. The Jews were of two classes, (1) those born and brought up in Palestine; (2) those who had been scattered abroad by their national propensity for colonizing and trading, but who had returned to Palestine. Those called "Grecian" were not necessarily from Greece, but they spoke the Greek language, which at this time prevailed in all the countries bordering on the Mediterranean, in contradistinction to the Palestine Jews, who spoke Hebrew. Betwixt these two classes there had sprung up a sectional jealousy, and each naturally looked with special anxiety after the support of their poor. There was probably no *intention* to slight the widows of the Grecian Jews; only some little omission afforded a pretext for *grumbling*. Such things occur still. Of far more consequence than the alleged grievance is the promptness with which the apostles dealt with it. Vs. 2, 3. A public meeting was called and measures adopted to prevent a recurrence of the mistake. The apostles could not do everything themselves; there should therefore be a sub-division of labour. Seven prudent business men should be appointed by the meeting—a strong argument that the laity should be recognized in the government of the church. The *number*, though accounted sacred by the Jews, was unimportant, but they must be men in every respect fitted for the office, honest, impartial, and above suspicion. The resolution was unanimously adopted and the fact that the names of all the seven were Greek implies that a fine conciliatory spirit prevailed and that the "Grecians" were allowed to have the majority on the new board. V. 6. Although this is the first mention of ordination by imposition of hands in the New Testament, the practice (still in use) had its origin in very ancient times, Num. 27: 22. The new deacon turns out to be a public speaker of marvellous power. The synagogues referred to corresponded to our churches, of which there were then in Jerusalem some 480. Some of them belonged to the "Grecian Jews," just as we find in large cities now, English, Scotch, French, Dutch, or German churches. That of the *Libertines* possibly took its name from certain Jews who a century before were sent captive to Rome, and, being at length liberated, returned to their native land, acquired the name of Libertines (Freedmen), and built a synagogue for themselves. Stephen, instead of preaching to the common people, disputed with the rabbis in the different synagogues, skillfully turned their own arguments against them, and thereby raised a storm of opposition which culminated in his death by violence. V. 15. *As the face of an angel*.—God designing thereby to put honour on his faithful witness. Many martyrs and confessors have shewn like serenity.

The First Christian Martyr.

MARCH 18.

ACTS VII: 54-8; 8: 1-4.

Golden Text, Rev. 2: 10.

STEPHEN had been dragged before the council on a false charge of blasphemy, founded upon either a mis-quotation or mis-apprehension of what he had said, Ch. 6: 14; as in the case of his Master, Mark 14: 58. In reply he makes a remarkably clever speech. He shewed that Moses who instituted the law expressly warned the Jews that it only foreshadowed a more perfect dispensation that was to follow and that the same penalties inflicted upon them for disobedience might fall upon his hearers for rejecting the Messiah. More he would have said in the application of his theme but for the frenzied rage which interrupted him. V. 54. *These things*—his irresistible arguments. *Cut to the heart*—literally, “sawn asunder.” They were mortified beyond measure that not one of the learned council could answer him. *Gnashed upon him*—an expression of brutal hatred and contempt, and of their own disappointment. Vs. 55, 56. *But he, &c.*—The Divine presence produced in Stephen quite an opposite effect. He stands before them a picture of sublime composure. *Saw the glory of God*—with the inner eye of faith he beheld the beatific vision. Those who would see God must “look up.” *Jesus standing*—not *sitting*, as elsewhere represented, but in the attitude of eager interest, watching from heaven the scene in that council chamber. V. 57. Forgetting what was due to the dignity of the high court, they were so mad that they could not wait the end of the trial, but stopping their ears to shut out Stephen’s ringing words, and to drown the din of their own voices, they rushed upon him like so many demons, hustled him out of the council, and had him conveyed to the common place of execution. V. 58. What a remarkable introduction is this to him who was to become the grandest missionary the world ever saw, now about thirty years of age, and a man of culture! Saul’s part in this transaction is regretfully referred to by himself in ch. 22: 20. V. 59. *They stoned Stephen*—the prescribed mode of dealing with blasphemers, Lev. 24: 16. *Calling upon God*—rather on “the Lord,” N. V., for it was Jesus who is invoked. *Receive my spirit*—almost identical with Christ’s prayer, Luke 23: 46. See also 2 Tim. 1: 12. V. 60. *Lay not this sin*—see Matt. 5: 44, and Luke 23: 34. *Fell asleep*—This beautiful imagery is also used by Paul and invests its derivative the “cemetery” with a halo of hope and comfort. Our departed friends do not *die*; they only sleep, 1 Thess. 4: 13-14; ch. 8: 1-4. The persecution raised against the church resulted in the martyrdom of many others, ch. 22: 4, and 26: 10, but was overruled for the furtherance of the kingdom, for while the apostles remained at Jerusalem to defend and confirm the infant church many of the brethren were “scattered”—not that they fled from suffering, but were the rather strengthened by it to obey the command, “Go ye into all the world, &c.” If we would die the death of the righteous, we must be careful to live the righteous life.

Simon the Sorcerer.

APRIL 1

ACTS VIII: 14-25

Golden Text, Acts 8: 21.

READ from v. 5. After the death of Stephen the apostles remained in Jerusalem, but many of the leading Christians left the city agreeably to their Lord’s injunction, Matt. 10: 23. Philip, the evangelist, one of the seven deacons, went to Samaria, the chief town in the district of the same name, about thirty miles north from Jerusalem, where he preached the gospel with great success, working many miracles. There was a fitness in *his* going rather than any of the apostles; (1) because being a “Grecian,” or foreign Jew, he would be specially exposed to persecution from the orthodox Jerusalem Pharisees. (2), the fact of his not being a native of Jerusalem would be in his favour with the Samaritans who kept up their old animosity against the Jews, Jn. 4: 9. In the same city was one Simon Magus, a notable imposter, v. 9, who had for a long time deceived the people by his magic arts, leading them to suppose that he was divinely commissioned. Struck with the power which attended the preaching of Philip, Simon professed himself a convert and as such was baptized, but as the sequel shows, without experiencing “baptismal regeneration.” V. 14. The news of the revival reaching Jerusalem, Peter and John were sent to Samaria—evidence that Peter was not primate of the church, but on a par with the other apostles, and like them subject to the presbytery. V. 15. The purpose of their visit was to ascertain the truth of the report and the extent of the movement; as overseers to give counsel and encouragement; to ask for them the gift of the Holy Ghost. It seemed necessary to give official countenance to this work done through the agency of one who was not an ordained apostle. *Prayed for them*—Even the apostles could only pray for the gift of the Holy Ghost. It was not theirs to bestow. V. 17. *Laid their hands on them*—A symbolic act in token of their delegated authority and jurisdiction, ch. 1: 8. V. 18. Simon’s *motive* now appears to be utterly wrong. He did not care about receiving the Holy Ghost himself, but was ambitious to have the honour of seeming to be an apostle. He could make more money thus than by his necromancy, and was willing to pay any price for the privilege. The *thought* which led to the proposal was as bad as the *act* of offering the money. The source of all sin is in the *heart*, Jer. 17: 9; Matt. 15: 19. Religion is not a mere matter of profession. It regulates the heart and the life. God searches the heart, and he alone can renew it, Ps. 139: 23. V. 22. *Repent and pray*—There is no limit to God’s forgivingness, but it must be obtained through repentance and faith. V. 24. *Pray ye for me*—no sign of repentance, nor sense of sin, nor prayer for forgiveness, but a cowardly fear of outward punishment which he asks Peter to pray God to avert. V. 25. The condition of the natural heart is described as one of *bondage*. The prisoner cannot loosen his own chains. Another must do that. The gift of God, eternal life, can only be obtained by faith in the Son of God. Jn. 10: 27, 28; Rom. 6: 23.

Our Own Church.

THE Presbyteries have already begun to appoint Commissioners for the next General Assembly. The earliest nomination for the Moderatorship comes from the Maritime Provinces in favour of the Rev. Dr. King of Toronto. The time is approaching for the annual meetings of the Synods. That of Hamilton and London meets at Knox Church, St. Thomas, on the second Monday of April; the other three meet in the month of May: the usual official notices will be given next month. By this we are also reminded that the Treasurer's accounts for the various missionary and benevolent schemes of the Church will be closed on the 30th of April. It is therefore high time that all the congregations were bestirring themselves. It is announced that the Rev. Professor Gregg of Knox College, Toronto, is preparing to publish a History of the Presbyterian Church in Canada. It is a laudable undertaking and could not have fallen into better hands.

LIBERAL BEQUESTS.—The following bequests to schemes of the Presbyterian Church in Canada were made by the late Mr. Alexander McLeod, a member of St. Andrew's Church, Halifax,—For Home Missions, \$2000; Foreign Missions, \$2000; Aged and Infirm Ministers' Fund, \$20,000; Widows' and Orphans' Fund, \$20,000; St. Andrew's Church, Halifax, \$2000. He bequeathed \$100 each to a large number of local charities; provided munificently for a large number of friends and relatives, and left the residue of his estate to Dalhousie College. The residue is likely to prove sufficient to endow at least two professorships. Mr. McLeod was in the 92nd year of his age. He had always been a liberal supporter of religious and benevolent enterprises.

AGED AND INFIRM MINISTERS' FUND.—Mr. McLeod's liberal bequest should stimulate and encourage others to do likewise. It is of great consequence to the Church that an adequate provision should exist for her ministers when they become disabled for active service through illness or old age. The bequest mentioned will be a great help in the Eastern Section of the Church. As yet, in both the East and West, it is the "day of small things"

for the good men who may have toiled for many years in the Master's Service and who have to retire on the slender pittance of \$200 in the one section, and \$220 in the other. The Church should aim at a retiring allowance of \$400 at the very least.

PERSONALS.—The Rev. W. D. Armstrong of Ottawa, at present in Britain, in the interest of The Board of French Evangelization, made his debut at Londonderry, Ireland, last month when he created a very favourable impression.

It was not the Rev. John Fotheringham, of St. Mary's who was inducted to St. John's Church, St. John, as reported in last month's *Record*, but his nephew, the Rev. T. F. Fotheringham formerly of Norwood. We beg the reverend gentlemen's pardon for translating him before his time had come.

THE PRESBYTERY OF MIRAMICHI follows a system of strict rotation in appointing Commissioners to the General Assembly. And it has agreed to abandon the practice hitherto followed of entering on its minute book eulogistic notices on occasion of each translation of one of the brethren to any other Presbytery.

ORDINATIONS AND INDUCTIONS.

PAKENHAM; Lanark and Renfrew:—Rev. Hugh Taylor, formerly of Morrisburgh was inducted on the 1st of February.

INGERSOLL; Paris:—Rev. P. R. Ross, formerly of Cote des Neiges, Montreal, was inducted on the 30th of January.

ST. JOHN, N. B.:—Rev. T. F. Fotheringham formerly of Norwood, Ontario, was inducted into the charge of St. John's Church, vacant by the retirement of Dr. Bennett, on the 9th of January.

CALLS:—Rev. A. T. Colter, of Clarksburgh, Ont., has received a call to Nelson, *Manitoba*. Rev. W. M. Martin, of Norwich, to Exeter, *Huron*. Rev. David Kellock has accepted a call to Spencerville and Ventnor, *Brockville*. Rev. D. McGregor, of Merigomish, to Amherst, N. S. Rev. John Murray, of Sydney, C. B., to Springfield, N. S. Rev. John Straith, of Paisley, Ont., to Meaford, and also to Shelbourne. Rev. S. C. Gunn to Springside, N. S.

DEMISSIONS:—Rev. John Ferries, of Brandon, *Manitoba*. Rev. A. McLeod, of Florence and Dawn, *Chatham*. Rev. John W. Bell, of Listowell, *Stratford*.

NEW CHURCHES, &c.

CAMPBELLFORD: *Peterborough.*—A new church was opened at this place on the 28th of January. The services were conducted in the morning and evening by the Rev. Principal Grant, and in the afternoon by the Rev. E. F. Torrance, of Peterborough. The church is considered a very handsome edifice and the cost, when the spire is completed, will be about \$8,000.

SHANNONVILLE: *Kingston.*—A handsome and commodious church was opened at this station on the 14th of January. Rev. Principal Grant preached in the morning and afternoon and Rev. David Mitchell, of Belleville, in the evening. The building is of brick and cost about \$2,500. It is nearly all paid for. This station was only opened last summer, in connection with Melrose congregation, by Mr. John Young, B. A., of Queen's College. It is now in a prosperous condition. Nearly \$400 were raised at the tea-meeting.

BETHESDA: *Peterboro.*—The new church at Bethesda was opened on the 24th December. Rev. Wm. McWilliams, of Streetsville, preached in the morning and afternoon, and Rev. C. H. Cooke, of Baltimore, in the evening to crowded audiences. The church is a very neat one and cost \$3,000. The collection on Sabbath amounted to \$85, and at the soiree \$144.

ST. THOMAS.—The new Presbyterian church at St. Thomas was dedicated on the 11th of February. Rev. Dr. Cochrane, of Brantford, preached in the morning and in the afternoon, and Rev. Professor McLaren, of Knox College, in the evening. The church was filled to overflowing at all the services. This is one of the largest and finest specimens of ecclesiastical architecture in Western Ontario, and is an ornament to the city.

AMHERST, N. S.—The handsome new church at Amherst is now completed. It is very conveniently situated in a central part of the town. The church was opened for public worship on Sabbath, 11th of February. There is a debt of about \$1,700 on the building, which, however, will soon be cleared off.

CHURCH BURNT.—The old church at Durham, West River, Pictou County, was burnt on the night of the 20th of January. All the contents of the building were destroyed. The school-house adjoining was also burnt. No insurance. As a comparatively new church stands in the vicinity, the loss of the old building will not be so seriously felt as would otherwise have been the case.

MANITOBA ITEMS.

On the first Sabbath of November last, exactly one year after the organization of the Congregation, the Rev. A. B. Baird M. A. B. D., our earnest and indefatigable minister in charge opened his new church in the town of Edmonton. It is a handsome frame building 50 x 30 with gothic windows. It has a large basement, and is heated by a furnace fitted to burn either wood or coal—both of which are abundant in the neighbourhood. The inside of the church is not yet finished. The cost incurred thus far is \$2200, including a loan of \$600 from the Church and Manse Building Fund. The opening services were conducted in the morning by the pastor to a large congregation. In the evening the sermon was preached by the Rev. Dr. Newton, pastor of the Church of England congregation in the town, thus affording a pleasing illustration of the large-hearted Christian charity and sanctified common sense of the brethren in this frontier post which might teach a much needed lesson in more pretentious communities not so far away. The collection amounted to \$67.00. A hearty and unanimous call has been extended by the congregation of Nelson, to the Rev. A. T. Colter M. A., of Clarksburg, Ont. Nelson is a most promising field, and the want of a settled minister is deeply felt. It is earnestly hoped that Mr. Colter will accept this call. The Rev. John Ferries of Brandon has resigned his charge through ill health. This leaves our Church without a minister of any kind along almost 300 miles of the line of railway already in use! No minister between Grand Valley and Moose Jaw! What is the Church thinking about? The fault does not lie with the Presbytery. It does not lie with our indefatigable Superintendent. Where does it lie? Every one of the twenty-five students to complete their course this spring in our colleges could be absorbed in this Presbytery alone. How many shall we get? If ever we had occasion to utter the Macedonian cry, it is now. The Churches in Winnipeg are both flourishing. *Knox Church*, of which Rev. D. M. Gordon is pastor, has increased its numbers to what they were before St. Andrew's hived off from it. There are now ten elders, 393 communicants, 228 scholars and teachers in the Sabbath-School. The ordinary revenue is \$5596; Stipend \$4000. The contributions to the Schemes last year, \$1500. *St. Andrew's Church* is only about eighteen months old, Mr. Pitblado having been inducted little more than a year ago, but already there are between 250 and 300 communicants. The stipend is \$3000 with a manse. Both of these congregations worship in halls at present, but they are making preparations to erect handsome churches. In the meantime their respective ministers are exercising a powerful influence in the community.

Meetings of Presbyteries.

HALIFAX, February 6.—The Presbytery met in Fort Massey Church. Rev. W. Thorburn, Bermuda, applied for leave to retire from the active duties of the ministry, and to be placed on the Aged and Infirm Ministers' Fund. His health is feeble and he has been thirty-eight years in the ministry. The Presbytery resolved to apply to the General Assembly at its next meeting to grant Mr. Thorburn's request. Rev. S. Bernard, late of Noel, was reported as in a very poor condition of health. The Presbytery took a very *practical* mode of expressing sympathy. Cornwallis North applies for disjunction from the two western stations. A committee was appointed to investigate and report. Reconstruction is kept in view with regard to Wolfville and other stations. It is proposed to unite the whole of Selma to the Noel congregation, and a committee was appointed to meet with the people to carry out this project. Extension in the direction of the north-west of the city was discussed. It was intimated to the Presbytery that Poplar Grove church has a committee considering the removal of the congregation from its present place of worship. Presbytery appointed a committee to confer with them. The remits from the General Assembly were considered. That which proposes the appointment of an examining board was virtually disapproved of. Arrangements were made for a conference on Temperance, Sabbath-Schools, and the State of Religion on the 13th March, in Chalmer's Church. Meetings for visitation of congregations were held in January as follows:—*Shubenacadie and Lower Stewiacke*, the pastoral charge of Rev. M. G. Henry. The contributions to the Schemes of the Church have doubled during the past five years. Better support of the pastor was recommended; and also greater attention to prayer meetings and family worship. *Milford and Gay's River*, Rev. A. B. Dickie, pastor. This congregation is in a satisfactory state, making steady progress. *Maitland*, Rev. T. C. Jack, pastor. Work well sustained, liberality marked, greater attention to family worship desired. *Kempt*, Rev. T. H. Murray, pastor. This is a weak rural charge. The people contribute at the rate of \$7 per family. The families regularly give one-tenth of all their receipts. *Brooklyn, Newport*, Rev. E. McNab, pastor. Some arrears are due the pastor. The attendance on the means of grace not such as the Presbytery would desire. *St. Croix* is part of the same charge. Condition most unsatisfactory, giving almost *nil*. There are some hopeful indications. *Canard, Cornwallis*. This charge is vacant, state of religion

low. Contributions to the schemes at the rate of \$2 per family. *Kentville*, Rev. J. B. Logan, pastor. The pastor's labours abundant and results gratifying. A fine body of elders, but not efficient in the discharge of the duties of the office, owing in some cases to multiplicity of engagements. The congregation was urged to show greater liberality.—A. SIMPSON, *Clk.*

WALLACE.—The Presbytery met Dec. 11th, and Feb. 6th. At the former meeting the call of Springhill to Rev. John Murray, Sydney, was sustained and the usual steps taken. At the latter meeting the call of Amherst to Rev. D. McGregor, Merigomish, was sustained and ordered to be proceeded with as usual. Applications for supplement were made as follows:—Amherst, \$125; Pugwash, \$100; Springhill, \$100; New Annan, \$75. The College Fund was recommended to the liberality of the congregations. With regard to remits of Assembly the Presbytery disapproved of the first, in relation to the appointment of committees. With regard to examination of students, Presbytery approved generally of the examinations, with the addition, the right of Presbyteries to examine when they see cause. Rev. T. Sedgwick, and E. Gillies, and Messrs. W. Creighton and A. Redpath were appointed commissioners to the next General Assembly. Rev. J. M. King, D.D., was nominated as Moderator of the General Assembly.

TRURO, Jan. 16th.—A call to Rev. S. C. Gunn from Springside congregation was sustained. Arrangements were made for a Sabbath-school conference in connection with the March meeting of the Presbytery.

MIRAMICHI, Jan. 16th.—The Presbytery met at Newcastle. Twelve ministers and two elders were present. Matters of merely local interest largely occupied attention. The following Commissioners to the General Assembly were appointed: Messrs. John Robertson, Peter Lindsay, Thomas Nicholson and J. C. Herdman.

LUNENBURG AND SHELBURNE, Mahone Bay, Feb. 6th.—Presbytery met for visitation. Mr. Simpson preached. The congregation was found to be thoroughly harmonious, and in good working order. The diligence of the managers was especially commended, as by their vigorous efforts the financial condition of the congregation has greatly improved since last visitation, two years ago. They were reminded that they are now in a position to add to their pastor's stipend. The meeting was a pleasant one and will no doubt produce much good. *Lunenburg, 7th Feb.*—A large amount of routine business was attended to. A minute regarding the death of Rev. D. F. Creelman, M. A., was placed on record. The

regulations anent appointment of standing committees were approved. For want of time consideration of the other remits was deferred. In the evening Lunenburg congregation was examined; Mr. Brown preached. The congregation was found to be making progress. A large portion of their debt was removed last year. Their contributions to the Schemes of the Church are increasing each year. The pastor is diligent and laborious, and is not left without tokens of Divine blessing. La Have and New Dublin congregations are to be visited on the 27th of March, in afternoon and evening respectively.—D. STILES FRASER, *Clk.*

PETERBORO, *January 16th*.—The Home Mission report was received and adopted. Committees were appointed on the State of Religion, on Sabbath-School work and on Temperance. Answers to queries on the State of Religion are to be sent to Mr. Torrance, those on Sabbath-Schools to Mr. Carmichael and those on Temperance to Mr. Beattie. Steps were taken to obtain leave of the Assembly for Mr. White, formerly of Warsaw and Dummer, to retire from the active duties of the ministry. Mr. Bennett presented the motion, of which he had given notice, anent the increase of ministers' stipends within the bounds. The Presbytery cordially endorsed Mr. Bennett's proposal, thanked him for the report and recommend that it be printed and distributed among the congregations. A minute was adopted in reference to the death of Col. Haultain in which the Presbytery expressed a sense of the great loss they had sustained and their deep sympathy with the members of his bereaved family.—W. BENNETT, *Clk.*

WHITBY, *Jan. 15th*.—Proposals for the union of Dunbarton and Highland Creek were considered and approved, the Presbytery expressing its desire that the charge be under its superintendence. This matter, however, has been referred to the Synod by the Presbytery of Toronto. Reports of Missionary Meetings were given in by a number of the congregations. A committee was appointed to examine the remits from the Assembly and to report. The returns on the State of Religion are required to be sent to Mr. Roger, Ashburn, not later than the 1st of April. The second annual report of the Women's Foreign Missionary Society of the Presbytery of Whitby was read and received with hearty expressions of commendation.—A. A. DRUMMOND, *Clk.*

OWEN SOUND, *Jan. 16th*.—Instructions were given that all statistical returns should be sent to the clerk by the 20th of March, the returns on the State of Religion to Rev. H. Currie, Keady, and those on Sabbath-Schools to Mr. McDiarmid of Latona. A Presbyterial

visitation of Knox Church, Owen Sound, was held in the evening, at which the affairs of the congregation were found to be in a satisfactory condition.

TORONTO.—A slight inaccuracy occurred in our report of the meeting of the Presbytery in February RECORD it should have been said that the call from Quaker Hill to Rev. J. Alexander, of Norval, was refused, and the question of the Presbyterial connection of Highland Creek and Dunbarton was referred to the Synod of Toronto and Kingston. This reference to the Synod is caused by the fact that Highland Creek is in Toronto Presbytery, and Dunbarton in Whitby.

GUELPH, *Jan. 16th*.—An elaborate report on statistics was read and was ordered to be printed and circulated among the families within the bounds. Reports were received on the Remits from the General Assembly. That on standing committees was approved with certain amendments. In regard to theological education, the appointment of a Board by the General Assembly was disapproved. A report was read from the committee appointed to visit the First Congregation, Guelph, to the effect that at a meeting duly held by the congregation it had been resolved to dissolve the congregation. Authority was given to hold a meeting to consider how the property was to be disposed of.—R. TORRANCE, *Clk.*

HURON, *Jan. 16th*.—Reports were read and considered in behalf of the Home Mission Committee and that on the State of Religion. The remit on Theological Education was disapproved of. It was remitted to the Finance Committee to consider the best method of meeting the expenses of commissioners to the Assembly. An interesting convention was held at which subjects relating to the Sabbath-school were discussed.—A. MCLEAN, *Clk.*

HAMILTON.—Met at Dundas on the 15th and 16th January. Conferences of Sabbath-Schools and S. S. work and the State of Religion were held. Overtures anent ordained missionary supply and the term-service in the eldership were discussed and left over for another time. The remit on a Board of Examination, was not approved, and that on Standing Committees was considered and materially altered by amendments.—JOHN LAING, *Clk.*

Obituary.

MON. JOHN McMURRICH. This venerable and beloved senior elder of Knox Church, Toronto, has passed away after a lingering and painful illness in his 79th year.

He was a native of Paisley, Scotland, and for exactly half a century resided in Toronto. In 1844 Mr. McMurrich cast in his lot with the Free Church Presbyterians and subsequently took an active part in organizing Knox Church, Toronto, which he has ever since represented in the Church Courts, of which he was regarded as a prominent and influential member. He was an enthusiastic Sabbath-school teacher and Superintendent, an active friend of church extension, and a liberal and cheerful supporter of every good work.

MR. JAMES COURT, the senior elder of Crescent Street Congregation, Montreal, died very suddenly in Glasgow, Scotland, on the 14th of February. The deceased was born in Hamilton, Scotland, in the year 1811, and came to Canada when 18 years of age. In connection with the late Dr. Taylor of Erskine Church and the venerable Dr. Wilkes, Mr. Court was the chief means of establishing the French-Canadian Missionary Society. He took a deep interest in its affairs and continued to be its treasurer up to the time when it was handed over to the Presbyterian Church in Canada. He was a warm friend of the Temperance cause. By his gentle, unassuming manner and consistent life, his liberality in support of every good work, and his genuine catholicity of spirit he had endeared himself to a large circle of friends.

MR. RICHARD WILLIAMSON, ruling elder, and for thirty years a consistent member of Warwick congregation, Ontario, died on the 10th of January aged 84 years. To him was the promise fulfilled, "With long life will I satisfy him, and shew him my Salvation."

MR. ROBERT FLEMING, an elder in the North Westminster congregation, Presbytery of London, died on the 7th Feb., after a brief illness, at the age of 73. He filled the office of elder in the congregation from the time of its organization as a separate charge in 1854 until called to his reward. He was a faithful office bearer, a wise counsellor and an exemplary Christian. His loss will be keenly felt.

Ecclesiastical News.

DR. BENSON will be enthroned as Archbishop of Canterbury on the 3rd of April. By a misprint the new primate was called "Dr. White" in last month's RECORD. An animated yet temperate discussion took place at the last meeting of the Presbytery of London, England, on the relation of the office-bearers of the Church to the Westminster Confession of Faith. Mr. Robert Whyte, an elder in Dr. Dyke's church, opened the debate with an elaborate paper in which he

took strong ground against the Confession as an authoritative exponent of Scripture doctrine, contending that it presented God in too stern an aspect, many, both elders and ministers, being lost to the Church because they could not accept the Confession as a whole. He took special exception to the doctrine of election; to the denunciation of the Pope as the veritable anti-Christ, and other points in which he held that the Confession did not fairly represent the actual belief and teaching of the Presbyterian Church. It was too wide in its scope and too minute in its details. He was in favour of the Church forming a new and much shorter symbol to which all their adherents might say "credo." Other speakers took ground in the same direction, and thought the Confession seriously lacking in the evangelical and missionary element. Dr. Donald Fraser said he should profoundly regret if anything that had been said tended to produce the impression that there was any disposition in that Church to leave its moorings. It was not proposed to change the Confession of Faith. They who would try to mend it would almost certainly mar it. At the same time, he was willing to consider the use that should be made of the Confession, and to say that if they could get an epitome of its essential doctrines, expressed in modern language, it would be a valuable boon. Dr. Dykes indicated his appreciation of the difficulty some of the elders felt in subscribing to the Confession as it now stood. For himself, he had accepted it long ago and had never consciously deviated from it. Yet he was free to say there are things in it he did not wholly like; at the same time he saw grave difficulties in meddling with it, or altering it. He saw difficulties also in qualifying assent to its statements. A relaxation in the form of subscription would not help them much. But, for the use of the eldership, he thought that a short, simple *Crede* might take the place of an ancient and elaborate *symbolum*—a statement, fuller perhaps than what is called the Apostle's Creed, but one which their congregations might accept and *recite*, as he wished they would. Though no vote was taken, this view seemed to meet with general acceptance. It is announced that Dr. Robertson Smith has accepted the Arabic Professorship in the University of Cambridge, vacant by the death of Professor Palmer. The ecclesiastical breeze which he created in the Free Church of Scotland has already subsided. The Free Church Colleges at Edinburgh and Glasgow have an unusually large number of theological students this session. In the former there are 145, and in the latter, 114 students—the largest number they have ever had. Dr. Begg does not believe in Disestablishment. In a letter to the *Scotsman* he gives his reasons at some length. He can quite well understand why

Voluntaries in principle should press for immediate disestablishment, but he is persuaded that the Voltuntaries in principle are by no means a majority of the Scottish people; and even if they were more numerous than at present, it were unreasonable on their part to press the Government to take so serious a "leap in the dark," without some idea of what the future is to be. "What is to be done with the ecclesiastical property which it is proposed to confiscate? What is to be done for the neglected masses, for which, although voluntary benevolence has done much, it has by no means done enough? Experience seems to have proved that the parochial system, properly worked, is alone likely to overtake the existing evil. All this should be thoroughly investigated. He thinks that the whole subject of the Church Establishment ought to be submitted to a Royal Commission and fully considered before any action is taken. All the Scottish Churches are taking up the subject of Foreign Missions with increased activity, the Established Church especially. During a single month no less than one hundred and seventy missionary meetings were held in as many parishes. While on the "day of intercession" for missions, there were preached in Glasgow ninety missionary sermons. The Temperance Cause is also coming to the front under ecclesiastical auspices. "Influential meetings" have been held at which various suggestions were made to lessen the evils arising from prevailing intemperance. The next General Assembly of the Presbyterian Church of the United States of America is to meet in Saratoga, on the third Thursday of May.

IRELAND.—While these words are being written all attention is fixed on proceedings in the courts in Dublin. The authorities have apparently got into the secrets of the organization that for so long a time bid defiance to law and order. The tide in favour of the majesty of law has turned at last. It seemed for a time that the odious informer had vanished, but now he has reappeared in stronger force than ever. It is too bad that his services should be needed, but anything is better than the reign of terror that has for some years ridden rampant in that unhappy land. If the men whose hands have been steeped in the blood of innocent victims be now unearthed, as there is a good prospect of that being the result, what a boon it will be to that country, and what a breath of relief the civilized world will breathe. Much will likely be known before these words are read in the March RECORD. Moody and Sankey have finished a short campaign in Dublin and have gone to England for a week or two after which a more lengthened campaign will be entered upon in Belfast. Much good was done in Dublin.

The meetings were well attended and the results gratifying. But there are adversaries. The committee in charge of the meetings determined as far as in them lay to admit no helpers to the inquiry rooms but such as had the confidence of the churches. It appears that this laudable purpose has been to some extent defeated. The "Brethren," the most intensely sectarian of all the sects, not very honourably, (when did they act honourably, their ways are dark) managed to get in, and well they played the part they always play. A writer sounds a note of alarm for the benefit of the Belfast friends. It is hard to meet the wiles of that class of religionists. The Rev W. O. Johnston, D. D., of Kensington, Philadelphia, has passed away rather suddenly. For thirty years he upheld the standard with ability, zeal, and faithfulness among a people that loved him much and deservedly. He appeared to be still in the prime of life. He was a native of Cootehill, County Caven, and a first cousin of Rev. Dr. Johnston, of Belfast, who was Moderator of the Assembly a few years ago. He will be much missed in Philadelphia.—H.

FRANCE.—*La question religieuse* continues to be seriously pondered by thoughtful men. One of these, M. Bellamy, mayor of Angoulême, has recently published a pamphlet, in which he contrasts the Conservative party in France with that of England, much to the disadvantage of the former, French Conservatism, he maintains, is not only non-progressive, but retrogressive.—And this is because it draws its inspiration from the Roman Catholic Church—which, he avers, is essentially retrograde.—But he does not stop here.—He gives wise counsel, when he advises all republicans, with their families, to go to the Protestant churches.—His reason is, that a Roman Catholic only escapes from the influence of Romanism, when he becomes an active member of another church.—In this way, he believes, Republican France would become more stable, and the present disunions, and disaffections come to an end. This is a refreshing note, to come from an honorable man, and representative of the people; a man in the ranks of liberal thinkers.—It will do good in the present uncertainty. Meanwhile, the Protestant churches are working actively, in spreading abroad the good seed of the Word.—*La Société Central*, supports one hundred and fifty agents in its work of evangelization.—They have some three hundred and sixty stations scattered throughout the country, and last year expended about fifty thousand dollars.—Forty-two stations have become regular churches, and as many more are ready to be constituted, but the State refuses its aid, and they lack means.—May the Lord open the hearts of His

people everywhere, to come to the help of these hard pressed brethren in their Master's work: "With a knot of good and true Huguenots in each locality," writes a certain mayor, "the principles of morality, of family life, of respect for religion, would regain their proper place, and France would be saved."

In the North, the converts to the faith of the Gospel have to endure much persecution, but they remain firm. Here is an example. One convert fell sick. The priest harassed him constantly.—Invariably he said to the priest;—*Monsieur le curé* you know that I believe in Jesus Christ, and in Him only; it is to Him alone I will 'confess,' and I will declare the faith of the gospel unto the end." Nothing daunted, the priest waited until the convert was too weak to resist, then administered extreme unction, and the next day took possession of the body in order to bury it according to the rites of his church. Every means is counted fair by the priests—they bear false witness—they seek to compel employers to dismiss the converts from their employ; they threaten with deprivation of property; withhold aid from the poor; oppress the borrower, and practise all kinds of intrigues to distress those who have forsaken their corrupt church. Nevertheless, God's work goes on, and everywhere people hear the gospel with gladness, and many receive it with great joy.—For this we give thanks, and pray continually, "that the word of the Lord may have free course and be glorified."—C. H.

MEANS AND MEN FOR MANITOBA.

Our people in the older provinces are scarcely aware of the rapid expansion of the work of the Church in the North-West. The construction of the C. P. R. has given a great impetus to settlement. The railway was finished in 1881 to Flat Creek, thirty-four miles beyond Brandon. Early in the spring of 1882 settlers started westward in advance of the track-layers and graders, and even of the engineers. They took up land as far west as Moose Jaw Creek, 260 miles beyond Flat Creek, squatting where entries could not be made. Finding that there was a great deal of good land north of the Qu'Appelle River explorers spread in every direction and secured locations. There are now tens of thousands of settlers where last February there was only an unbroken waste. In the southern portion of Manitoba, too, settlement was pushed westward with great rapidity. It is within the mark to say that during last season an area of eight or nine millions of acres was more or less sparsely settled.

The prospects are that settlement will progress faster this season. The C. P. R. company are making every preparation to

reach the Rocky Mountains during the summer of '83. The Portage Westbourne and North-Western Railway will also be pushed forward with vigour. The Allans, of Montreal, and other capitalists are owners of the stock and are determined to reach Prince Albert at the earliest possible date. The line projected from Fort Qu'Appelle in which Mr. Innis, late of Hamilton, and others are interested, will also in two years reach Prince Albert. This means that the fertile lands of the North-West will be speedily settled. In a few years the country will be a net-work of railways giving settlers a market at their own doors. As the railways reach the coal beds of the west and penetrate the forests north of the Saskatchewan, there will be abundance of fuel and building material for settlers at reasonable prices.

What measures are we adopting to meet the certain demands for missionaries? Can the Church keep pace with settlement? I fear not. We have fallen much behind now. In all the new districts occupied last season we have not one ordained missionary. Many of the older fields have scarcely heard a sermon since the end of September. There are hundreds if not thousands of Presbyterian families scattered over the North-West for whose souls no one is caring. There are over 400 townships in which thousands of Presbyterians are found where no minister of our Church ever preaches. I tried last fall to get missionaries settled within fifty miles of each other along the railway, but in vain. Virden and Oak Lake, Broadview, Fort Qu'Appelle, Troy, Moose Jaw, Wolsely and Regina should each have a missionary, but they are vacant. Battleford, Milford, Alexander, Peacocks, &c., are also destitute of ordinances. The sons and daughters of hundreds and thousands of Presbyterian families are thus left to themselves. Can nothing be done? "Let the H. M. C. appoint missionaries," some one says, "Men are not coming forward for the work." I reply. The committee, moreover, sometimes fear that should many men be appointed there will not be funds with which to support them. Let congregations contribute liberally for this work and the committee seeing that their hands will be upheld, will act vigorously. The session in our colleges will close in a couple of months. If there is a decided advance in the contributions for H. M. work, graduates will be impelled to offer themselves for this work and the committee will appoint them. Congregations have the matter in their own hands. Five thousand dollars now will be worth \$20,000 six years hence. Now is the time for united and energetic action. Twenty-five missionaries are required now, will the people give \$10,000 additional to support them?

Somebody objects. "I would rather give to Foreign Missions." One of the best ways to help Foreign Mission work is to help H. M. work in the North-West. In a few years there will be a large number of strong congregations there if the work is looked after now. These will help the foreign mission work. What is given for Christian work in the North-West at present will be like seed sown in spring, it will yield a bountiful return.

Another says, "the people there are rich." This is a mistake. Rich people do not settle in new countries. How many wealthy people settled in Ontario? The poor are the pioneers. I have travelled all through the country and know that in the rural districts people are not wealthy. In a short time they will be in comfortable circumstances, but now many, very many, are poor—very poor. I have seen children whose emaciated faces told that they had not enough to eat. They were ill clad and worse shod. A large proportion of the settlers are young, they have not had time to accumulate wealth. Many in Winnipeg are "well off," but they can not be expected to overtake all the Christian work in the North-West any more than the people of Toronto or Montreal can be expected to do such work for Ontario or Quebec. They are doing there share. Let the whole Church assist for this is the Church's work.

A third asks, "Are the people in Manitoba doing their duty themselves?" They are. Some Congregations are giving between \$30 and \$40 per family to support their ministers. Quite a large number of persons are giving \$50 per annum and over to support ordinances. Forty-six families at Carberry have agreed to support their own minister, giving \$850. Fifteen families at Minnedosa contribute \$600. Burnside and Rapid City are not much behind. The first five names on the Nelson list were for \$50 each per annum. At Birtle and other places young unmarried men who are only adherents to the Church contribute \$1 per Sabbath. In all the villages and towns 50 cents per Sabbath is the rule for mechanics and I never knew of less than 25 cents being offered. The Rock Lake people are twenty-five miles from a railway and yet they ask for no supplement. As far as I know no new settlements ever did more to help themselves than those in the North-West.

I would not be so urgent but that I see what deplorable results must follow neglect now. If proper means are not adopted to shape the life of that new land we shall all lament it. Humanly speaking the weal or woe of thousands depends on the action of the Presbyterian Church now. Let error and vice get a firm footing there and they will bring forth terrible fruit. Let the gospel be preached and it will

result in the salvation of coming generations and the advancement of the Redeemer's Kingdom.

JAMES ROBERTSON,
Supt. of Missions in the N. West.

Foreign Missions.

CONVENER'S ANNUAL CIRCULAR.

Western Section.

AS the season has arrived when the majority of the congregations of our Church allocate to the various schemes of the Church the funds which they have collected during the year for benevolent purposes, I take the liberty of calling attention to the claims of Foreign Missions. The sum of \$40,000 has been estimated as necessary for the year to carry on the work sustained by the Western Section of the Church. The expenditure for the year, has, thus far, been heavy, and unless the work is to suffer seriously, more labourers must, without delay, be sent to the foreign field. If the work is to be maintained with any reasonable measure of efficiency, three ordained missionaries must be added to the staff already employed. Steps have been taken by the Foreign Mission Committee to secure more missionaries. Rev. S. J. Taylor, B. A., a graduate of Montreal College, has been called to the work, and has, I am glad to say, accepted the call. Mr. Taylor, who has been for some time in Europe, has returned to Canada and will be prepared to proceed to his field next summer. Very high testimonies have been received as to Mr. Taylor's attainments, devotedness and adaptation to missionary work, and it is matter of much thankfulness that a brother who will inspire so much confidence, has been secured. The precise field to which Mr. Taylor will be sent has not been decided, but India will most probably be chosen.

The appointment of another missionary to China cannot safely be delayed. Rev. K. F. Junor has, by the state of his health, been compelled to return to America, and there is, we regret to say, almost no probability that he will ever be able to do duty again in the Foreign field. He is at present resting in California where he will require to pass the winter. Rev. Dr. G. L. Mackay is now left single handed to bear the entire burden of the growing work in Formosa. He is meeting with great encouragement, and could we safely count upon his strength continuing to endure the strain put upon it, we might feel less anxiety. But in such a climate as Formosa, every one must see that it would be folly for the Church to base its action upon such a con-

tingency. It is satisfactory to know that several young men who appear to be specially qualified for missionary service, are prepared to offer themselves for this work. It should be distinctly understood, that if the work is kept back it will not be for lack of men. It is for the membership of the Church to say, whether, when devoted young men are offering to carry the gospel to the heathen, they will withhold the means necessary to send them.

A missionary should also be sent to labour, as soon as possible, among the Indians in the neighbourhood of Fort Pelly. During the past summer I had the pleasure of visiting, along with Rev. H. McKellar, all the fields occupied by our Indian missionaries in the North-West, and I am glad to bear personal testimony to the more encouraging aspect which the work is assuming. The settlement of Indians upon *Reserves*, which is rapidly advancing all over the North-West, renders them much more accessible to missionary agency. The Indians have three large reserves set apart for them near Fort Pelly, and one of these has been occupied by our Church. There is a larger body of Indians resident in this locality than at any other where our Church is carrying on mission operations. They have already had a teacher, but an ordained missionary should be put in charge of this important field immediately. If we take from the Indians their ancient hunting grounds, surely it is not too much to expect that we will teach them the arts of civilized life, and make known to them the gospel of the grace of God.

We trust the members of the Church will take these facts into account, and will devise liberal things for the extension of Christ's kingdom among the heathen.

On behalf of the Foreign Mission Committee.

WM. MACLAREN,
Convener.

TORONTO, 2nd Feb., 1883.

The following resolutions were adopted by the Assembly's Foreign Mission Committee, (W. S.) at a meeting held a few weeks ago:—

I.—“The Committee having read the minutes of the Mission Council in Central India touching the return to Canada of the Rev. J. M. Douglas, and his reply thereto—and also subsequent letters from India, with his reply to them—find no sufficient reason to recede from the resolution of re-call reported to the Assembly; and do hereby terminate the relation existing between Mr. Douglas and this Committee.”

II.—“The Committee assure Mr. Douglas of sincere sympathy with him in the circumstances in which he is placed, and hope that he may find a sphere of labour in which he may be blessed with comfort to himself and

family and usefulness in the service of *the Master*; and further, order the payment of furlough allowance to be continued to him up till the 31st of March, 1883.”

FOREIGN MISSIONS, MARITIME PROVINCES.

Statement by the Secretary.

Nearly every RECORD contains interesting notices of the Missions in the New Hebrides and Trinidad, the support of which devolves on the congregations in the Maritime Provinces. It is high time that the attention of these congregations should be called to the state of the finances. We have reached the first of February, and are therefore within one-quarter of our financial year; and yet barely one-half has been received of what is absolutely necessary to prevent, what we have recently escaped—*debt*. We commenced the year with a balance on hand, on both accounts. The subjoined figures shew the present situation:—

First Account.

Cr. side including bal. May 1st.	\$4928.42
Expended since May 1st to date.	9114.98

Balance due Treas. . \$4186.56

Second Account.

Cr. side including balance May 1st	\$2196.72
Expended since May 1st to date.	2610.09

Balance due Treas. . \$ 413.37

Conjunct View.

Cr	\$ 7125.14
Dr.....	11725.07

\$ 4,599.93

which means \$4600 borrowed, on which interest must be paid. This would not be at all alarming if our payments for the year were completed; but in reference to Trinidad a half-year's payments are now due, and must and will be remitted before these figures are printed.

Last year's payments for this mission by the Canadian Church were £430 stg. The half-year now due may therefore be set down at £715 or\$3479.67
Add the adverse balance as above ... 4599.93

Wanted before May 1st.....\$8079.60

Will this sum be forthcoming? Will the congregations, and the men to whom the Lord has entrusted the means, devise so liberally that \$2700 per month will flow during the next three months into the Mission Treasury? The question is one of grave importance, and demands earnest consideration, and the sooner the facts are looked in the face the better. The work in Trinidad, more especially,

is *expanding*, and if the missionaries ask for £1500 stg. per an., they shew an equal sum raised there. Congregations, here and there, can add some fifty and some a hundred dollars to increase the comforts of their pastor; and it is well; should there not be a corresponding increase of effort and expenditure to carry out the great object of all church organization, the evangelization of the world, so that all nations may know and serve the Prince of Peace? Convictions are good, resolutions better, but DEEDS are best of all. Words have their use—"Lord! Lord! Have we not prophesied in thy name." But *actions* speak more loudly, and much more convincingly, of devotion to the Master and of zeal for His glory. Not the hearer, but the doer of the Lord's will shall have the blessing, the rich blessing of the giver.

P. G. MCGREGOR, *Secy.*
HALIFAX, Feb. 5th, 1883.

JUVENILE MISSION SCHEME.

Letter from Trinidad.

The Secretary of the Juvenile Mission Scheme has received a letter from Miss Blackader, Trinidad, containing an earnest appeal for assistance in opening schools there. The following extract from Miss Blackader's letter will speak most forcibly for itself:—

"We are anxious to open three new schools, in villages or estates where there are numbers of children growing up in idleness and wickedness. In one such place Mr. McLeod found some forty children old enough to go to school. Now if we could get funds to sustain these schools, more than a hundred children might be brought under Christian instruction, and their heathen parents under Christian influence. Here then is a glorious opportunity for aiding the mission cause—three new schools, in places just given over to sin and wickedness, would mean a large number of children taught the truths of religion while their hearts are tender and the mind impressible. What results may come of our efforts for them, eternity alone can tell! \$120.00 per annum will support a school. \$360.00 would almost support the three. My school opens on Monday, and then if you care for it I can send a letter of more interest than this. One of our boys will soon leave us to continue his studies, as he has given himself to the Lord. Fifteen have been added to the Church in our part of the field this year."

A. L. M. BLACKADER

NOTE.—Any Sabbath-school desiring to aid in the support of such schools in Trinidad can do so by sending a remittance to Miss Machar, Kingston, Secretary-Treasurer of the Juvenile Mission Scheme. Some of the Sabbath Schools which used to take an interest in

this Scheme have fallen off since the support of orphans has ceased to become a prominent feature in it, and some of its former friends no longer manifests any interest in it. But the support of *schools* is of as much importance and even *more* useful than that of individual orphans, and in Trinidad, India, and Formosa there are opportunities for doing great good in this way.—Who will respond? All contributions should be sent in during either March or April, as the financial year closes with the latter month.

A. M. M.

India.

REV. J. FRASER CAMPBELL, our missionary at Mhow, Central India, writing on the 14th December last, says:—Our work continues to be blest, I trust. On Sabbath, 3rd inst., Mr. Wilkie baptized a very interesting young Brahman who knows something of five vernaculars, Sanskrit and English, and has read and examined for years the Hindu Shastras and the Bible; and last Sabbath seven persons—two infants and five on their own profession—less interesting perhaps than the case above referred to, but yet, I hope and believe, saved sinners, and two of them boys, also very interesting. These, with an infant baptized by Mr. Wilkie on the same day, make in all twenty-eight in fifteen months between the two stations. There are also several candidates, one of whom I hope to baptize next week.

Our Trinidad Mission.

FIFTEENTH ANNUAL REPORT BY REV. JOHN MORTON, 1882.

The work of the year has been conducted much on the lines indicated in last report. The year has been a prosperous one for estates in this district. Labour has been in steady demand. Quiet and health have prevailed among the labourers. And there are indications of steady though not rapid progress in our work. With thankfulness to God for the mercies of the year, I submit the following details:—

The Caroni.—Services, Hindi, 8 a. m., English, 9.15 a. m., Sunday-school 2 p. m. Teacher, John Dharm. Number enrolled in eight months eighty-one. Average daily, twenty-five. The attendance at the Hindu service has been pretty regular but as there are on the estate a large proportion of new immigrants we have here to deal for the most part with men whose minds are still strongly under Indian influences. The attendance at

the school has been singularly irregular, the number enrolled being out of proportion to the average daily attendance. The cause of this has been removals at the close of the crop season, the state of the roads in heavy weather and sickness, largely sores, among the children. But there has been a good evening class for men and larger boys who are at work during the day. This is an exceedingly desirable arrangement as tending to promote industry and intelligence. If to these integrity could be added we would have the chief elements of usefulness and success secured. While the dry weather continued the attendance at the English service was good. When the crop was over many Creoles left the estate till the crop time comes round again, so that the average from the middle of June till the end of the year did not exceed fifteen. There are scarcely the elements out of which to organize anything permanent among the English-speaking people at present; but those who attended could not go elsewhere, some of them were convalescents from the hospital opposite our place of worship and it is something to have ministered to those thus destitute.

During the dry season, a school-room 36 x 18 feet, and a house for the teacher were erected at a cost of £137 8s. 4d.. An effort has still to be made to get the buildings painted at least on the outside.

Tunapuna.—Sunday-school 10.30 a. m. Teachers, Mrs. Morton, Frs. Jaganatte, Geoffroy Subarau, John Allabdua, and C. Akbarate. Service, 11.30 a. m.; weekly prayer-meeting, 7 p. m., on Friday; day school, teachers, John Allabdua, and Mrs. McGregor. Class for teachers 8.10 a. m. on Saturday. At the service and prayer meeting the gospel of Matthew was read through during the year and explained—those who could read at times reading simultaneously. The Lord's Supper was dispensed twice. To Tunapuna as a centre all the communicants come. Here, too, on December 23rd, 110 children, from all the schools, gathered to enjoy their Christmas treat. The English singing, the sewing and geography have fallen principally on Mrs. and Miss Morton. The temporary employment of Mrs. McGregor did not meet the wants of the school; so that we are much pleased with the action of the F. M. Board in securing a teacher from Nova Scotia. Miss Semple arrived December 22nd and we sincerely hope her work will tell favourably on this school.

Aronca.—Service. 2.30 p. m., teacher P. Bhukham. At this station the attendance has been less fluctuating than last year. The children are so well drilled in the day school and attend church so well that the Sunday-school was given up to enable Bhukham to

attend to other work and particularly to teach adults who may come to him. Besides teaching the school he has held meetings at four estates in the neighbourhood. We have been indebted, as last year, to Rev. Wm. F. Dickson for the use of school-room and to Mrs. Dickson for teaching the girls sewing. Hitherto we have paid rent for a house for the teacher. Fritz Zurcher, Esq., has kindly granted us a lot of land on the principal street of the village convenient for buildings; and Mrs. Zurcher has collected over \$100 toward their erection. The teacher's house should be proceeded with at once and the question of proceeding with the school-house I submit to the Mission Council.

Orange Grove.—Service 4.30. For some months I conducted this service every Sunday; after that I was present only every alternate Sunday, but a meeting was conducted by some of my helpers. From September, when Mrs. McGregor took the Tunapuna school, Allabdua, after teaching the Hindu in that school, came to Orange Grove and taught an afternoon school for Hindu. More than half of the children were girls and these were taught sewing by Miss Morton. Sunday-school was also conducted by J. Allabdua and G. Subarau at 3 p. m.

Laurel Hill.—Service at 4.30 p. m. At the suggestion of Mrs. Zurcher, wife of the proprietor of this estate, we held a service as above indicated, from April till December 31st. We met at first under the hospital, and during the wet season in the mill-room which was tolerably comfortable. Mrs. Zurcher, when on the estate, attended these meetings regularly and to her influence was largely due the fact that they have been exceedingly well attended.

Curepe.—Weekly service 5 p. m. on Tuesday. Teacher C. Akbarate. Teacher and children and some adults attend Sunday-school and church at Tunapuna. The attendance at the Tuesday meeting has been good, and the people of the village have continued to pay the rent of their school-room, \$5 per month.

Carechist.—As I found I could not overtake all the visiting, I engaged Frs. Jaganatte for four afternoons in the week. He visited weekly three estates and two villages and on Sunday took volunteer work wherever I wished him to go.

Visiting schools and people in their homes has filled up the rest of my time in which work I have been assisted by Mrs. Morton.

Summary.—Hospitals visited ten. Baptisms, adults seven, children three. Marriages four. Communicants in good standing eighteen.

SCHOOLS.

	On roll,	Av. daily
Tunapuna	43	26
Aronca	35	24
Curepe	34	24
Caroni	36	25
Orange Grove	25	15

Total. .173 114

With great thankfulness would I refer to the regular contributions and special donations received from friends of our mission in Trinidad, in Scotland, and in Canada, as shown by the subjoined accounts.

For services rendered as trustee to the estate of the late Wm. Cuthbert—a friend of ourselves and of our work from our first coming to Trinidad—I received £51, 10s, and from the Colonial Government for translating the Indian Immigrants Marriage Ordinance £20. These sums I have paid into the credit of the Mission. To Mrs. Cuthbert we are indebted for a baby organ for Tunapuna, and to Mrs. John Y. Payzant, of Dartmouth, for a table organ which we carry from school to school to teach the children singing. Respectfully submitted,

JOHN MORTON.

Our New Hebrides Mission.

LETTER FROM REV. HUGH A. ROBERTSON.

To Rev. Dr. McGregor.

EROMANGA, 30th August, 1882.

THE captain of a labour vessel which came into port yesterday for wood and water, and who sails again this evening for Havannah Harbour, Fate, has kindly offered to mail letters at the latter place for me, so I have to write you a brief line. The "Dayspring" left this bay on the 23rd of this month, proceeding to Sydney to bring down Messrs. Mackenzie and Gray with stores and supplies and mails. Owing to strong head winds, calms and gales she is behind her minuted time by about ten days so that if Mr. and Mrs. Gray are settled this year it will be late for them to begin work, ignorant of climate, people and language, and the hot and rainy season so close upon them, and will also make it very late for the "Dayspring" at the end of the year, just as the hurricane months will be coming on when we would gladly see her out of the group. But it may be that Mr. Gray may decide not to come down until April, 1883. Mrs. Gray suddenly become ill of fever in Sydney, which prevented them coming in April along with Mr. and Mrs. Fraser.

Your long and welcome letter of January 6th; your statement of salary and accounts;

your statements of contributions from friends, of January 19th, and your note *via* San Francisco, and the one *via* Britain, I duly received and now return my sincere and hearty thanks to you for all these letters, accounts and lists, and to the kind donors of goods and to those who sent the handsome contributions of money for the on-carrying of the work on this island. I intend very soon writing to all those friends. I can only get at such pleasant duties when the evenings are far spent as other duties press hard on me (now that we have to leave for Halifax three months hence) all; day long and even at night some person generally sends word that he is coming to the "Stadee" in the "bumrok" to see me (study in the night). It is hard to teach natives order in reference to time, place, or anything; hence, our time is often cut up with native callers to little purpose. The mission boxes did not arrive by the "Dayspring." They had arrived in Sydney, but the D. S. was so filled up with lumber and boats for Messrs. Gray and Fraser, and a boat for Mr. Annand, and lumber for Mr. Michelson that the mission boxes had to be stored until this winter trip. I beg, however, to thank our kind and generous friends in advance for the calicos, etc., that are coming and assure them that they will be a great boon to us in carrying forward the Church's work on this island. I am furthermore very grateful to you for so promptly writing and informing me of the Board's minute in reference to our intended furlough, and to the Board for making arrangements for our visit home and return to the mission fields. We are likely to leave Eromanga early in December, the group about the 15th or 20th of the same month, and Sydney—well, I don't know yet, but probably the close of January '83, and go most likely by the way of Britain. Messrs. McKenzie and Annand have charge of Eromanga until we return. I trust our elders, teachers and Christian chiefs will do well. I think most of them will. I hope the Lord has much work for us there yet and that we shall be spared to do that work with our might. Pray for our people here. I also ask an interest in your prayers for a safe and a good voyage home.

Formosa.

FROM REV. DR. G. L. MACKAY.

To Rev. Professor Maclaren.

TAMSUI, 4th Dec., 1882.

Another old convert has joined the throng above. She was a member of the *Sin-Kang* chapel and was baptized Nov. 4th, 1877. Since the opening of the chapel in 1873 she was a faithful hearer of the gospel. The day on which she left this world she was sixty-

three years of age. I saw her on her death-bed and was delighted. She always reminded me of a Highland woman in Zorra, Glogarray, or my dear fatherland. She said to me, "For several years I thought you only wanted to deceive our people; but now I know why you travelled barefooted over mountain and valley. I love to think of the home I am going to. God forgive me for treating you first with contempt. God save me. Peace be with you."

NUMBER SEVEN.

The number seven has been regarded with peculiar interest from the earliest times. In addition to its ordinary meaning it has frequently in Scripture a symbolical significance. Sometimes it conveys the idea of universality, and at other times of perfection. The former has been traced to the fact that this number includes the three persons in the Trinity and the four points of the compass; the latter receives its explanation in the Mosaic account of the creation. "On the *seventh* day God ended the work which he had made; and he rested on the *seventh* day." In remembrance of this not only the seventh day was "hallowed," but every seventh year was constituted a Sabbatical year; still more, the seven times seventh, or forty-ninth year, was to the Jews a year of Jubilee. The primary idea, therefore, is that of *rest*. But as we trace its use we find it also becomes the symbolism of completeness. Jacob served his father-in-law Laban seven years for each of his daughters. He bowed seven times before Esau. Pharaoh's dream of the seven fat oxen and the seven lean ones, the seven full ears of corn and the seven blasted ones, foretold the seven years of plenty and the seven years of famine. The three great Jewish feasts lasted seven days. Balak was ordered to build seven altars, and to provide seven oxen and seven rams. The golden candlestick had seven branches. Seven priests with seven trumpets went round the walls of Jericho seven days, and seven times on the seventh day. Samson was bound with seven green withs. A child that had been dead sneezed seven times and then opened his eyes. A great man was told to wash in Jordan seven times. The furnace into which Daniel was cast was heated seven times more than it was wont to be heated. David praised God seven times a day. Solomon names seven things that are an abomination to the Lord. In the gospels we have the seven petitions of the Lord's prayer, the miracle of the seven loaves and the seven baskets full, the parable of the seven brethren, and, to express the most malignant type of mental aberration, seven devils. Then we have the "seven last words" on the cross. In the Acts we have mention of the seven deacons. In the Epistles we have the seven-

fold gifts of the ministry. In the Apocalypse we find the seven churches, seven candlesticks, seven spirits, seven ages, seven stars, seven trumpets, seven thunders, seven vials, seven plagues, seven angels seven seals.

Some of our young readers might find it interesting to look up the passages where these references occur, and in doing so they might be able to add a great many more to the list we have given them. And let them be sure not to overlook one which tells us we ought to do a certain thing not only seven times, but seventy times seven.

HOW TO BEGIN.

Yes, I want to be a Christian, but I do not know how to begin.

Are you sure you are ready to begin if you knew how?

I think so. I've tried for a long while.

Have you not tried to get ready to begin instead of beginning?

I don't know. I suppose one ought to think about it.

Has your thinking brought you any nearer beginning?

I'm afraid not.

Suppose you think of going to Boston. You start, and after you have gone some distance you find you are on the wrong road; instead of going to Boston you are travelling exactly the other way. What would you do?

Why, turn about and take the right track.

Would you? Why not stop and think, and think like this: Yes, I know I'm on the wrong road. This will never bring me to Boston, but I think I'll keep on a while.

No, of course not. I'd turn round, and set my face toward the city for sure.

Cannot you see the same common sense in starting on the heavenly journey? You know you are on the wrong road. You know each day's travel on it only brings you so much farther from the right way. You will never make any progress unless you face right about. You are on the wrong track; turn and take the right one.

But how?

No matter how, or what, just now. All you have to do is to turn around. The man who was feeding swine did not get on until he had said to himself, I will arise and go. Then he got on his feet. He had begun his homeward journey.

If I only knew how to begin!

The way to begin is to begin. Resolve on that with all your might. Tell your heavenly Father that you have turned round, and are coming home; coming somehow, even if you must crawl. Ere long you will find Christ coming out to meet you.

I'll do it. I'll right about face, to-day, now.
—*Congregationalist*.


The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

 OWING to the unusually large space occupied with acknowledgements this month, several important articles have been crowded out. This reason, however, cannot fail to be satisfactory to our readers, as it affords good evidence that the work of the Church is prosperous in all its departments. *Letters containing money for this office should always be registered.* Our agents in making their remittances, are authorized to deduct the cost of postages and money orders, if they see fit. In all cases when remittances are not duly acknowledged a card of enquiry should be addressed to us without delay. We are happy to say that our circulation is steadily increasing.

MEETINGS OF PRESBYTERIES.

Brockville, St Johns Ch., 13th March, 3 p. m.
Kingston, St. Andrew's Hall, 19th March 3 p.m.
Chatham, 1st Presbyterian Ch., 20 Mar., 11 a.m.
Stratford, Knox Church, 13th March, 10 a.m.
Sarnia, St. Andrews Church, 13 March, 3 p.m.
Guelph, Chalmers Ch., 20th March, 10 a.m.
Paris, Brantford, 12th March, 7.30 p.m.
Saugeen, Harriston, 13th March, 2 p.m.
Bruce, Paisley, 13th March, 2 p.m.
Glengarry, Alexandria, 20th March, 11 a.m.
Hamilton, Hamilton, 20th March, 10 a.m.
Toronto, Knox Church, 6th March, 11 a.m.
Montreal, David Morrice Hall, 3 April, 11 a.m.
Barrie, at Barrie, 27th March, 11 a. m.
Miramichi, Chatham, 17th April.
Truro, at Truro, 6th March, 11 a. m.
Maitland, Lucknow, 20th March, 1.30 p. m.
Lunenburg and Shelburne, New Dublin, 28th March, 2 p. m.
Peterboro, Cobourg, 13th March, 11 a. m.
Halifax, Chalmers Ch., 13th March.
Huron, Clinton, 13th March, 10 a. m.
Owen Sound, Division St. Ch., 20th March, 1.30 p. m.
London, 1st Pres. Ch., 13th March, 11 a.m.

Literature.

THE EARLY DAYS OF CHRISTIANITY, by F. W. Farrar, D. D.; price 75 cents. *Funk & Wagnalls*, 10 Dey Street, New York. A marvellously cheap reprint of a scholarly and ingenious work which will have a wide circulation. The title is somewhat misleading. It is not a history of the early days of Christianity, but a series of treatises on the writings of St. Peter, St. James, St. Jude and St. John. Throughout the volume interesting questions of theology and criticism—some of them old subjects of controversy—are discussed with much learning. Among such are "Peter's residence in Rome;" the "Authorship of the Epistle to the Hebrews;" "Preaching to the spirits in prison," and "The sin unto death." No Presbyterian, however, and we should hope very few Protestants, will accept Dr. Farrar's exegesis of the famous text, 1 Peter, 3: 19, in which he professes to find warrant for what we must call a thinly-veiled Universalism and a doctrine of purgatory, under the name of "The gospel to the dead." The style is not so rhetorical as in his "Life of Christ," nor does the book possess the unity imparted to "The life of St. Paul," by its central figure, but it has many attractions for the New Testament student.

THE TREASURY OF DAVID, by Rev. C. H. Spurgeon, *Funk and Wagnalls*, New York; vols. III, IV, price \$2 each. These portly volumes are a continuation of Mr. Spurgeon's commentary on the psalms, from the 53rd to the 103rd psalm. The work in itself is invaluable, and the shape in which it is presented to the public deserves unqualified commendation.

The same publishers have sent us two specimen copies of their new Standard Library, "*The Life of Cromwell*," by Paxton Hood, and "*Science in short chapters*," by W. M. Williams, 25 cents each. They are well printed and exceedingly interesting. Mr. WILLIAM BRIGGS of the Methodist Book-Room, Toronto, is the agent in Canada for all the works published by *Funk and Wagnalls*. Catalogues will be sent on application.

MCGREGOR AND KNIGHT, HALIFAX, are agents in the Maritime Provinces for the Presbyterian Board, Philadelphia, and are circulating a large amount of cheap and wholesome literature, missionary periodicals, Sabbath-school libraries, hymnals, &c. The *Missionary Exercises for the use of Sunday-schools*, price 30 cents, contains a collection of responsive readings, dialogues and selections in prose and poetry which will be useful and suggestive in the Sabbath-school.

A Page for the Young.

LEAVE IT WITH HIM.

Yes, leave it with Him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew—
Yes, they grow.

They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow.
Dropped down in the valley,
The field, any where—
Therefore they grow.

They grow in their beauty, arrayed in pure white,
They grow, clothed in glory, by heaven's own light;
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From His store;
But you who are loved,
And guarded and led,
How much more

Will He clothe you and feed you and give you His care?
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him.
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.

Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care.

You, you know.

FORGIVE AND FORGET.

I heard two little girls talking under my window. One of them said, in a voice of indignation:—"If I were in your place I'd never speak to her again; I'd be angry with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came. "No, Lou," answered the other, in a sweet and gentle voice, "I wouldn't do so for all the world. I'm going to forgive and forget just as soon as I can."

IMPROVE THE ODD MOMENTS.

In almost every life there are moments of waiting, when there is nothing particular to be done. In some cases these may be properly improved by rest, so that our work, when it comes, may be better done. In many instances, however, these odd moments may be best improved by having something to do—a book to read, or some light labour to perform.

It is surprising how much may be done by using a few moments at a time. Of course, they cannot properly be used for all purposes, since there are some duties which require continued application for a long time. There are, however, many kinds of light labour, and many subjects of study, which may be followed quite successfully by taking only a few moments at a time.

It is said that Elihu Burritt, who was known for many years as "the learned blacksmith," was in the habit, when an apprentice-boy, of having a grammar of English or of some other language fastened before him on the chimney of the forge, so that while he was blowing the bellows he could get an occasional glimpse of his book.

Ben Johnson, a celebrated poet, who lived over two hundred years ago, was in early life a bricklayer. It is said that he always carried a book in his pocket, and while waiting for the labourer to bring him mortar or brick he improved the odd moments in studying his book.

Let our young friends try the experiment, and they will be surprised to see how much can be done by rightly using a few moments at a time. You need not take time from sleep to do this. Have a time for every thing, and what you do, do thoroughly, whether it be sleeping, eating, working or playing, for all these are, in their respective places, right.—*S. S. Classmate.*

HE FORGOT IT WAS SABBATH.

A little boy was amusing himself with his playthings on the Sabbath.

"Edward," said his mother, "don't you know it is Sabbath?"

"O, is it?" said he; "I did not remember."

"That is the very command which God has given us:—*Remember the Sabbath day to keep it holy.*"

Children often excuse themselves by saying:

"I did not think; I forgot; I did not remember."

But they ought to think; they ought to remember.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF FEBRUARY, 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 5th Jan'y 1883..	\$729.15
North Bruce	5.50
Montreal, St Paul's Church ..	32.50
Ravenswood	2.80
Brooklin	5.00
Keady, Chalmer's Church..	5.00
Rodgerville	3.40
Chiselhurst	85
Watford	3.60
Teeswater, Westminster Ch	6.00
Belmont	10.00
Balderson & Drummond....	4.05
Balderson & Drummond S...	
School	1.05
Maidstone	2.00
Hamilton, Knox Church ..	26.00
Brussels, Melville Church..	6.00
Eden Mills	2.20
Vernonville	2.00
Chateauguay	2.00
Front Westmeath	1.27
Beachburg	4.21
Brampton	13.00
Elora, Chalmer's Church...	9.00
Hamilton St Paul's Ch add'l	8.41
Toronto West, Church	6.00
Stayner	3.20
Sunnidale, Zion Church...	2.32
Cookstown	1.52
West Gwillimburg 1st....	75
Bradford, two years	4.64
East Nottawasaga, Cree-	
more & Dunedin	5.60
Innisfil second	5.64
Collingwood	6.08
Thamesford	9.90
English Settlement	7.00
Dunnville	1.00
Wroxeter	7.38
Tiverton	6.00
Peterborough, St Andrew's	
Ch	8.55
Stellarton, Sharon Church.	6.00
Pembroke, Calvin Church..	6.45
Smith's Falls, St Andrews.	6.00
Fergus, Melville Church...	18.15
North East Adelaide	3.00
Price's Corners, Bethel Ch.	2.75
Perth, Knox Church	8.00
Cavendish & New Glasgow	
Bayfield Road, 2 years	8.15
Berne	3.95
Whitechurch	3.00
Westville	3.00
Gabarus	1.50
Woodstock, St. Paul's	2.00
Chipman	2.50
Clam Harbour	4.28
Wallace, Knox Church	4.00
Sydney, Falmouth Street Ch	4.00
Kincardine	3.60
Carlton	3.00
Tignish Montrose & Elma-	
dale	2.00
Upper Musquodoboit	1.00
Upper Londonderry	5.00
Tatamagouche	9.00
Sussex Union	1.50
Bocabec & Waweg	2.00
Prince William	3.00
Union Centre & Lochaber..	5.00
Mount Stewart	8.00
Kingston, Brock Street ..	5.00
Blyth, St Andrew's Ch	10.00
Deseronto	10.75
Quebec, Chalmer's Ch	20.00
Millbrook	7.00
Owen Sound, Knox Church	5.00
West Gwillimburg, St Johns	1.40

Minesing, Midhurst, Craig-	
hurst & Hunter	5.00
Bracebridge Monk & South	
Falls	3.50
Oro Esson & Willis Churches	5.84
Gravenhurst	1.00
Guelph, Knox Church	18.60
Alex'r McCuaig, Dalhousie	
Mills	25
Montreal, St Joseph St. Ch.	13.70
Montreal, Erskine Ch	27.00
Dundee, Zion Ch	4.00
Hibbert	10.00
Toronto, St. Andrew's Ch...	32.10
—	\$1274.37

HOME MISSION.

Received to 5th Jan'y 1883..	\$3516.06
Lachlan McMillan, West	
Puslinch	2.00
Kingston, Chalmer's Ch ..	347.00
Strath Clair	13.21
Montreal, St. Paul's	823.00
Brooklin	15.00
Oshawa, Sabb School	7.39
Fordwich Sabb School	5.66
Teeswater, Westminster S.	
School	10.00
Belmont	25.00
Toronto, St James Square S	
School	146.22
Owen Sound, Knox Ch	60.00
Rochesterville	20.00
Rochesterville Thanksgiv's	
Day	2.45
Balderson & Drummond...	41.70
Balderson & Drummond S.	
School	10.80
Fergus St Andrews Sabbath	
School, Manitoba	5.00
Fergus St Andrews Sabbath	
School, Muskoka	5.00
Manchester	11.00
Maidstone	12.50
Hampstead Sabb School for	
N West	5.83
Uxbridge, Thanksgiving day	11.00
Hamilton, Knox Ch	30.00
Brussels, Melville Ch	48.00
Keady Yess	5.00
Madoc, St Peters	50.00
Toronto, College St. Bible	
Class	5.00
Vernonville	25.00
Fullarton	12.50
Avonbank	19.00
West Nottawasaga	15.00
Osgoode	15.00
Chateauguay	7.20
Dundee, Zion Church	25.00
Esquesing Union Ch, Miss'y	
Association	44.05
Mount Forest, Knox Ch ..	25.00
Castleford	7.50
Chinquacousey 2nd	8.00
Mimosa	12.00
Mimosa S School	2.00
Campbellsville	25.00
Nassagaweya	11.00
St Mary's First Ch	50.00
Kingsbury & Brompton Gore	20.00
Toronto, West Ch S. School	30.00
Toronto, Charles St S School	44.00
Procline	2.00
Dalhousie North Sherbrooke	11.00
W R, Cobourg	1.00
Embro, Knox Church	116.90
Hamilton, St Paul's	94.43
Toronto, West Ch	48.65
Thamesford	94.00
Elmira, Illinois, Knox Ch..	20.00
Toronto, Charles Str. Bible	
Class	9.50
Friend, East Puslinch	2.50
Westminster B C, Ladies'	
Miss'y Asso'n	37.00
Tiverton	30.00
Winnipeg Knox Ch	500.00

Chatham, 1st Pres Ch, adll.	100.00
Bequest of the late Mrs Daw-	
son, of Puslinch, per her	
executor	70.00
Peterborough, St And's Ch	66.00
do do SS	7.39
Dundalk	5.00
Brucefield, Union Ch	50.00
Lesslieville	17.70
Drumondville	9.00
Pererborough, St Pauls Ch.	375.32
Northern Advocate, Co of	
Simcoe, adll	35.00
East Templeton	9.00
Winnipeg, St And's Ch	70.00
Keene SS	15.00
Leith	8.38
Smiths Falls, St Andrews..	100.00
East Seneca	10.25
North East Adelaide	9.00
Perth, Knox Ch	80.00
Fenelon or Glenarm, adll ..	4.00
Percy	3.00
Campbellford	25.24
Scarborough, Knox Ch adll	131.10
Whitechurch, adll	15.00
Fordyce or Calvia Ch, Wa-	
wanosh, adll	3.00
A B. Molesworth	4.00
Yorkmills Ss	1.00
Adam Lesslie, Roslin	50.00
Desoro	4.75
Wm Morris, London South	1.50
Heathcote	8.00
Esquesing, Boston Ch	20.00
Kingston, Brock street	24.00
Ingersoll, Knox Ch, adll ..	50.00
Elora, Knox Ch B. Class ..	5.00
Carlton Place Zion Ch	44.00
Kingston, Chalmers Ch adll	2.00
John Edwards, wife and	
family	15.00
Blyth, St And's thanksgiv-	
ing day	8.00
Moore, Burns' Ch	13.00
Deseronto	33.97
Fergus, Melville Ch	70.00
Thorold	10.00
Millbrook	32.00
Collingwood, adll	25.00
Quebec, Chalmers Ch, adll	5.00
Mrs Reid, Hollin	20.00
Guelph, Knox Ch, adll	50.00
Montreal, Erskine Ch	675.00
do Stanley St Ch	4.00
do Knox Ch	300.00
do St Mathews Ch	26.00
do St Joseph St Ch	55.00
do Taylor Ch S S	20.00
do do do for	
Manitoba	16.74
Petite Cote SS	7.00
Cote des Neiges	14.00
South Georgetown, Que, SS	
for Manitoba	8.00
Manitowaning	8.00
Orms town	116.25
Estate of the late Mrs.	
Walker, Hemmingford	5.00
Athelstane	9.00
Hibbert, adll	15.00
Hamilton, Knox Ch SS	35.00
Dumbarton, adll	19.00
Toronto, St And's Ch	800.00
Hibbert SS, Manitoba	2.00
—	\$15,599.24

FOREIGN MISSIONS.

Received to 5th Jan. 1883..	\$8815.21
Lachlan McMillan, West	
Puslinch	2.00
Galt, member of Knox Ch	
to purchase books for Schs	
in Formosa	100.00
Galt, member of Knox Ch	
to purchase books for	
schools in Trinidad	75.00

Galt, member of Knox Ch to purchase books for Schs in India	25.00	Northern Advocate, Co of Simcoe, <i>Formosa</i>	50.00	Elora, Chalmers Ch	35.00
J R, West Fullarton	10.00	Mrs. Brookes, Chelsea, Que		Mimosa	8.00
Montreal, St Paul's Ch	993.00	Zenana	4.00	Campbellville, addl	15.00
Pinkerton	7.30	Ottawa, Bank St SS	20.00	Nassagaweya, addl	8.00
Ravenswood	17.20	Leith	10.57	Prooline	1.00
Brooklin	10.00	Smiths Falls, St And's	50.00	Cornwall, St Johns Ch	30.00
Fordwich S S	5.66	Fergus, St Andrews	36.00	Hamilton, St Pauls Ch, addl	57.33
Paris, River St Ch SS	38.00	North-East Adelaide	4.50	Toronto, West Ch	25.00
do do do B C	5.50	A Friend Dufferin County, Zenana	2.00	Thamesford	30.00
Teeswater, Westminster Ch S School	10.00	Perth, Knox Ch	60.00	Belmore	6.60
Belmont	45.00	Fenelon or Glenarm	25.00	McIntosh	11.76
Toronto, St James Sq. SS	100.00	Percy	20.00	Elmira, Illinois, Knox Ch	10.60
Balderson & Drummond	37.60	Campbellford	16.00	Dunnville	2.00
do S School	9.75	A B. Molesworth	1.00	Tiverton	15.00
Fergus, St And's S School Formosa	7.50	Whitechurch, addl	15.00	Chatham, 1st Pres Ch	40.00
Toronto, St And's Ch, Old	175.00	Fordyce (or Calvin Church Wawanosh) addl	3.00	Peterborough, St And's	20.00
Hamilton, Knox Ch., addl	30.00	Desboro addl	5.55	Drummondville	19.00
Brussels, Melville Ch	47.55	Wm Morris, London South	1.50	Ingersoll, Knox Ch	33.50
Keene	47.00	Heathcote	5.00	Smiths Falls, St And's Ch	38.00
Keady Yess	2.50	North Mornington	34.00	North-East Adelaide	3.00
Madoc, St Peters	27.50	Esquesing, Boston Ch	20.00	Perth, Knox Ch	30.00
Toronto, College St B Class	4.00	Manchester	6.00	Percy	7.00
Vernonville	18.30	Smith Hill	5.00	Campbellford	11.35
West Nottawasaga	12.00	Margaret Fame, Gays River, N S, <i>Formosa</i>	1.00	Scarborough, Knox Ch	117.15
Osgoode	16.75	Kingston, Brock St	5.00	Desboro	2.90
Chateauguay	5.90	do do Saskat'n	10.00	Esquesing, Boston Ch	9.00
Dundee, Zion Ch	20.00	do do Formosa	5.00	Deseronto	15.00
Bayfield, St And's SS	5.68	do Chalmers Ch	155.00	Wick	18.00
Guelph, St And's Ch SS for Rev J Wilkie, Indore, India	34.10	John Edwards wife and Family	15.00	Fergus, Melville Ch	60.00
Guelph, St And's Ch SS for Miss McGregor, Indore, India	14.62	Deseronto	17.75	Collingwood, addl	8.00
Observer	20.00	Cardinal SS, per G. Reid & D Hunter, <i>pupils</i>	2.05	Guelph, Knox Ch	25.00
Mount Forest, Knox Ch	25.00	Fergus, Melville Ch	50.00	Hibbert, addl	15.00
Elora, Chalmers Ch	40.00	Quebec, Chalmers Ch addl	50.00	Pinkerton	4.10
do do S School		A Friend, Burns, P O	15.00	Hamilton, Knox Ch S S	15.00
Formosa	7.00	Mrs Reid, Hollin	20.00	Toronto, St And's	200.00
Elora, Chalmers Ch SS India	7.00	Clifford	24.11		
Elora, Chalmers Ch S S Saskatchewan	7.00	Guelph, Knox Ch	20.00		\$3605.21
Mimosa	10.00	Montreal, Erskine Ch	487.50		
Mr McWhinny, of Howie, China	1.00	do Stanley St Ch	40.00		
Perth, Knox Ch SS	14.00	do Knox Ch	200.00		
Campbellville, addl	20.00	do St Mathews Ch	25.93		
Nassagaweya, add'l	10.00	do St Joseph St Ch	11.60		
St Marys, 1st Ch	30.00	do Taylor Ch SS	2.00		
Kingsbury & Brompton Gore	16.00	do do do For- mosa	15.00		
Toronto, West Ch S S	15.00	Petite Cote SS, Formosa	7.00		
do Charles St S S	55.00	Estate of the late Mrs Walker, Hemmingford	5.00		
Prooline	33.00	Athelstane	9.00		
Alma SS	11.74	Elgin	11.15		
W R, Cobourg	1.00	Orms town	70.00		
Hamilton, St Pauls Ch addl	94.43	do Island SS Formosa	2.29		
Toronto, West Church	32.75	do Upper SS do	10.00		
Thamesford	80.00	do Village SS do	4.57		
Beachburg, St And's SS <i>Dayspring</i>	4.25	Alex. McQuaig, Dalhousie Mills	1.00		
Elmira, Illinois, Knox Ch	25.00	Hibbert, add'l	17.00		
Toronto, Charles St B C	10.00	Roxborough, Koil High SS <i>Formosa</i>	5.00		
East Puslinch, 10 concession SS, China	3.63	Hamilton, Knox Ch SS	35.00		
East Puslinch, 3 concession SS, China	1.00	Toronto, St Andrews	350.00		
Badenach, China	2.57		\$15,570.53		
East Puslinch B C, China	3.40				
A friend, East Puslinch	2.50				
Prince Albert, per Rev. J. Sieveright	657.25				
Duncan McArthur, Winni- peg, <i>Formosa</i>	500.00				
Tiverton	10.00				
Winnipeg, Knox Ch	300.00				
Victoria SS, near Dundas	10.00				
Chatham, 1st Pres Ch	100.00				
Roslin & Thurlow	14.00				
Peterborough, St And's	29.00				
Springville	31.50				
Kildonan SS	12.50				
Brucefield, Union Ch	30.00				
Drummondville	19.00				
Peterborough, St Pauls Ch	375.32				
Wroxeter SS, Trinidad	15.50				

COLLEGES ORDINARY FUND.

Received to 5th Jan, 1883 ..	\$2364.65
Forest	9.42
Aaron, Knox Ch	25.20
Brooklin	5.00
Belmont	30.00
Maidstone	7.00
Hamilton, Knox Ch	20.00
Brussels, Melville Ch	25.00
Vernonville	12.00
Fullarton, addl	10.50
Avonbank, addl	9.00
Chateauguay	3.00
West Nottawasaga	9.00
Ballanifad	9.40
Esquesing Union Ch per Missy Association	34.75
Mount Forest, Knox Ch	25.00
Brampton	60.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th Jan. 1883 ..	\$102.25
Oshawa S School	10.00
Toronto, College St B C	5.00
do West Ch S S	10.00
Mrs Reid, Hollin	20.00

\$147.25

KNOX COLLEGE BUILDING FUND.

Received to 5th Jan, 1883 ..	\$ 2632.42
Alex Murray, Brampton	5.00
Mooretown & Corrua	19.00
Rev John Gray, Windsor ..	25.00

\$2701.42

KNOX COLLEGE ENDOWMENT.

Received to 5th Jan, 1883 ..	\$4753.00
H D Cameron	100.00
A Murray	25.00
J W Murray	25.00
Jas Alexander	10.00
L D Sawyer	100.00
Jno L Blaikie	333.33
Miss Buick	25.00
James Buick	25.00
Mrs Jno Kerr	50.00
Rev R J Laidlaw	50.00
M Legget	125.00
J & A Gordon	50.00
John J Davidson	50.00
John McGill	1.00
J H Park	50.00
George Russell	25.00
David McLellan	10.00
R Dingwall	25.00
Jonathan Ames	25.00
Miss Russell	10.00
Thomas Miller, M D	10.00
Mrs E M Troup	5.00
John Armour	100.00
Northern Advocate Co of Simcoe	10.00
Mrs D Laidlaw	50.00
Rev Prin. Caven	500.00

\$6542.33

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Jan. 1883.....	\$98.98
Hamilton, Knox Church...	10.00
Brussels, Melville Church...	6.00
Streetsville.....	10.00
Kingsbury & Brompton Gore	2.00
Cornwall, St John's Ch.....	10.00
Toronto West, Church.....	4.00
Woodville.....	12.00
Dunnville.....	1.00
Tiverton.....	5.00
Chatham, 1st Presby Ch.....	10.00
Springville.....	8.50
Dunwich, Duff's Ch.....	7.00
Chelsea.....	8.00
Smith's Falls, St Andrew's.....	6.00
East Gloucester.....	5.00
Fenelon (or Glenarm).....	6.10
Kintyre.....	5.00
Wakefield.....	7.00
West Guillimburt 1st	3.50
Mosa Burns Church.....	8.00
Deseronto.....	4.35
Cardinal.....	4.20
Mainsville.....	2.00
Fergus, Melville Ch.....	36.00
Elgin.....	5.00
Port Hope 1st Church.....	6.50
Farnham Centre.....	2.00
Hibbert.....	10.00
Tilbury East.....	5.68
Toronto, St Andrew's Ch.....	40.00
	\$343.71

WIDOWS' AND ORPHANS' FUND.

Received to 5th Jan. 1883....	\$1539.39
Wendigo.....	2.50
Brooklin.....	8.00
Toronto, St Andrew's Ch...	150.00
Teeswater, Westminster Ch	8.00
Belmont.....	5.00
Vankleek Hill.....	9.00
Hamilton, Knox Church.....	50.00
Chateaugay.....	2.00
Front Westmeath.....	3.10
Beachburg, St Andrew's...	18.28
Mount Forest, Knox Ch....	6.00
Brampton.....	12.00
Chinguacousey 2nd.....	6.75
Mimosa.....	3.00
Campbellsville.....	8.00
Hamilton, St Paul's Ch. addl	7.59
Thamesford.....	15.00
English Settlement.....	10.42
Elmira, Illinois, Knox Ch..	4.90
Tiverton.....	10.00
Winnipeg, Knox Church...	100.00
Chatham, 1st Pres Ch.....	22.00
Peterborough, St Andrew's	10.00
North East Adelaide.....	3.00
North Easthope.....	4.00
Bayfield Road.....	6.50
Heathcote.....	4.00
Kingston, Brock Street....	11.09
Kingston, Chalmer's Ch....	2.00
Quebec, Chalmer's Ch.....	20.00
Guelph, Knox Ch.....	10.00
Alex'r McCuaig, Dalhousie	25
Mills.....	5.00
Elgin.....	5.00
Athelstane.....	5.00
Montreal, St Joseph St....	7.00
" Stanley St.....	25.00
" Erskine Ch.....	32.09
	\$2145.68

With rates from Rev'ds R C Moffatt, H J McDiarmid, J Mordy, H H McPherson, H Sinclair \$20.00; T Bennett \$56.00; P C Goldie, H Cameron \$15.00; J K Hislop, A Leslie \$12.00; J McMillan, H McQuarrie, R S Burnett, J Stewart, Arundel \$60.00; R Pettigrew, H M Parsons, S W Fisher, J Hanran, A Matheson, J J Cochrane \$16.00; W M Aldrum,

D H McVicar, A A Scott, A McClelland, Wm Scott.

AGED AND INFIRM MINISTERS' FUND

Received to 5th Jan. 1883..	\$1902.16
Wendigo.....	6.00
Montreal, St Paul's.....	30.00
Ravenswood.....	5.80
Brooklin.....	8.00
Toronto, St Andrew's, Old.	100.00
Brown's Corners & Union-ville	4.66
Beachburg, St Andrew's...	12.20
Front Westmeath.....	4.00
Teeswater, Westminster Ch	8.00
Belmont.....	8.00
Vankleek Hill.....	12.00
Balderson & Drummond...	9.00
Balderson & Drummond S. School.....	2.30
Maidstone.....	3.52
Hamilton, Knox Church...	50.00
Brussels, Melville Church..	12.00
Vernonville.....	6.60
Chateaugay.....	2.00
Dundee, Zion Ch.....	15.00
Rapid City.....	14.59
Mount Forest, Knox Ch....	9.00
Brampton.....	25.00
Union & Norval.....	3.67
Chinguacousey 2nd.....	6.00
Mimosa.....	3.00
Toronto, West Ch S School.	5.00
Hamilton, St Paul's Ch addl	7.59
Toronto West Ch.....	15.00
Thamesford.....	15.00
Cornwall, St John's Ch....	45.00
English Settlement.....	10.42
Elmira, Illinois Knox Ch...	4.50
Dunnville.....	1.00
Tiverton.....	14.00
Winnipeg, Knox Ch.....	100.00
Chatham, 1st Pres Ch.....	22.00
Peterborough, St Andrew's	15.00
Leith.....	1.75
Smith's Falls, St Andrew's.	10.00
North East Adelaide.....	2.00
North Easthope.....	6.00
Perth, Knox Ch.....	13.00
Fenelon or Glenarm.....	10.00
Heathcote.....	5.00
Esqueving Boston Ch.....	10.00
Kingston, Brock St.....	11.00
Deseronto.....	8.25
Thamesville.....	8.70
Botany.....	5.00
Turin.....	2.48
Fergus, Melville Ch.....	50.00
Elgin.....	5.00
Athelstane.....	5.00
Orms town.....	10.00
Montreal, St Joseph St....	5.00
Estate of the late Mrs Walker, Hemmingford....	5.00
Montreal, Stanley St.....	15.60
Clifford.....	6.69
Guelph, Knox Ch.....	15.00
Hibbert.....	15.00
Toronto, St Andrew's.....	80.60
	\$2821.28

Rates rec'd to 5th Jan. 1883. \$1078.10

With Rates from Rev'ds H. Currie, 6 years, \$24; R C Moffatt \$4.00; H J McDiarmid \$3.00; J Mordy \$4.00; J G Stuart, 3 years, \$9.00; W D Ballantyne \$5.00; D Stewart \$9.00; H H McPherson \$8.00; J Ferguson, 2 years, \$8.00; R Hughes \$3.50; R Knowles 2 years, \$7.00; H Sinclair 2 years, \$6.00; D McLeod \$3.50; J Turnbull \$2.00; D McRae, 3 years, \$5.00; N Clark \$15.00; J K Hislop \$3.50; A. Lesalie, 3

years, \$12.00; J Cumberland \$3.00; J McMillan \$3.00; A Grant, 6 years, \$27.00; J Gordon, 6 years, \$27.00; P C Goldie \$3.50; F M Dewey, 2 years, \$6.00; W S Ball \$5.50; J A Townsend \$3.50; H McQuarrie \$5.00; J Leishman, 5 years \$15.00; J R S Burnett \$3.75; J S Burnett, 6 years, \$20.00; J Cleland \$3.00; H M Parsons \$17.00; A Bell, 6 yrs. \$36.00; A Matheson \$4.00; G Flett \$4.00; J J Cochrane, 2 years, \$6.00; M Macgillivray \$5.50; A A Scott \$4.00; A McClelland \$3.00; J Becket, 2 years, \$7.00; J M Munroe \$3.50; S Houston \$4.00.....

350.75

\$1428.85

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Rec'd to 5th Jan. 1883, less amount from Melville Ch, Fergus \$239.00 appropriated.....	1402.33
Toronto Charles St....addl	490.00
Dundas, Knox Ch.....	47.15
	\$1939.48

CHURCH AND MANSE FUND N. W.**TERRITORY.**

Rec'd to 5th Jan. 1883.....	\$678.10
Rev D J Macdonnell, Toronto	100.00
Arch'd Thomson, Pembroke	20.00
Jno J Davidson .. Toronto	50.00
Peterborough, St Andrew's	13.00
Rev D H Fletcher, Hamilton	50.00
Hamilton, St Paul's, per Mr Hutchinson.....	46.28
Hamilton, St John's, Per Messrs Young Bros.....	15.00
Pembroke, Calvin Ch, Rev'd W D Ballantyne.....	25.00
	\$997.28

WALDENSIAN STUDENTS' FUND.

N McPhee, Dalkeith.....	10.00
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Corrections.**AGED AND INFIRM MINISTERS' FUND.**

The \$11.00 credited in the Dec. Record to Mooreline should have been to Moore, Burn's Church.....

KNOX COLLEGE ENDOWMENT.

In the Record of February. J & J Taylor are credited with the amount \$100.00.. Should have been \$150.00

HOME MISSION.

The moneys credited to Nissouri North and Nissouri South in the Jan'y Record should have been marked "Thanksgiving Day Collection.".....

RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO JAN. 2ND, 1883:—

FOREIGN MISSION.

Acknowledged already.....	\$ 3991.94
Blue Mountain.....	25.00
Chipman, N B.....	10.00
River John.....	30.00
Five Islands.....	8.95
Baddeck.....	9.15
Forks Baddeck.....	15.21

Moore, Burn's Ch, Ont	3.40
do Line, Ont.....	5.00
St Matthews Ch, Halifax ..	33 00
	<hr/>
	\$2860.05

COLLEGE FUND.

Acknowledged already.....	\$5312.10
Chipman N B.....	6.00
Hopewell & Salisbury.....	1.00
Baddeck.....	2.00
Baddeck Forks.....	3.10
Falmouth St, Sydney.....	10.00
Green Hill.....	5.00
Tryon & Bonshaw.....	3.00
Great Village.....	10.00
Middleton Ch, Mid. Musquodoboit.....	6.25
Yarmouth.....	11.00
Funded Debt Loan.....	21.41
Carleton, N B.....	8.00
Interest.....	21.00
Tignish, Montrose & Elmsdale.....	6.00
Alberton & Mill River.....	15.00
Upper Musquodoboit.....	4.15
Buctouche.....	6.80
Bass River.....	13.91
Portauipque.....	5.96
Coldstream.....	21.04
Merigomish.....	6.25
Div Merchants' Bank.....	31.50
Sussex & Union.....	8.00
Bocabec & Waweig.....	5.00
Prince William.....	9.00
Upper Musquodoboit.....	90
Union Centre & Lochaber.....	11.00
Mount Stewart.....	15.00
Div Bank of B N A.....	226.30
Clifton-New London.....	11.24
Stewiacke.....} year	13.27
Interest.....} year	180.00
Div B N S..... 30 shares	240.00
St Matthew's, Halifax.....	32.00

— \$6282.18

BURSARY FUND.

Acknowledged already.	\$190.29
Member of James Ch, New Glasgow.....	60.00
Upper Londonderry..	4.00
Rev B K McElmon, Comox B C.....	10.00
Stewiacke	5.00
St Matthew's, Halitax....	67.00

\$336.29

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$1491.85
Chipman N B.....	4.00
River John.....	12.00
St Andrew's, Hamilton Ber.	18.78
Falmouth St, Sydney.....	4.00
Green Hill.....	5.00
Great Village.....	6.00
Kincardine.....	2.00
Middleton Ch, Mid. Mus-	
quodoboit.....	2.00
Yarmouth.....	6.25
Carleton, N B.....	3.00
Tignish, Montrose & Elms-	
dale.....	3.00
Alberton & Mill River.....	6.00
Riverside.....	7.00
Upper Londonderry.....	7.00
New Richmond, P Q.....	9.00
Merigomish.....	4.00
Cow Bay, C B.....	3.00
Sussex & Union.....	1.50
Bocabec & Wawoig.....	3.00
Prince William.....	2.00
Union Centre & Lochaber..	5.25
Onslow.....	5.00
Interest.....	9.00
Stewiacke.....	10.00
James Ch, Missionary Asso,	
New Glasgow.....	5.00
St Matthew's Ch, Halifax..	63.00

MINISTERS' PERCENTAGE.

Rev	H B McKay for 1882...	\$3.00
"	Jas McLean for 1882...	4.00
"	K McKenzie for 1882...	2.50
"	E D Millar 1881 & 1882.	8.00
"	Wm Stuart addl for '82	50
"	Thos Sedgwick '81 & '82	7.00
"	A Burrows for 1882...	6.00
"	P Lindsay " "	5.50
"	S Johnson " "	3.00
"	A Munro " "	3.00
"	A Grant " "	2.00
"	J F Forbes " "	4.00
"	J Henry Chase " "	4.00
"	John Lees " "	3.00
"	D Sutherland 82 & 83..	5 00

\$1758.13

SYNOD FUND.

Acknowledged already.....	\$140.52
Tignish, Montrose & Elmsdale	2.00
Upper Londonderry.....	2.00
Bocabec & Waweig.....	2.00
St Matthew's, Halifax....	8.00
	<hr/>
	\$154.52

\$154.52

FOR MANITOBA COLLEGE.

Windsor	10.00
Gabarus, C B	2.00
Baddeck in both Sections..	3.30
Gay's River	4.00
Bocabec & Waweig	3.00
Vale Colliery	10.72
Mabou	4.00

FOR NORTH WEST BUILDING FUND.

Rev H B McKay of River	
John.....	5.00
W H Harrington, Halifax..	10.00

FOR MISSIONS IN NORTH WEST.

Chalmer's Ch, Halifax.....	5.00
Five Islands	4.00

Remitted to Dr. Reid.....	\$61.02
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THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUHAR
FORREST & CO., TREASURERS, 173
HOLLIS ST., HALIFAX, TO JANUARY,
31st, 1883.

Already acknowledged....	\$70,432.45
Mrs Tomlinson, Shubenacadie	5.00
St Matthews Ch Hlfx N S ..	5.00
Thos Leck, Gays River N S ..	5.00
Peter Burchill, Caledonia Mines, C B	2.00
Wm Morrison, Caledonia Mines, C B	2.00
Mrs Keigan, Caledonia Mines, C B	1.00
Dan Campbell, Caledonia Mines, C B	3.00
John A McDonald, Sherbrooke, N S, 3rd and last instalment.....	30.00
J G Campbell, Tatamagouche, N S	4.00
Wm McNutt, Tatamagouche N S	2.00
Jas Matheson, Tatamagouche, N S.....	2.00
Hugh McRay, Tatamagouche, N S.....	2.00
John Drysdale, Tatamagouche, N S.....	2.00
Rev T Sedgwick, Tatamagouche, N S	10.00
Simon Brown, Brookfield, P E I	7.00
Chas Payne, Clyde River, P E I	2.00

Mrs Glendining Milford N S	5.00
John Robt McIntosh, Union Centre, N S	2.00
John Sinclair, Union Centre N S	6.00
John H Cameron, Union Centre, N S	3.00
Alex Hattie, Senr, Union Centre, N S	10.00
Mrs W McKay, Hlfx, N S	5.00
W F Meek, Shubencadie, N S	50.00

\$70,597.45

QUEEN'S UNIVERSITY.

*Rev George Bell, L L. D., Treasurer,
Kingston.*

ENDOWMENT FUND.

Already acknowledged ... \$81.90: 54

Scarborough.

Mrs R Reid (acot late R Reid).....	bal on 25	10.00
Beebe Carnaghan.....	" " 100	20.00
Mrs A Green.....	" " 100	20 00
James Green.....	" " 20	5.00
Thos Hall.....	" " 10	2.00
Jas A Thomson...	" " 40	8.00
E Forfar.....	" " 5	3.00
Richd R Thomson	" " 50	10.00
And Paterson Jun	" " 10	2.00
A Paterson Sen..	" " 25	5.00
David Martin....	4 " 60	12.00
WalterGendinning	" " 50	10.00
John Whitesides..	2 " 50	20.00
Adam Bell.....	" " 50	12.50

Brantford.

C Cleghorn	5	"	100	:	20.00
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Stirling.

John Ralph.....	bal "	15	6.00
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Toronto.

Rev D J Macdonnell	on acct	
	4	on 1000
W W Beardmon	bal	£00 100.00
Alex Jardine "	" 200.00
	"	250 100.00
Dr Geikie	.....	on acct 41.00
F McHardy	..... bal	" 2.0 100.00
G B Gordon	..... "	" 100 40.00
Thos Kerr	.....	on acct 10.00

Lanark.

W C Caldwell.....	2	on 500	100.00
A G Dobbie.....	2	" 100	20.00
T B Caldwell.....	2	" 100	20.00
Wm Caldwell.....	2	" 100	20.00
J M Caldwell.....	2	" 75	15.00
Wm Thomson.....	2	" 5	1.00
David Ward.....	2	" 10	2.00
David Munro.....	2	" 20	4.00
Dan Robertson.....	2	" 10	2.00
Robt Robertson.....	2	" 20	4.00
J P Anderson.....	2	" 10	2.00
Robt Burris.....	2	" 10	2.00
J D McInnes.....	2	" 20	4.00
P McLaren, Jun.....	2	" 15	5.00
P McLaren, Sen.....	2	" 15	5.00
James McLaren.....	2	" 10	4.00
John Gemmill.....	2	" 15	5.00
Robt McFarlane.....	2	" 5	2.00
J H Bothwell.....	bal	" 5	2.50
Jacob Gallinger.....	2	" 5	1.00
Robt James, Jun.....	1	" 10	2.00
Jno McFarlane, Jun.....	in full		5.00
David Breckenridge.....	in full		5.00

Cornwall

Hill Campbell.....	2	on	20	5.00
John Purcell.....	2	"	25	5.00
James Dingwall.....	2	"	300	50.00
D Monroe.....	2	"	25	5.00
David Liddell.....	2	"	100	20.00
James Smith.....	2	"	25	5.00
P E Adams.....	2	"	10	5.00
H L Pratt.....	2	"	30	1.00

Wm Colquhoun....2	"	150	50.00
C J Mattice.....2	"	100	25.00
H C Patterson....2	"	20	5.00
D O Alguire.....2	"	50	10.00
F Soper.....2	"	25	5.00
John McIntyre....2	"	50	10.00
J F Smart.....2	"	25	5.00
D B MacLennan....2	"	500	100.00

Sarnia

Jas A McDowall...5 on 50		10.00
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Fergus.

Thos Broadfoot....5	on	5	1.00
William Broadfoot.5	"	10	2.00
William Castell....4	"	100	20.00
A D Fordyce.....5	"	50	10.00
Peter Grieve....4 & 5	"	5	2.00
Mrs. W Jamieson...5	"	5	1.00
G A Reid.....3 & 4	"	20	10.00
William Rennie...5	"	50	10.00
William Singer....5	"	10	2.00
Eben'r Wilson.....5	"	10	2.00

Picton.

J Jones Bell in full of 100..		60.00
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Carleton Place.

Bal from Local Treasurer..		9.00
F McEwen... ..2 on 5		1.00
R J Preston, M. D..2	" 25	5.00
Robert Anderson...1	" 5	1.00
Alex Campbell....2	" 10	2.00
D Findlay.....2	" 10	2.00
D Carmichael.....2	" 10	5.00

Ailsa Craig.

Rev J Wells...in full of 100		20.00
D & J McArthur " " 100		20.00
Donald Ross.... " " 25		5.00

Norwood.

Rev J Carmichael 2 & 3 on 100		40.00
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Lunenburg.

Rev W Lang.....3 on 100		25.00
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Goderich.

A Dickson.....1 & 2 on 100		50.00
P Adamson.....2 " 25		12.50
W Kay.....5 " 50		10.00
Dr Taylor.....2 & 3 " 100		40.00

Belleville.

John Bell.....	4 & 5 on 500	200.00
R Thomson.....	5 " 100	20.00
H Walker.....	5 " 50	10.00
James Falconer...	5 " 50	10.00
T A Lazier.....	5 " 150	25.00

Orillia.

F W Thomson.....2 on 25		5.00
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Williamstown.

Duncan McLennan.5 on 100		20.00
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Ottawa.

A McKellar 4 on 100 in full		25.00
Dr E C Malloch. 2 & 3 on 100		40.00
Rev F W Farries...4 " 100		20.00
Dr A A Henderson.4 " 100		20.00
H F & E H Bronson...in full of 500.		200.00
P Larmouth.....3 on 50		10.00
J Simpson.....4 & 5 " 100		40.00

Elora.

Rev S W Fisher..1 & 2 on 20		10.00
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Deseronto.

W C Carter....4 & 5 on 100		40.00
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Pakenham.

John Bowes.....		1.00
M s J Bowes.....		1.00

Mrs Lindsay.....	2.00
James Bowes.....	1.00

Campbellford.

Mrs Thomas Porte...in full	10.00
Granville Rollo....in full	2.00
David McCook.....3 on 10	2.50
John Dickson.....in full	15.00

Galt

Thomas Scott.....5 on 100	20.00
A Mantack.....5 " 25	5.00
Ruth Pringle.....4 " 5	1.00

Gananoque.

Byers & Matthews.3 & 4 on 100	50.00
Miss S M Gorham..4 on 100	20.00
Rev H Gracey..2 & 3 " 100	40.00
George Mitchell..bal in full	5.00
John Haig.....	5.00
Thomas Darling....in full	5.00

Total to 31st January \$84,468.54

BUILDING FUND.

Acknowledged already....\$36,930.85	
W & J Kidd.....2 & 3 on 25	10.00
Edwin Chown.....4 " 200	40.00
H Cunningham....3 " 100	20.00
Shaw Brothers....5 " 100	20.00
F X Cousineau...1 " 100	25.00
W J Mahood.....5 " 100	20.00
J McMahon.....3 " 100	20.00
Baillie Brothers...3 " 25	5.00
H & W J Crothers.4 & 5 on 25	10.00
Donald Fraser.3, 4 & 5 on 100	60.00
J Dunbar & Co.3, 4 & 5 on 100	60.00
George Newlands 3, 4 & 5 on 100	60.00
G A Kirkpatrick...5 on 500	100.00
J S Kirkpatrick..5 " 100	20.00
R V Rogers.....5 " 500	100.00
Mrs C S Macauley..5 " 100	20.00
Alexander Ross...3 " 250	50.00
H'y Wade..2, 3, 4 & 5 " 25	20.00
J B Walkem...4 & 5 " 100	40.00
John McIntyre...4 " 100	20.00
Mrs J McIntyre...4 " 100	20.00
Rev W Bain, D.D.5 " 100	20.00
W Tyner.....5 " 100	20.00
R M Horsey....4 & 5 " 25	10.00
J P Gildersleeve..5 " 100	20.00
J McCammon, M D.5 " 100	20.00
Thomas Mills...3 & 4 " 50	20.00
W M Drennan....2 " 100	20.00
E H Smythe.....3 " 100	20.00

Total to Jan. 31st 1883..\$37,820.85

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER, 260 St.
JAMES ST., MONTREAL.

Acknowledged to 8th Jan..\$ 9611.33	
St Andrews.....	16.00
Athelstane.....	12.30
Orms town.....	95.00
do Allans Cor's S S..	3.50
do Lower S S.....	5.00
Chateauguay.....	3.00
St Therese.....	5.00
Mrs M R Paradis, St Anne.	5.00
Quebec, Chalmers Ch.....	100.00
Bothwell.....	3.00
Fordwich S S.....	5.66
Teeswater, Westminster S S	10.00
Balderson & Drummond...	25.35
Balderson S S.....	6.60
Montreal, Taylor Ch S S...	20.00
Dundee, Zion Ch.....	20.00
Brussels, Melville Ch...	34.00
Avonbank.....	10.00
Manda-min S S.....	1.50
Hemmingford, Estate Mrs	

Walker.....	5.00
Montreal, St Matthews Ch.	56.65
Kingsbury & Brompton Gore	10.00
G J Hamilton, Picton.....	10.00
Perth, Knox S S.....	14.00
Port Hope, 1st Ch.....	32.20
York Mills S S.....	1.00
Thamesford.....	50.00
Executors late Jno Lindsay, Caledon.....	20.00
Nassagaweya.....	8.00
Campbellville.....	8.00
Fordwich.....	13.00
Elmira, Illinois.....	15.00
Mimosa.....	7.00
Petite Cote S S.....	7.37
Winnipeg, Knox Ch.....	100.00
Robt Ormiston, Columbus..	5.00
Christopher McRae, Alex- andria.....	20.00
Fenelon S S.....	4.00
Montreal, St Joseph St....	37.00
Perth, Knox.....	40.00
Klنگston, Brock St.....	11.00
Campbellford S S.....	6.25
Percy, S S.....	5.33
Per M Douglas, Percy.....	6.73
Per W Macewen, Percy....	2.60
Per M Weatherston, Percy..	2.42
Per A Bell, Percy.....	1.97
Per J Grattan, Percy.....	.70
Miss E A Thompson, Clarke	1.40
Beverly.....	34.00
Montreal, Stanley St.....	50.00
do Erskine (on acct)..	175.00
Heathcote.....	4.00
Alex Dickson, Lancaster..	2.00
Fsquesing, Boston Ch.....	30.00
Huntingdon, 2nd Ch.....	60.00
Deseronto.....	8.95
Elora, Knox B Class.....	5.50
W Millen, Laggan.....	5.00
Moses Priest, Blue Moun- tain.....	5.25
Wick.....	22.00
Kinnear's Mills.....	31.25
A Friend.....	15.00
Ashburn S S.....	9.00
Cummock S S.....	6.00
Thamesville S S.....	12.25
Botany S S.....	3.00
John Gosnell, Botany.....	1.00

Per Rev. Dr. McGregor, Halifax.

Hlfx, St Matthews.....	20.00
Blue Mountain.....	25.00
Chipman, N B.....	9.00
River John.....	25.00
Five Islands.....	4.50
Sydney, Falmouth St.....	15.00
Great Village.....	10.00
Kincardine.....	7.20
Mid Musquodoboit, Mid Ch Yarmouth.....(9-30)	5.25
Carleton, N B.....	9.30
John Turner, French River	4.00
New London, North.....	2.00
Friend per Rev J Thompson	15.00
Tignish, Montrose & Elms- dale.....	2.00
Alberton & Mile River....	15.00
Upper Musquodoboit.....	33.00
Upper Londonderry.....	5.62
Friend, Mid Stewiacke....	10.00
Coldstream.....	1.00
do Ladies R & B Soc	15.00
do S S.....	7.25
R S Munn, Harbour Grace.	.84
J P Gillard.....	20.00
Princetown Cong.....	5.00
Cow Bay, C B.....	42.00
Sussex & Union.....	5.00
Bocabec & Waweig.....	2.00
Rev B H McElmon, Comox, B C.....	2.00
Poplar Grove, Hlfx.....	2.00
Prince William.....	25.00
Belfast S Schools.....	5.00
Dean Set, Upper Musquodo- boit.....	21.50
	1.71

Union Centre & Lochaber..	20.00
Mount Stewart.....	15.00
Thos A Fraser, Pugwash....	1.00
Stewiacke, half year	8.00

Per Rev. Dr. Reid, Toronto.

Lachlan McMillan, West	
Puslinch.....	1.00
Mount Pleasant.....	9.83
Cheltenham	9.30
Brooklin	5.00
Paris, River St S S	19.00
Belmont	21.00
Forest.....	9.00
Toronto, St Jas Sq S S.....	50.00
Dunwich, Chalmers, addl..	7.00
Hampstead, Thk.....	3.17
Keady Yess.....	2.50
St Marys, 1st Ch.....	23.74
Toronto, College St B Class	4.00
Vernonville	10.00
Mt Forest, Knox	10.00
Elora, Chalmers Ch	30.00
do do S S.....	7.00
Toronto, Charles St S S	44.00
W R, Cobourg	1.06
Hamilton, St Paul's, adpl..	67.44
Embro, Knox	54.47
Toronto, West Ch.....	20.00
Avonton.....	11.15
Toronto, Charles St B Ch...	7.22
Tiverton.....	15.00
Chatham, Ont, 1st Ch.....	75.00
Peterboro, St Andrews.....	15.00
Drummondville	10.00
Peterboro, St Paul's.....	200.00
Northern Advocate, Co	
Simcoe.....	15.00
Leith.....	11.30
Smith's Falls, St Andrews.	60.00
East Seneca.....	5.00
North East Adelaide.....	4.00
Fergus, Melville Ch.....	50.00
Millbrook.....	27.00
Guelph, Knox	10.00
Hibbert, add'l	5.00

\$12,318.40

POINT-AUX-TREMBLES SCHOOLS

<i>Rev R. H. Warden, Montreal, Treas.</i>	
Acknowledged to 8th Jan..	\$2,241.21
Chateauguay S S.....	6.00
Oshawa S S.....	12.50
Woodville, Ont, S S.....	25.00
Orillia S S.....	10.00
Halifax, Fort Massey S S..	50.00
Fergus, Melville S S.....	40.00
West Winchester S S.....	12.50
Primrose S S.....	14.42
Port Hope, First S S.....	40.00
do Mill St. S S.....	10.00
Mimosa S S.....	2.00
Sherbrooke N, S. S S.....	5.60
New Glasgow N. S.-James	
Ch S S.....	50.00
Montreal, St Gabriel S S...	50.00
Scarborough, St Andrews	
Ch	100.00
East Tilbury S S.....	11.60
Ross, St Andrews Ch.....	34.59
Keene Sabbath Sc.....	15.00
Chatham, Ont, 1st Sab. Sc..	50.00
R. McQueen, Beverly.....	10.00
Quebec, Chalmer's S S.....	50.00
Ancaster S S.....	18.00
Alberton S S.....	8.00
John Ferres, Edmonton,	
Ont.....	10.00
Wm, Mackintosh, Belle-	
ville	5.00
Bobcaygeon S S.....	13.00
A friend, Bobcaygeon.....	5.00
Beverly.....	4.00
Pembroke, Calvin S S.....	24.57
Hugh Dunlop, Middle Ste-	
wiacke.....	5.00
Pictou, Prince St, S S.....	50.00
Green Hill.....	10.00

Stellarton.....	15.00
Morrisburg S S.....	5.00
—	\$3,012.90

COLLEGE FUND.

<i>Rev. R. H. Warden, Montreal, Agent</i>	
Acknowledged to 8th Jan.	\$1,589.64
St Andrews.....	10.00
Orms town	30.00
Balderson S S.....	4.65
Balderson & Drummond....	18.00
Dundee, Zion Ch.....	15.00
Hemingford, Estate of Mrs	
Walker.....	6.00
Montreal, St Matthews....	26.80
Kingsbury & Brompton Go-	
re.....	12.00
Montreal, St Joseph St....	55.00
Port Colborne	4.00
Port Hope, First Ch.....	6.50
Bristol	21.00
Kingston, Brock St.....	10.00
Montreal, Stanley St.....	40.00
do Erskine on acc..	225.00
do St Gabriel on acc.	20.00
Huntingdon, Second Ch....	22.00
Kinnears Mills.....	4.30

\$2,119.89

PRESBYTERIAN COLLEGE, MONTREAL

Rev. R. H. Warden, Montreal, Agent

BUILDING AND FURNISHINGS FUND.

Already acknowledged.....	\$ 949.24
Moorewood	25.00
Mrs A. McArthur, Carleton	
Place.....	25.00
J, Symington, Montreal....	1.00
Spencerville	10.00
Ventnor	9.50
Rev W. M. McKibbin, Car-	
dinal, add'l	2.50
North Williamsburg.....	11.50

\$1033.74

EXEGETICAL CHAIR &c.

Already acknowledged.....	\$3,665.00
A. Campbell, Montreal....	25.00
P. S. Ross.....	50.00
John McLennan do	100.00
Wm, Angus do	25.00
J. R. Lowden do	25.00
John Stirling do	150.00
Dr Roddick do	25.00
Estate late James Johnston	
Montreal.....	150.00
Alex Murray, Montreal....	50.00
A McEntyre, do	25.00

\$4,280.00

SCHOLARSHIP FUND.

Already acknowledged.....	\$160.00
J McLennan, Montreal....	25.00

SUPPLEMENTING FUND DEBT

Rev Dr McGregor, Halifax Treas.
Friends in St John, N. B.

Dr Walker.....	\$50
Hon John Boyd.....	50
T Rankin and Sons.....	30
James McMillan.....	20
Mrs George McLeod	20
John Stuart.....	10
J L Dunn.....	10
T Gilbert.....	10
John H Parker.....	10
J C P Burpee.....	10
14 subscribers of \$5 each,	70
3 do	3 do 9
3 do	2 do 6

\$305.00

Fredericton, N. B.

11 Subscribers from \$1 to \$5	
each	21

Black River, N. B.

9 Subscribers from \$1 to \$2	
each.....	12

Riverton, N. B.

8 Subscribers \$1 to \$5 each,	
Stellarton, N. S.	16

20 Subscribers \$1 to \$5 each.	36.85
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United Church, New Glasgow, N S

J W Carmichael.....	\$40
J D McGregor	20
P A McGregor.....	20
A friend.....	20
A Walker.....	10
A friend, lady.....	10
10 subscribers of \$5 each.	50
2 do	4 do 8
2 do	3 do 6
4 do	2 do 8
3 do	1 do 3

195.00

James Church, New Glasgow, N S

Thomas P Jones.....	\$20
G W Underwood.....	10
Missionary Association..	13
6 subscribers \$1 to \$5 each	16

59.00

Pictou, N S

R P Grant.....	\$10
John McKinlay.....	10
18 subscribers 50 cents	
to \$5 each.....	36.50

56.50

Antigonish, N S

17 subscribers 50 cents to \$5	
each.....	32.75

St Andrews' Ch, St John's, Nfd.

James Goodfellow....	\$15.00
John Syme.....	10
James Baird.....	10
J F Chisholm.....	10
R Thorburn.....	8
John Archibald.....	8
David Baird.....	6
David Sclater.....	5
12 subscribers of \$4	
each.....	48
5 subscribers of \$2....	10

130.00

Halifax City.

John S McLean.....	\$50
Sir Wm Young.....	20
Wm J Stairs.....	20
R B Scaton.....	20
J C Macintosh.....	10
J Gibson.....	10
Dr Avery.....	10
A Friend.....	10
W H Harrington.....	10
James Forest.....	10
Alex Forest.....	10
Miss Stairs.....	10
E Lawson.....	10
35 subscribers \$1 to \$5	
each.....	133.50

333.50

Dartmouth.

4 subscribers \$2 to \$5 each..	17.00
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Chalmer's Ch, Halifax.

Stewiacke Thk Col.....	\$31.25
St Andrew's, Sydney.....	8.58
Mid Stewiacke Half Way	
Brook S C.....	9.00
Moncton.....	33.00
Summerside.....	10.00
"Hant's Co. Presbyterian".	150.00
St Paul's; Truro.....	20.00
St Andrew's do	40.00
St Mark's Douglastown Part	
Thk	6.00
Wm McKittrick, Kentville.	2.00
Young Widow, per Rev J B	
Logan, Kentville.....	10.00

Springside, Upper Stewiac- ke Thk.....	10.00
Friend, Pictou post mark..	2.00
St Matthew's N, Sydney, Part Thk.....	10.00
John Cook Jr, Gays River.	3.00
do do Sr, do	2.00
John Kerr, do	1.50
Miss Mtg Kerr's So House Gays River Cong.....	2.50
W MacDonald, Mabou....	4.00
Mrs S, Lawrence, Margaree	5.00
A Adams, N Esk, N B....	1.00
Mr Pirie, Redbank do	1.00
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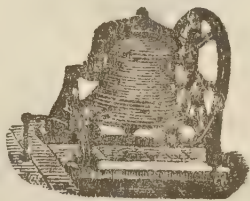
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VOL. VIII.

APRIL, 1883.

No. 4

CONTENTS.

The Monthly Missionary Meeting	85	Ecclesiastical News.....	96
The Calcutta Missionary Conference.....	86	The Salvation Army in Kingston.....	99
Proportionate Giving.....	87	Our Trinidad Mission—Reports.....	99
Sabbath School International Lessons.....	88	The New Hebrides Mission.....	101
Our Own Church.....	90	Formosa, Rev. Dr. G. L. MacKay.....	101
Manitoba Items	91	Missionary Items.....	103
Prince Albert, by Rev. J. Sieveright	91	Great Progress.....	103
Meetings of Presbyteries.....	93	Missionary Association Queen's College.....	104

The Monthly Missionary Meeting.

TO maintain and promote the missionary spirit in a congregation, it will be necessary to adopt special means of some kind or other. It may be taken for granted that every minister, with greater or less frequency, brings the missionary aspect of Christianity under the notice of his people from the pulpit. But this is not enough. The subject should be discussed and illustrated from the platform as well, when the members of the congregation would have an opportunity of taking part in the proceedings, by contributing information, reading papers, or asking questions about missionary work. It is customary with some congregations to devote the first Wednesday evening of each month to missionary intelligence. It would be well if all congregations did this. But, strange to say, it has been found difficult to sustain the interest in such meetings. We can only account for this by supposing that sufficient care has not been taken to make suitable preparations for successful meetings. Nothing should be left undone to make the meetings attractive. People expect to get information on these occasions, and it ought to be fresh, authentic, and to the point. To this end a programme extending over say at least six or eight meetings should be carefully prepared beforehand, printed and circulated among the members. A distinct subject should be appointed for each meeting, let it be India, or Africa, or China, or the West Indies, or the South Seas, or Turkey, Protestant missions in Roman Catholic countries, or Home Missions. In each case a member of the congregation should be named to introduce the subject. For this he should make special preparation and be able to give a brief outline of the

history and progress of the particular mission under consideration, its peculiar difficulties, and its results. One or two others might be named to hold themselves in readiness to speak for five minutes each on the same subject, after which the meeting might take the form of a conference, when questions might be asked and answered. The less *reading* of extracts from papers or manuscript the better. A map of the country under discussion is an essential requisite. It does not need to be an expensive or elaborate one. It may be a mere outline, extemporized for the occasion, or it may be roughly sketched on the blackboard, or it may be one of Colter's missionary maps, which would answer for the whole course of meetings, and which may be obtained through any bookseller for \$12. Special works of reference for the several fields are easily obtained, and these when they have served their purpose might go to form the nucleus of a congregational missionary library to which all might have free access. At intervals the stereopticon and photography might be brought into requisition and an entertainment provided that would invest the subject with interest even to the youngest members of the congregation. The best catalogue of books treating on missionary subjects that we have seen is in "The Gospel in All Lands' Missionary Almanac," published by Eugene R. Smith, New York, price 25 cents. The two most valuable contributions to missionary literature of a general kind are Dr. Christlieb's "Survey of Protestant Missions," price 75 cents, and Dr. Bainbridge's "Around the World Tour of Christian Missions," \$2, Dr. Patterson's "Missionary life among the Cannibals," being the life of Dr. Geddie, first missionary to the New Hebrides, is full of interesting information in regard to our Church's work in the South Seas.

Missionary Conference in India.

THE second General Decennial Conference of Missionaries in India was held in the Methodist Episcopal Church, Calcutta, commencing on the 28th of December. The meetings continued for six days; the total number of registered members of the Conference being four hundred and sixty—nearly four times as many as attended the famous Allahabad Conference ten years ago. Major General Sir H. Ramsay occupied the chair, and gave the assembled delegates a hearty welcome. He remarked that the real President was He in whose name they had met together. He asked the delegates to forget their denominational distinctions and consider the all-important work of saving souls, the work which God had sent them to accomplish in that wide field.

"Preaching to the heathen" was the subject of the first paper read by Dr. Forman, a missionary of the American Presbyterian Church at Lahore. He thought that many missionaries erred in failing to use methods that will attract larger crowds of hearers. Much as Europeans objected to the methods of the Salvation Army, he had never heard a native of India condemn them. Others spoke in the same line, advocating the accompaniments of singing and praying in connection with bazaar and street preaching. The preaching should be followed by house to house visitation. Every thing calculated to excite prejudice should be avoided, when we can with far better results dwell upon the love and the patience of Christ. Thousands had gone away from bazaar wrangles believing that the advocate of Christianity had been worsted in the controversy. It was remarked that in many workers who came to India zeal seemed to evaporate as time went on. At the same time it was admitted to be difficult for those who continually preach to unresponsive, unimpressionable Hindu audiences to maintain the freshness of their zeal. It was thought good that missionaries should have as many private interviews as possible with the people. Dr. Murray Mitchell said that the general feeling of missionaries in Western India was that there ought to be less controversy and more direct preaching of the Gospel. "Sunday-School work" came in for a large share of attention. The young are the hope of the Church in India; therefore they ought never to be placed under heathen teachers; but owing to the want of Christian teachers in many of the day-schools there is the more need for the systematic teaching of the Sabbath-School, and the testimony of the missionaries goes to shew that progress in this direction has been most satisfactory.

Another question of growing importance was

that of the "Higher Education" in relation to its religious or missionary aspect. Dr. Murray Mitchell expressed the opinion that too much, relatively, had been spent on Higher Education, and maintained that the great subject of mass education should be taken up with more energy than heretofore. Mr. Wilson, one of the missionary teachers at Calcutta, referring to the work of Dr. Duff, and the changes that had come to pass in the educated Hindu community, said it was apparent that those changes were largely intellectual, political, social, economic; where they had been religious at all, they had been destructive rather than constructive. This, indeed, is acknowledged by all who have studied the history of missions in India. Circumstances at first led nearly all the Churches to seek the moral elevation of the upper classes. But circumstances have changed in India immensely in the last fifty years, and the conviction is gaining ground that the conversion of India is to be looked for from below upward; in other words that while Higher Education is not to be abandoned, far greater efforts should be put forth for the evangelization of the low castes, and the aboriginal races who own no caste at all.

Women, for the first time in India, took part in the proceedings of such a Conference. Their theme was their own work in schools, in hospitals, and in families. Twelve ladies read papers on appropriate subjects. A society was formed,—"The Indian Woman's Home Missionary Association," the object of which is not to collect funds, but to enlist Christian women of all races and grades of society in direct personal effort to win souls to Christ. Each member is pledged to at least three hours of personal effort every week. Three native christian ladies represented the Baptist Churches at Maulmain, Burmah. In this connection it may be stated that the Conference determined to attack the practice, which is almost universal among families of high caste, of marrying Indian children in early infancy. The missionaries will endeavour to procure the passage of a law which shall make such a marriage null unless approved by the girl when she comes to years of discretion. They would thus in all cases interpret the marriage ceremony, as it is called, as a mere betrothal, and leave the parties free either to ratify it by a later marriage or to rescind the contract.

"Native Agency" was also discussed very thoroughly. The consensus of opinion was, that after introducing Christianity in a heathen country, the first duty of a foreign missionary was to start a native Christian agency. A large number of native women were Christians and should be trained for service. Hundreds of these women are sitting idle in India who ought to be engaged in work. The method of

governing native churches by societies abroad should be discontinued as soon as possible. There was a time when perhaps this was necessary but, like many other things in India, the time had come when a readjustment of operations should be made to meet the present exigencies. It would be well to take a lesson from apostolic times. The modern missionary, when, by the grace of God, converts are made, usually settles among them as their permanent pastor, whereas in the early days of the Church the missionary or the evangelist passed on to new fields of labour, leaving the company of believers to regulate their own affairs. Rev. J. L. Phillips, American Baptist Mission, Midnapur, referred to the difficulty foreign missionaries had in becoming acquainted with the idiosyncrasies of speech and life found in India. The previous evening, as he listened to the lecture of Keshub Chunder Sen, he could not but feel that the natives of the soil must win India for Christ. In Burmah recently a boatman, who was earning 60 rupees per month, was converted. One day the missionary said to him, "I see you are a good talker; will you go and preach among your people—can you do it for five rupees a month?" The boatman thought a moment, and then replied, "No, I can't do it for five rupees a month, but I can do it for the sake of the Lord Jesus Christ." God give us that sort of men all over India.

There can be no doubt that this conference will encourage the missionaries and give a fresh impetus to their work. It has given the Christian religion greater prominence in the eyes of the heathen than it ever had before.

Proportionate Giving.

OUR American cousins have made themselves famous for their giving. The donations of private individuals to religious and philanthropic objects have been upon a princely scale. We are surprised to notice that fears are being expressed in some quarters that, perhaps, in this respect the Churches of the United States have seen their best days. We do not believe there is the slightest foundation for such fears. We rather believe that what we have seen and heard are only to be regarded as the drops that precede the coming shower. Within the last few weeks two millionaires—both members of the Presbyterian Church—have passed away leaving a bright example to all who are similarly blessed with ample means, to do likewise. We refer to the Hon. William E. Dodge and Governor E. D. Morgan, both of New York. At the time of their death they were said to be worth between six and seven millions of dollars

each. In their lifetime they were both liberal contributors to educational, ecclesiastical, and charitable purposes, men who seemed to realize their Christian stewardship. Mr. Dodge bequeathed about half a million of dollars for benevolent purposes, leaving for Foreign Missions \$100,000, for Home Missions 50,000, and for the education of young men for the ministry \$50,000. The money that he left by no means indicates his success in business, nor is his liberality to be measured by his legacies. It is said that during some years his contributions to benevolent and charitable objects amounted to \$1,000 per day, and besides this he devoted a great deal of his time in works of philanthropy. He was especially noted for the interest he took in young men and for the help he gave them in the prosecution of their studies and in other ways. Governor Morgan left \$795,000 for similar purposes—\$100,000 each for Home and Foreign Missions, \$50,000 for the supplementing of the salaries of ministers engaged in Home Missionary work, and \$300,000 for Theological education. Dr. Cuyler, in speaking of Mr. Dodge's death, is reported to have said:—"The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down among business men with his face shining with cheerfulness and loving-kindness it was because he had been up in the mount in communion with his Master."

In Canada we have, as yet, only a very few millionaires, but we have a large number of people who are "well-to-do." They have enough to live upon comfortably, and something to spare. Upon the whole they are a good sort of people—well-disposed. But, in the matter of proportionate giving—this "one thing we lack." There is a good deal of money given every year for religious purposes, but the usual method of giving is largely "haphazard." We give what we think we can spare when an appeal is made to us, according to momentary impulse; but, too often, the mood passes away and selfishness comes with its cold grip to chill the sympathies and paralyse the hand. There is a more excellent way. We know, or at least we should know, our own income. Let us consider and decide how much *we ought* to set apart for missionary and benevolent purposes. This decision once arrived at should be adhered to until there is good reason to revise it. Regularity, punctuality, and a due sense of responsibility are all important elements in this matter. If we resolve to give one-tenth, or one-fifth, we must adhere to our resolutions—even if the shoe pinches. See brethren, "that ye abound in this grace also." A man is never the poorer; he is ever the richer for what he wisely and lovingly gives to the Lord.

Philip and the Ethiopian.

APRIL 8

ACTS VIII: 26-40.

Golden Text, Acts 8: 39.

PHILIP was one of the seven deacons, ch. 6: 5. After the death of Stephen he went with others to Samaria where he had begun a remarkably successful ministry, v. 6-8, when the unexpected summons reached him—"Arise and go." To abandon so hopeful a work on such short notice and without any ostensible reason was a severe trial of his faith: but, like Abram, he went, Heb. 11: 8. *Gaza*, the scene of Sampson's exploits, is one of the oldest cities in the world, fifty miles S.-West from Jerusalem. V. 27. *Ethiopia*—a term applied to all Africa outside of Egypt. The Ethiopians were black in colour and were looked upon as the meanest of the nations. Yet the gospel is sent to them. This man was the chamberlain or chief state officer of Candace—a general name given to the female rulers of that country. *Had come to worship*—Wealth and position are not incompatible with a spirit of true devotion. He was probably a proselyte, who had renounced idolatry, and had travelled some 1,200 miles to be instructed by the Apostles in the Holy City. Vs. 28-30. To reach Egypt he must pass over this desert road, and to relieve the monotony, he takes up the copy of the Septuagint which he had procured in Jerusalem and perhaps now for the first time had began to read it for himself. *The Spirit* that led Philip to address him was, we may believe, nothing more than the natural impulse of a man full of missionary zeal, ready to embrace every opportunity of doing good to others. *Understandest thou?* The question was an important one. We cannot profit by the Scriptures unless, in some degree, we understand them. Vs. 31-33. *How can I?* A genuine exhibition of sincerity and humility. Those who would learn must first see their need to be taught. *The place of the Scriptures*—see Isa. 53: 7, 8. V. 34. *Of whom speaketh the prophet?* He must have heard when in Jerusalem of the crucifixion of Jesus and of the subsequent growth of the Christian Church, but he had failed to connect this prediction with its literal accomplishment. Vs. 35-36. *Philip began*—taking that passage as his text, and reviewing the whole life of Christ, he shewed conclusively that in Him this prophecy was fulfilled—that he was indeed the Messiah, the Saviour of sinners. The next question shews how skilfully he had dealt with this enquirer,—"*What doth hinder?*"—Nothing stands in the way of any man's salvation but the wilful rejection of Christ. V. 37. *If thou believest*—This verse is omitted in the R. V. but the condition is true nevertheless, ch. 16: 31; Mark 16: 16; Rom. 10: 10. Vs. 38, 39. The circumstances favour the view that they alighted from the chariot, went barefoot into the water, and that Philip sprinkled water upon him, agreeably to the imagery of the prophet whose words they had just been reading, Isa. 52: 15. Vs. 39, 40. We see here how the gospel was propagated in those early times, and how doors of usefulness are often opened in unlikely places.

Saul's Conversion.

APRIL 15.

ACTS IX: 1-18.

Golden Text, Acts, 9: 18.

SAUL was born at Tarsus in Cilicia about the year 2, B. C. His parents were Jewish Hellenists. His father was a Roman citizen in good circumstances. He was himself a Pharisee and received a liberal education, having studied under Gamaliel, ch. 22: 3. He also learned a trade, ch. 18-3. He took the Latin name of Paul in preference to the Hebrew, Saul, when he entered upon his ministry to the heathen. It is doubtful if he ever saw our Lord in the flesh, but he must have become familiar with the new religion during his residence in Jerusalem, and his natural force of character led him to oppose it with all his might. (see Conybeare and Howson's *Life of St. Paul*) V. 1. *Breathing out*—ever since the martyrdom of Stephen he cherished deep-seated enmity to the cause, Rom. 8: 7, planning how he might root out the Christian sect. *The high-priest*—Annas, the virtual head of the Sanhedrim. V. 2. *Desired letters*—as a passport, and authorization. *Damascus*, see Jan. RECORD, page 21. *The Synagogues*—rather to the elders and rulers of the several churches. *Of this way*—sympathizers with the new movement. *Bound*—charges of heresy must be brought before the supreme court at Jerusalem. V. 3. The distance from Jerusalem to Damascus is 133 miles. *A light*—so much brighter than the light at noon, he was dazed by it and fell to the ground. V. 4. "*Saul, Saul,*"—there was a tenderness in this repetition of his name, and in the question "*Why persecutest thou me?*"—not my disciples nor my church. V. 5. *Lord*—This word in his lips was only the customary utterance of respect for a superior. *Jesus whom thou persecutest*—Dishonour put on Christ's followers is an insult to Himself. The words which follow are omitted in the R. V., but the orientalisms are expressive of the refractory ox, only driving the goad deeper by kicking against it, intimating not only the vanity of his attempts to crush the gospel, but the injury he was doing to himself. V. 6. *Lord*—now the title seems to have a new meaning. *What shall I do?* The conviction had flashed upon him that what he had been doing hitherto was all wrong, and that he had already some measure of confidence in the mysterious personage who had thus arrested him in his mad career. *Go into the city*—"go and reflect upon your past misdeeds: needed guidance will be granted in due time." V. 7. His companions, less affected by sounds they did not understand, were sooner on their feet than he, yet stupified and confused. He had seen what they did not see. V. 8. Saul arose humbled and subdued, but blind and helpless—a needed discipline. *Brought him into Damascus*—who had thought to enter it as a distinguished ambassador! V. 9 So great was the conflict of his feelings he could neither eat nor drink. But they were three precious days which he could never forget. V. 10. *Ananias*—a Jewish convert in good standing, ch. 22: 12, whose name only occurs in this connection.

Saul's Preaching Christ.

APRIL 22

ACTS IX: 19-31.

Golden Text, Galatians 1: 23.

A PERIOD of about three years is included in this lesson. The first few days after his conversion Saul preached in the synagogue at Damascus: but he could not remain. He was sure to be arrested as an apostate. He retired to Arabia where he spent nearly three years in seclusion, Gal. 1: 15-18, following the example of Moses and Elijah, and of Christ himself, who after his baptism was led by the Spirit into the wilderness. Vs. 19, 20. After three days of fasting and mental excitement, Saul needed food and rest. *Straightway preached*—Had he left Damascus without giving this testimony the story of his conversion would have been ridiculed. *In the Synagogues*—where he had intended to present his warrant for arresting the Christians. *The Son of God*—stating his conviction that the despised Nazarene was indeed the Son of God—the expected Messiah. V. 21. The unbelieving Jews could scarcely credit their own eyes and ears. V. 22. *Increased in strength*—The Christian is strongest when most conscious of his own weakness, 2 Cor. 12:10. He increased in the strength of his convictions and in his powers of argument and persuasion. *Proving*—so comparing the Old Testament prophecies with their fulfilment in the New, as to leave no doubt that this was the very Christ. Vs. 23-25. *Many days*—i. e. after his return from Arabia, being unable to withstand his arguments, they thought to kill him; but the faithfulness of the disciples, again saved him. They let him down by night from the window of a house overhanging the city wall, 2 Cor. 11: 32, 33. V. 26. With what strange emotions he must have returned to Jerusalem! Fresh trials awaited him there. The Jews hated him. The apostles suspected him. The story of his conversion had almost been forgotten, and his flight into Arabia was misinterpreted. In such times the apostles had need of caution. Matt. 7: 15. V. 27. *Barnabas*—Already known as a staunch friend of the poor Christians, Acts 4: 36, 37. *Brought him to the apostles*—to Peter and James, Gal. 1: 18, 19. Barnabas did not stand upon ceremony, but probably knowing something of his early history, believed Saul's statements and took him into his confidence. A friend in need is a friend indeed. It is good to encourage young converts and to bring them into the Church. Vs. 28-30. *He was with them*—but only for fifteen days, Gal. 1: 18, when the rage of his former friends, the Hellenists, again endangered his life, and once more he was rescued by the brethren. Warned by God in a dream that his work was not to be in Jerusalem, but among the Gentiles, ch. 22: 17, he no longer hesitated to go to Cesarea, where he embarked for Tarsus, his native city. "No mean city" was Tarsus, situated in a fertile plain about twelve miles from the North-East corner of the Mediterranean, famous as a seat of learning and an emporium of trade and commerce; now a filthy town of 20,000 inhabitants, a mission station of the American Board.

Peter Working Miracles.

APRIL 29.

ACTS IX: 32-43.

Golden Text, Acts 9: 34.

WHILE the Churches were "at rest," Peter left Jerusalem to visit and encourage the congregations that had been formed during the ten years since the resurrection of Christ. One of his missionary trips brings him to Lydda, or Ludd, a flourishing town in the plain of Sharon. V. 32. *All quarters*—all parts of Palestine, ch. 8: 1. *The saints*—believers are so called because they are consecrated—set apart as sacred to God. V. 33. *Æneas*—one of the "saints." The length of time he had been bed-ridden left no doubt as to the miraculous nature of his cure, especially as the palsy in its worst form was considered incurable. V. 34. *Christ*—the Messiah. Peter takes no credit to himself, but modestly ascribes the cure to Christ. *Arise*—Peter was sure of the result; *Make thy bed*—and so give proof of the completeness of the cure. The faith of Æneas appears in his instant compliance. The gift of miraculous bodily healing no longer exists, but the more important gift of raising dead souls to life is as active in the Church as ever it was. V. 35. *Saron*—Sharon; the district in which Lydda stood. Much good may be done to others by an honest avowal of faith in Christ. V. 36. *Joppa*—This historic and picturesque town, thirty-five miles North-West from Jerusalem, is the landing place of most travellers to Palestine. *Tabitha*, or Dorcas—"gazelle," associated in the East with the perfection of female beauty. It has since become the synonym of that charity with which she clothed the poor by the labour of her own hands. Hence our "Dorcas Societies." There is no beauty to be compared with the loveliness of doing good. Tabitha was a disciple and a saint. V. 37. The brief yet touching account of what was done after her death removes all doubt as to its reality. Being *laid in an upper room*, indicates that the body had been kept longer than usual in the hope that Peter, known to be in the neighbourhood, might yet raise her to life. V. 39. From the affecting scene here described it may almost be inferred that they only realized her true worth after she was dead. V. 40. *Tabitha arise*—At first sight it might seem as though Peter said this presumptuously, in his own name, but it must be remembered he was on his knees, praying for the restoration of Dorcas, as did Elijah for the widow's son, 1 Kings 1: 21, and it may be inferred that he had the assurance that his prayer was to be answered. In the only other case of restoration to life by apostolic agency, though it is not said that Paul prayed, it is clearly implied, ch. 20: 10. V. 42. *Many* believed in the Lord; i. e. that this miracle was wrought in the name of the Lord. V. 43. *Tarried many days*—perhaps a year, as well to remove any suspicion about the miracle as to confirm and carry on the revival of religion which it had created. *Simon the tanner*—Simon's trade was considered "unclean" and disreputable from the contact with dead animals. Peter's lodging with him shews that he was already above Jewish prejudices.

Our Own Church.

THE NEXT GENERAL ASSEMBLY of the Presbyterian Church in Canada is appointed to meet in the City of London, Ont., and within St. Andrew's Church there, on the second Wednesday of June, (the 13th.) The accounts of the several treasurers of the Missionary and benevolent funds of the Church will be closed as usual on the 30th of April. The amounts received at this date in the Western Section are considerably less than at the corresponding period of last year. The amount acknowledged for Home Missions is only \$21,156, against \$24,409 last year, and for Foreign Missions \$19,046 as compared with \$20,703. The Convener of the former committee asks \$45,000 and could invest double that amount profitably if he had it. \$40,000 are asked for Foreign Missions, but this is evidently the very smallest sum that will meet current expenses to say nothing of the expansion of the work which may be designated "an unknown quantity."

In the Eastern Section the Home Mission committee are rejoicing in immunity from debt and in the fact that the accounts for the year will close "with the balance where it ought to be." The supplementing committee asked for \$2500 to remove a debt and they have got it—\$500 from the ministers and \$2,000 from the people. Having made provision for their own wants, they are now considering what they can do to aid the work in Manitoba and the North-West. And perhaps we should say just here, without any disparagement of any of the other Schemes, that the Home Mission work in Manitoba and the North-West, and the college connected with it, is beyond comparison the most important work entrusted to our Church. We have not hitherto been able to keep pace with the increase of population—not by a very long way. There are *thousands* of Presbyterian families wholly destitute of religious ordinances—and hundreds of townships, Mr. Robertson assures us, where the voice of a Presbyterian Minister is never heard. And what of the future? There is every reason to believe that the number of settlers this year

will be double the number of last year, and the number next year will probably be double that of this year. So far as Presbyterianism is concerned, now is the supreme moment in the great North-West. We trust that the people in the older provinces, whose sons and daughters are going there in large numbers, will realize their duty in this behalf. And although we are no advocates for craving assistance *ab extra* for our ordinary Church work, we can honestly commend this work of exceptional magnitude and interest to Presbyterians everywhere, and especially to the churches of Great Britain and Ireland who are contributing so largely to the settlement of this new country, and who we feel sure are willing to share with us the responsibility which in the providence of God has been so suddenly put on our shoulders.

MINISTERIAL STIPENDS.—Public sentiment is beginning to turn in the right direction. While the Church has been considering a General Sustentation Scheme, some of the Presbyteries have taken the matter in hand. That of Montreal has secured a guarantee of some \$4,000 a year for three years by private subscription, and with the condition that it is not to interfere with any of the existing Schemes of the Church. This will enable the Presbytery at once to make the *minimum* stipend, in the country charges, \$750 with a manse, and in the city \$1200 with a residence.

THE TEMPORALITIES BOARD.—During the last few months the *personnel* of the Board has undergone a great change. Two of the members were removed by death—Sir Hugh Allan and Mr. James Michie; two resigned their seats at the Board—Rev. D. M. Gordon and Judge Dennistoun; one removed from the country. The following are the new members elected by the Beneficiaries:—Rev. James Patterson, Clerk of the Presbytery of Montreal, Rev. Donald Ross, B. D., of Lachine; Mr. Andrew Allan, Montreal; Mr. G. M. Macdonnell, of Kingston; and Mr. D. B. McLennan, Q. C., of Cornwall. The other members of the Board are Rev. Dr. Cook, and Mr. William Walker, of Quebec, Rev. Dr. Jenkins, Rev. R. Campbell, Mr. William Darling, *Chairman*, Mr. Alex. Mitchell, and Mr. John L. Morris, of Montreal. The amount subscribed towards the Expense Fund has reached a little over \$7,000—not quite one-half the amount asked for. If there are any other congregations minded to express their sympathy with the managers of the Fund in a tangible form their contributions will be thankfully received.

FOREIGN MISSIONS, *Eastern Section*:—The committee met on the 8th February. The reports and accounts of all the Trinidad missionaries were laid on the table, and found entirely satisfactory. The estimates of this year 1883 were submitted and accepted, without change. The resignation of Rev. T. M. Christie was accepted with regret, and a suitable minute adopted of approval of his work, which was more blessed during the last year than ever before. Arrangements were made for the appointment of Rev. M. Hendrie, U. P. Minister of San Fernando as Mr. Christie's successor. Miss Blackadder and Miss Semple had arrived. Mr. Morton had been indisposed by cold but was regaining his wonted vigour. Special thanksgiving was made for the manifest tokens of progress during the year past at all the stations. Letters from Dr. Steel were read and rate of payment for the support of Rev. Mr. Morrison's children adopted. As there are many extra demands for funds and a large deficiency requiring to be made up before the first of May, the secretary was directed to give the widest publicity to the facts of the case, and the urgent need of pecuniary supplies in the monthly periodicals and weekly papers.—P. G. MCGREGOR, *Secy.*

ORDINATIONS AND INDUCTIONS.

SHELBURNE AND PRIMROSE, *Toronto*:—Rev. John Straith was inducted on the 20th of March.

CALLS.—Rev. J. W. Mitchell is called to Dover and Chalmer's Church, *Chatham Presbytery*, Rev. Dr. T. G. Smith, of Kingston, Ont., to St. Andrews Church, St. John, N. B.; Rev. S. C. Gunn, of P. E. I., to Springfield, N. S.; Rev. A. H. Kippen, of Dorchester Station, to Millbank, Ont.; Rev. John Leishman to South Gower, Heckston and Osgoode. The following calls have been accepted:—Reverend T. Cumming, of Stellarton, N. S., to St. Joseph Street Church, Montreal; Rev. D. McGregor, of Merigomish, to Amherst, N. S.; Rev. Wm. Scott, of St. Columbus, to Bedeque, P. E. I.

DEMISSIONS:—Rev. W. E. Mackay, of Orangeville. Rev. T. Ferries, of Brandon, *Manitoba*. Rev. John Morrison, of Waddington, U. S. Rev. J. R. Bearisto, of Carleton and Chebogue, N. S.

NEW CHURCHES.

WEST HUNTINGDON.—A handsome new church was recently opened here by Rev. M.

W. McLean, of Belleville, and Rev. Alexander Young, of Napanee.

LAKE SHORE, *Owen Sound*:—A very handsome church, completely furnished throughout, was opened for worship at this place on the 25th of February. The Rev. James Cameron preached in the morning and the Rev. J. Somerville in the afternoon to crowded audiences. The building cost about \$2500 and is extremely creditable to the congregation which has been vacant for some time.

MANITOBA ITEMS.

Manitoba had a cold month to begin the year. The "oldest inhabitant" does not remember a worse one. But November, December, February, and so far in March have been delightful. The old Parish of Kildonan, under its new pastor, Mr. Pringle, is flourishing, as it did in days gone by. An enthusiastic tea-meeting was held in February. Many touching allusions were made by the different speakers to the memory of Dr. Black. A new church was opened at Sunnyside in February. The Professors of the College conducted the opening services. Manitoba Literary Society has completed a monthly course of five lectures very successfully. The February lecture on "Livingstone" was given by Rev. D. M. Gordon, and that in March by Rev. C. B. Pitblado on "Dr. Chalmers." Mrs. Pitblado lately gave a festival to the news boys of Winnipeg. Governor Aikins is popular. Government House entertainments have been largely attended. No cards, dancing, or wine are found at these gatherings. The godly rejoice. Rev. J. W. Mitchell has gone to Regina. The cry for missionaries west of Brandon, is becoming heart-rending. There has been gross neglect. Our people are in despair. They are crying out: "Has the Presbytery, the H. M. Committee, the Church forgotten us?"

PRINCE ALBERT, N. W. T.

During the past year Prince Albert has grown from a hamlet to an enterprising village, in western phrase a town or city. It has passed from its infancy to vigorous youth with anxious and sanguine expectations of a more vigorous manhood and far-reaching influence. The resources of civilization are close at hand. Railway construction will begin when the snow disappears. The telegraph will ere long flash in its messages. Already the press throws off its weekly issues. The place owes nothing to governmental favours or patronage. Had our Ottawa rulers combined to retard progress they could not have been more zealous in the work.

Delaying the issue of patents to settlers, some of whom have occupied their lands for fourteen years. Withholding municipal law and with it a public school system, taking the proceeds of land sales out of the country, leaving not enough behind to bridge even the creeks on the main trails, are methods of aiding the North-West that have at least the merit of novelty. An advantageous position and the resolute enterprise of the people have made Prince Albert what it is to-day. The centre of a rich agricultural district with easy access to ample store of fuel and timber, capital and determined push are fast erecting it into a business centre. The short sea route by Hudson's Bay, if successful, will aid in developing traffic. Its rich mineral resources are beginning to be opened up. The gold hunter is here, and though men may sneer at his employment, pursued in a right spirit, it is as honourable as gold hunting by eastern professional or business men. A steam barge is in process of erection on the banks of the Saskatchewan, with the most improved machinery to test the question whether riches can be gathered from the gold laden sands of the mighty river. Near the centre of Saskatchewan Territory, there is reasonable hope that one day it will be the capital of a new province with an area of 118,000 square miles. The Indian population, at no time numerous here, is fast disappearing. Only a few stragglers from their bands remain. Ignorance of their language may place a missionary in a position rather ludicrous. There were two matrimonial candidates, a half-breed and a Cree. The marriage service proceeded smoothly enough till the important question was put to the squaw, ignorant of English, "Will you take this man to be your husband?" She stood as if cut out of marble, no motion of lip or head. No gesture implying acceptance. The bridesmaid was equal to the emergency. She whispered energetically in the bride's ear, "Say A-he," the Cree cognomen for yes. "A-he," was the response, and the light-hearted pair went away to celebrate their nuptials with a dance and a feast.

Church matters are not behind the versatile energy of business. The building erected about a year ago is already too small for the increased attendance. An important step has been taken toward self-support. Our congregation of thirty, contributes \$800—an average of \$26 a member—and is looking onward to the goal of its hopes, complete self-support. Should its petition for erection into a separate congregation be granted, an additional missionary will be needed at once. Is it not desirable as soon as possible to have a Presbytery in each of the great western inland territories? Would not the prosecution of our work be more expeditious, vigorous, and successful? Our relative

progress as a denomination would be more visible. Eastern readers would have a better knowledge of what is being done and what is not being done. The trumpet has been so loudly blown about the progress of Presbyterianism in the North-West that many of your readers will doubtless be astonished at the fact—perhaps it ought not to be so but it is—that in this Territory both in educational and missionary work we are behind the Episcopal and Roman Catholic Churches. In the Territories of Alberta and Arthabaska (with one exception) in the far northern trading posts, Presbyterianism, in any visible form, is as unknown as it was to the wife of a Western trapper, who in answer to the question if there were any Presbyterians in that neighbourhood said, "Presbyterians! I guess not. What kind of 'varmint' are they? My husband has'n't shot any."

Missionary work in the west has a remarkable likeness to the same work in the east. Greater difficulties are to be overcome, hence more diligence, zeal and reliance on the Spirit of God is demanded. Charles Dickens has drawn a beautiful word painting of a snow-time as comfortable, and comforting. He never was a missionary in the North-West going forth to preach at stations twenty-five or thirty miles away, across weary miles of snow, facing the wind and the drift, the thermometer 50° or 60° below zero.

So impressed are the Presbyterian community with the need of an institution for higher education that at the annual meeting they agreed unanimously to give \$3,000 for a building and to do what they can for endowments if the General Assembly sanction this scheme. Fortunately or unfortunately it does not depend on the Presbyterian Church whether there are to be such institutions in the North-West. The Church of England has a college in Prince Albert, now applying to the Dominion Parliament for power to grant degrees, under the name of "Saskatchewan University." The Bishop is in England raising funds for its endowment. According to the Superior of the Roman Catholic Mission, it is the intention of that denomination to start an institution for superior education in charge of the nuns. Their zeal is worthy of all praise. The question which the Presbyterian Church must face without delay is, will it hand over the higher education of the far west and the consequent moulding of its nobler intellects to Episcopalians and Roman Catholics, or take a fair share in the work to which providence so evidently summons, and in a resolute Christian spirit, the spirit of Knox and the Reformation, maintain the alliance between Christianity and liberal education; and meet the necessities at least of its own children in establishing an institution consecrated to Christ and sound learning. An old Puritan divine, when dis-

coursing on the "voice of God in the thunder," tells us that the message which he received that his own house had been struck by lightning, gave a "sensible edge" to the discourse. The stream of heterogenous emigration that has now begun to roll over boundless and fertile plains, once the home of the buffalo and the savage, gives a sensible emphasis to every plea for the earnest prosecution of every work that can promote vital religion. The next ten years will stamp a character almost indelible on western life and society. Nothing should be left undone, at whatever cost, that can keep the flame of true religion burning brightly. Among the influences that have a right place in bringing out latent talent and imparting the best form of civilization to the people among whom it is placed, none can stand higher than the life-giving impulse of a liberal Christian education, blending in one, science, culture, and sound religion. To take part in higher education in the immense territories of the Far West, to engage in this vast work with zeal and energy is the plain and foremost duty of Presbyterianism. It may cost care, sacrifice and money. Nothing will pay better whether viewed from a denominational or Christian stand-point.

JAMES SIEVERIGHT.

BRITISH COLUMBIA.

Annual Report of the Managers of St. Andrew's Church, New Westminster, B. C., for year ending Dec. 31st. 1883.

As will be seen by the Financial Statement subjoined, all the current expenses of the year have been met, a large special contribution has been made to the Home Mission Fund, and a small balance is in hand. As an offset to this favorable showing, however, it must be remembered that the grant from the Home M. Committee has been reduced by \$400.00 *per annum* from this date. The year just ended will mark a turning point in the history of this congregation. Founded very nearly twenty-one years ago by the Rev. Mr. Jamieson, who is still in the good providence of God, spared to labour amongst us, this Church has, in common with every interest in the Province, experienced many dark days, and witnessed the death of many buoyant hopes. Changes which in older communities are spread over generations, have taken place here in a few years—sometimes, even, in a few months. Once and again our vacant seats have been filled, and while we were yet rejoicing in the hope of assured prosperity, the changing tide of fortune has carried our brethren to other communities, and other lands. How many hundreds have thus sojourned with us for a season, during the past

twenty years! We trust that a very great number of them have not gone empty away.

Remembering these vicissitudes, the managers did not feel justified, when appealed to by the Rev. Dr. Cochrane, in undertaking for the congregation, to do more than they were then doing towards self-support—\$800.00 *per annum*; but the marked increase in numbers, membership, and contributions during the past few months, encourages them to hope that their successors may be permitted to devise more liberal things in this respect. We do trust that the dark days have now at last passed away; and while we look hopefully to the future, we thank God that He has been pleased to continue amongst us, through all these years of labour and trial, the faithful and earnest proclamation of the Truth, while so many places in the Province have been left unsupplied by those who laboured in them for a time.

In conclusion, the managers have to thank the congregation for their steady liberality during the year, the Ladies of the Missionary Association for their zealous efforts, the members of the Choir for their valuable services; and the teachers, and those who aided in procuring the new library, for their successful efforts in behalf of the Sabbath School. The following is a summary of financial report:—The Total receipts for all purposes were \$1,386.05, (do. last year \$1,126.75.) Contributions to Home Mission fund \$151.00, (do. Widow's & Orphan's & Aged & Infirm Minister's Fund 28.50.

Meetings of Presbyteries.

LUNENBURG AND SHELBURNE,
Feby 6th.—The Presbytery met at Mahone Bay for visitation and found the congregation in every respect greatly improved since the visitation two years ago. The people are much encouraged. Next day the Presbytery met at Lunenburg, Rev. James Scott, lately a Methodist minister, asked to be employed in the bounds of the Presbytery of Sydney having resolved to apply to the Assembly for his admission to the ministry of this church. The Presbytery found that the regulations of the General Assembly precluded Mr. Scott's being employed at present. A minute respecting the death of Rev. D. F. Creelman was adopted. Committees were appointed to prepare the usual reports. The proposed regulations regarding the appointment of standing committees were approved. The remaining remits were left over till next meeting. The Lunenburg congregation was visited in the evening. Evidences of improvement were visible in all directions.—D. S. FRASER, *Clk.*

PICTOU, March 6th.—The Presbytery met at New Glasgow. Two elders, members of Presbytery, had died since last meeting—Messrs. George Mackay (Scotsburn) and Duncan Mackay, (Stellarton.) Rev. Thomas Cumming intimated his acceptance of the call to St. Joseph Street Church, Montreal; and Rev. D. Macgregor his acceptance of the call to Amherst, N. S. Mr. Cumming concludes his ministry at Stellarton on the third Sabbath of March, and Mr. Macgregor concludes his at Merigomish on the last Sabbath of the same month. Presbytery approved of the mode proposed for selecting standing committees, but disapproved of their being appointed for three years, and that one member from each Presbytery should be on the H. M. and Supplementing Committees. Presbytery disapproved of the proposed Assembly Examining-Board for students in Theology. The following were appointed commissioners to the General Assembly:—Messrs. D. B. Blair, Dr. Murray, J. L. George, P. Goodfellow, and A. McL. Sinclair, *ministers*; and Messrs. Hugh Ross, Wm. Ross, H. H. McCurdy, John Fraser, and D. C. Fraser, *elders*. Reports on Sabbath-schools, State of Religion, and Statistics were submitted and approved. Dr. McKnight was nominated for Moderator of the General Assembly. Petitions with reference to the running of railway trains on the Lord's Day were approved and recommended to be circulated within the bounds and sent to Ottawa as soon as possible.—E. A. MCCURDY, *Clk.*

TRURO, March 6th.—Application was made to the H. M. Board for three student catechists for the summer months. Principal McKnight, D. D., was nominated Moderator of the next General Assembly. The following commissioners to the Assembly were appointed:—Rev. A. Burrows, E. Smith, A. F. Thompson, and John Logan, *ministers*; and Hon. S. Creelman, J. F. Blanchard, Henry Tupper, and Edwin Archibald, *elders*. A resolution was adopted expressing sympathy with the Temperance movement and urging the people to discountenance by precept and example the liquor traffic, and pledging the moral support of the Presbytery in enforcing existing laws. In the afternoon a conference on Sabbath-schools was held, and a report on the subject was adopted. Mr. Blanchard gave notice that he would move for the formation of a Sabbath-school convention under the auspices of the Presbytery.—J. H. CHASE, *Clk.*

P. E. ISLAND, Feby. 6th.—Rev. W. Scott accepted a call to Bedeque and his induction was appointed to take place on May 2nd. Rev. James Smith, a licentiate of the Presbyterian Church in England, applied for admission into the church as a probationer. It was

agreed to give him appointments within the bounds in the meantime and to refer his application to the General Assembly. Rev. W. P. Archibald gave in a valuable report on Sabbath-schools. It was agreed to hold a Sabbath-school conference at Summerside in July. The following were chosen as delegates to the next General Assembly:—Rev. K. McLennan, J. M. McLeod, George McMillan, Wm. A. Mason, and A. F. McLeod, *ministers*; Hon. D. Laird, Isaac Thompson, Wm. S. McNeill, Daniel Stewart and Donald Beaton, *elders*. Rev. Kenneth McLennan was unanimously nominated as Moderator of the next General Assembly. Each congregation is requested to take a collection on the first Sabbath in May to defray travelling expenses of commissioners.—J. M. McLEOD, *Clk.*

ST. JOHN, March 13th.—This Presbytery met at Fredericton. The call to Rev. Dr. Smith, of Kingston, from St. Andrew's church was sustained and transmitted to Kingston Presbytery. Rev. K. McLennan, Charlottetown, was nominated for Moderator of the General Assembly. The following commissioners were appointed:—Dr. Macrae, A. J. Mowat, J. C. Burgess, G. Bruce, W. Ross, A. Love, *ministers*; and Messrs. Johnston, Coburn, Professor Fowler, J. G. Forbes, Dixon (Toronto) and Dr. McDonald, (Kingston), *elders*. The statistical returns were very imperfect.

SYDNEY, Jan. 31st.—The application of Rev. John Scott, late of the Methodist Church, to be received as a minister of the Presbyterian Church was received and application on his behalf ordered to be made to the General Assembly. A series of resolutions was adopted on the subject of Temperance, urging Total Abstinence, and the use of all legitimate means to stop the liquor traffic. Application was made to the Home Mission Board for one catechist during summer. **Feby. 14th.**—The Presbytery met at Sydney Mines. The resignation of Rev. M. Wilson, being before them the Presbytery resolved to apply to the General Assembly for leave for Mr. Wilson to retire. The congregation will provide a free residence for him and an annuity of \$100. Application will be made to place him on the Aged and Infirm Ministers' Fund. Principal Grant was nominated for Moderator of the next General Assembly. The following commissioners were appointed:—Messrs. McMillen, Forbes and Murray, *ministers*; and Messrs. McLennan, Macgillivray and Forbes, *elders*. The call from Spring Hill was placed in Rev. John Murray's hand, and he asked time to decide.

HALIFAX, March 13th.—The Presbytery met in Chalmers Church. Canard was disjoined from West Cornwallis. Rev. J. K.

Bearisto tendered the demission of his charge at Carleton and Chebogue. Allowed to lie on the table. Principal McKnight was nominated for Moderator of the General Assembly. The following were appointed commissioners:—Principal McKnight, Dr. Burns, McGregor, Pollok, Logan, Simpson, Morrison, Dickie, Laing, McPherson, Jordan, *ministers*; Professor Forrest, R. Murray, Judge James, J. J. Bremner, J. K. Munnis, James Forrest, G. M. Ewan, *elders*. A report on the state of religion, presented by Mr. McPherson, was adopted. The holding of special services was recommended. A Sabbath-school conference was held in the evening.

VICTORIA AND RICHMOND, *Feby. 6 and 7th*:—The Presbytery met at River Dennis and Malagawatch, sections of Mr. Angus McMillan's charge, for visitation. The condition of the congregation is encouraging. A petition in favour of Sabbath observance on our railways was recommended to the people. Messrs. D. McDougall and M. Campbell, *ministers*; were appointed commissioners to the General Assembly, and the Hon. D. McCurdy, and Alex. Campbell, M. P. P., *elders*.—K. MCKENZIE, *Clk*.

QUEBEC, *Feby. 13th*:—Provision was made to prosecute French Evangelistic work within the bounds of the Presbytery. The Chaudière mission field was entrusted to the Students' Society of the Presbyterian College, Montreal, and the stations of Massawippi and Coaticook were taken under the charge of the Presbytery. Mr. R. Hyde was taken on trial for licence. T. Fenwick, J. R. McLeod, F. P. Sym, Dr. Matthews and John McDonald, *ministers*; Dr. Weir, R. McKenzie, Wm. Stewart, Alex. Baptist and Joseph Whyte, *elders*, were appointed as commissioners to the Assembly. The Presbytery agreed to adopt the same text books for the examination of students as those adopted by the Presbytery of Montreal. A Presbyterial sustentation fund was proposed and action taken in view of raising such. Mr. J. B. McLeod was appointed convener of the Home Mission Committee.—F. M. DEWEY, *Clk*.

BROCKVILLE, *March, 13th*:—Principal McKnight, of Halifax, was nominated for the Moderatorship of the next General Assembly. The following commissioners were appointed:—*Ministers*, Messrs. David Y. Ross, M. A., George Burnfield, B. D., Andrew Rowat, Jas. Stuart. *Elders*, Hon. W. J. Christie, Messrs. Kenneth Macpherson, Edward Marshall, Hugh Montgomery. Reports were received respecting missionary meetings and services held within the bounds. Mr. John Morrison's demission of the charge of Waddington, N. Y., pending the issue of his application for leave to retire, was accepted. In response to

to a communication from the Presbytery of Lanark and Renfrew the following committee was named to co-operate in endeavouring to secure a better observance of the Sabbath by the C. P. Railway Company employees, viz: Dr. Jardine, and Messrs. Burnfield and Richards, *ministers*, and Messrs. Christie, Gill, and Lonskail, *elders*. In this connection it was decided to sign and forward petitions to the Dominion Parliament regarding the better observance of the Sabbath, forms for which had been circulated. An overture was adopted bearing upon the case of congregations which are becoming vacant, and remain so for a great length of time before again obtaining a minister. The Presbytery was informed that a call is in progress from the congregation of South Gower, Heckston and Osgoode to the Rev. John Leishman.—W. M. MCKIBBIN, *Clk*.

LANARK AND RENFREW, *Feby. 27th*:—On the day preceeding, a Presbyterial Sabbath-school convention was held, at which papers were read and discussed, and exhibitions of practical teaching given. Mr. McGillivray, Perth, was appointed moderator. A minute anent the death of Mr. McInnes, elder, Dalhousie was adopted. The Home Mission Report occupied a prominent place in the business. It recommended the opening up of a new station at Lake Tallon; and which the students of the Presbyterian College, Montreal, should be asked to occupy during the summer. Commissioners were elected as follows:—*Ministers*, Messrs. Crombie, Wilson, Edmondson, Bennett, Campbell, Gandier, A. A. Scott, and Ross; *Elders*, Messrs. Bell, Clark, Kennedy, Allan, Armour, Cram, Fraser, and Stewart. Dr. Grant, Queen's College, was nominated to the Moderatorship. The remit on standing committees was considered, and a series of regulations, anent the same, forwarded. The remit anent a Board of Examiners in Theological education was generally approved of. An interesting report on the State of Religion within the bounds was submitted and read by Mr. McLean, Arnprior, and a lengthened conference held thereon. There was much that was encouraging and hopeful in the congregations within the bounds, and a measure of spiritual life, and of growing interest in the support given to the missionary and benevolent schemes of the church which were very cheering. A number of the conveners of missionary deputations gave in interesting reports of their visits and of the meetings they had held; and in almost every case with gratifying accounts of increased contributions. In the matter of Sabbath desecration by the railways, there was much to call for alarm, and earnest effort to arrest, if possible, that growing evil. Intimation was given of an overture to the General Assembly,

anent the present unsatisfactory state of the published accounts of several of the Boards entrusted with funds, on account of the absence of all details in the disbursement of their funds; and also of the large expense involved in the printing and distribution of the minutes of Assembly.—JOHN CROMBIE, *Clk.*

OTTAWA, *Feby. 13th*.—Mr. W. H. Geddes passed his examination with a view to licensure. In connection with the Home Mission Report a committee was appointed to consider the probationer Scheme and report at next meeting. Arrangements were made for a conference on Sabbath-school work. Parties were appointed to prepare short papers to be read on the occasion. The following were appointed commissioners to next General Assembly:—Messrs. G. M. Clark, R. V. McKibbin, M. L. Oxley, Dr. Moore, F. W. Farries, and W. Caven, *ministers*; Messrs. J. McMillan, James Brown, E. H. Bronson, W. Lough, James Campbell, and George Hay, *elders*. Reports of missionary deputations were given in by Messrs Caven, Bayne, and Findlay. A committee was appointed on Sabbath observance.—J. WHITE, *Clk.*

LINDSAY, *Cannington, Feby. 27th*.—Ten ministers and six elders present. Longford Station was given up and the other branch, North Mara, is now called Uptergrove congregation. The Rev. A. McKay received by request a Presbyterial certificate. A conversation was held on Temperance and reports of missionary meetings given in. Claims of supplemented congregation and mission station considered. *Fenelon* congregation by request is now to be named *Glenarm*. Rev. A. Currie, E. Cockburn and J. Hastie, *ministers*; also Messrs. D. Grant, J. C. Gilchrist and James Leask, *elders*, were appointed commissioners to General Assembly. Remits of Assembly attended to.—J. R. SCOTT, *Clk.*

TORONTO, *March 6th*.—Rev. R. P. Mackay, M. A. was appointed moderator for the next twelve months. On motion of the Clerk, seconded by Rev. Dr. Reid, a committee was appointed to prepare a minute regarding the late Hon. J. McMurrich. The minute was subsequently submitted and unanimously adopted. A letter was read from Rev. J. Straith, accepting of the call from Shelburne and Primrose; and his induction was appointed for the 20th of the month. Rev. W. E. Mackay, B. A., tendered his resignation of his charge at Orangeville, but expressed his intention of retaining his oversight of Knox Church, Caledon. The Presbytery instructed the Clerk to notify the people of Orangeville of this action of their minister, and to cite them to appear for their interests at the meeting to be held at Shelburne. The following were appointed commissioners to the next

General Assembly:—ministers, by rotation, Revs. Dr. Reid, D. Coutts, R. Montath, J. W. Cameron, W. McWilliams, and Wm. Hunter; by ballott, Revs. Dr. Caven, G. M. Milligan, Dr. Gregg, Dr. King, Prof. McLaren, D. J. Macdonnell, and J. Smith; elders, all by ballott, Hon. A. Morris, Messrs. A. Marsh, Wm. Wilson, Peter Crann, J. Maclellan, Q. C., J. L. Blaikie, W. B. McMurrich, D. Fotheringham, G. Wallace, James Brown, R. Kilgour, R. J. Hunter, Rev. T. Lowrie. Rev. Dr. King was nominated by the Presbytery as Moderator of next Assembly. A report on Sabbath-schools was read by Rev. W. Frizzell, Convener; the report was received with thanks, but was remitted to the committee with instructions to deal with defaulting sessions, and report more fully again. Messrs. T. Davidson, G. B. Greig, J. S. Henderson, John Mutch, W. Robinson, R. B. Smith, D. A. Thomson, and W. G. Wallace, all of them students of the graduating class in Knox College, underwent a preliminary examination with a view to license; and it was agreed (on the usual conditions) to ask leave of the district Synod to take them on public trials.—R. MONTEATH, *Clk.*

HURON, *March 13th*.—Mr. Martin, of Norwich, accepted a call to Exeter, and his induction was appointed to take place on the 3rd of April. The following were appointed commissioners to the General Assembly:—Messrs. McDonald, Cameron, Paterson, Pritchard, Danby, *ministers*; and Messrs. McCully, Scott, Broadfoot, Miller and Hillen, *elders*.—A. MCLEAN, *Clk.*

Ecclesiastical News.

BY the death of the Rev. Dr. J. M. McCulloch, of the west parish of Greenock, the Church of Scotland has lost one of its most popular and accomplished ministers. Dr. McCulloch was ordained in 1829 and was eighty-two years old at the time of his death. The "living," which was one of the largest in Scotland, devolves upon his assistant and successor, the Rev. James Barclay. Dr. A. N. Somerville, the veteran Scottish evangelist, has been having a good time in South Africa. He has met with a very cordial reception wherever he has gone. His health continues good and he is still able to carry on his mission with full vigour and without interruption. During the few days spent at Durban he delivered twenty-nine addresses, which were well attended, ministers of all denominations giving their assistance. One evening Dr. Somerville addressed, by means of an excellent interpreter, 200 Kaffir women, who seemed greatly to appreciate the

service. Kaffir and English hymns, led by Mr. Cumming, were sung. The University of St Andrew's has conferred the degree of D.D. upon the Rev John Alison, of Newington, Edinburgh, and Rev. Daniel Thomson, of Forgan, of the Established Church, Rev. Thomas Whitelaw, of the United Presbyterian Church, Kilmarnock, author of the Pulpit Commentary on Genesis and other theological works; and the Rev. James W. Taylor, minister of the Free Church, Flisk and Creich. At the same time the degree of LL.D. was conferred on Principal Caird, of Glasgow University. Lord Lovat has intimated that he intends to claim his compensation for loss of patronage in the Inverness West Church. The amount has been fixed at £180 under the statute, and the election of the Rev. Gavin Lang to the church gives the patron an opportunity of claiming the sum. His Lordship is a Roman Catholic. A Scottish "crank" has caused a brass tablet to be placed on one of the pillars of St. Giles' Church, Edinburgh, to the memory of the clergyman at whose head Jenny Geddes flung her cutty stool. The inscription is said to have been prepared by the late Dean Stanley, and is as follows:—"To James Hannay, D. D., dean of this Cathedral, 1634-1639. He was the first and the last who read the Service Book in this church. This memorial is erected in happier times by his descendant." A memorial to the renowned Jenny Geddes herself would have been more appropriate. A pleasant episode occurred lately in Edinburgh on the occasion of Professor Flint being elected honorary president of the Theological and Literary Society of the United Presbyterian College. It fell to Principal Cairns, one of the foremost platform advocates of Distabishment, to introduce Dr. Flint, who last winter discharged one of the most formidable shafts against the movement, and is certainly the ablest man in the ranks of the Church defenders in the country. The duty was discharged most gracefully, and Dr. Cairns elicited much applause when he alluded to Professor Flint as "one of the great lights of our Scottish theology." The Professor was evidently much impressed by the warmth of the United Presbyterian Church, and they in their turn were treated to a masterly discourse on the subject of "Agnosticism," which could not but raise their opinion of the man they had honoured in so unusual a way. The Established Presbytery of Edinburgh has been discussing an overture anent Theological education. *Inter alia*. It was agreed to recommend that a student who has failed to pass an examining committee should present himself before the same committee when next he came up, after the expiry of a year, and that students should produce evidence of their having studied

English Literature and the art of public reading and speaking, under some competent teacher approved by the faculty of Theology. A proposal to require candidates to bring before the Presbytery written forms of prayer for a service according to the Church of Scotland practice, and that the same be considered part of their "trials," was, after long discussion, negatived, some regarding it as back-door way of introducing a liturgy, others, recognizing the importance of the subject, thought that the desired object might be obtained by other means. In the Free Church Presbytery attention was turned to the school system and to the prevailing tendency to banish the facts of Scottish history, and even the Bible and the Catechism, from public schools in Scotland—changes which were held to be the result of having the management removed to London. Dr. Begg moved that the General Assembly should define the meaning of ordination vows—another way of getting a definite declaration from the Assembly of its real attitude in relation to the vexed question of Church and State connection. Dr. Rainy's amendment, carried by a vote of twenty-nine to seven—a pretty fair indication of the relative strength of the two sections of the Free Church at the present time. Dr. Begg is genial, witty, and one of the best debaters in the Church, but, unfortunately for him, some of those who applaud him to the echo are the first to vote against him. The expulsion of Miss Booth and her companion from the Canton of Geneva has created a good deal of sympathy for the young ladies, and in the meantime will be used as an argument in favour of the movement. Mrs. Booth, addressing a crowded congregation at Regent's Hall, London, said that there had not been a word said or an act done by the army in Switzerland which could reflect disparagingly upon any other organization; and "such was the terror caused by the Salvation Army, such was the power which God gave it, that the governments of the earth were afraid of the influence of two young girls, and so sent them out of the Canton. Miss Booth had been presented with a testimonial, signed by seventy-two mothers, thanking God that the Salvation Army had come to Switzerland." At the recent General Assembly of the Presbyterian Church of Victoria, Australia, several matters of great importance were discussed. A federal union of all Australian Churches; a General Sustentation Fund for the support of the ministry; Theological Education; the new Declaratory Act in respect of the Westminster Confession, and the Foreign Mission Field, especially in the New Hebrides. There is little doubt that in a very short time there will be practically one Presbyterian Church for all Australia. The Declaratory Act was carried by a large majority. It is modelled in the main upon

Principal Cairns' Act of 1879 in the U. P. Church of Scotland. It is rumoured that Dr. McCosh is about to resign the presidency of Princetown College, New Jersey.

FRANCE.—Cheering news has been received from the village of Codognan, in the south. Almost from the very first meeting of the week of prayer, the Divine blessing began to manifest itself. The description of Mr. Bianquis is so graphic and touching, that we just translate. "Meetings were held alternately in the Methodist church and Free church, as also in the Reformed church. This union of all Christians was a great strength, and was, we are convinced, one of the chief causes why the Lord so greatly blessed us. Each evening, in spite of bad weather, the attendance increased, prayers were more frequent, souls not yet converted cried to God from anguish of heart, imploring the peace which, until then, they had refused to accept. We decided to hold a second week of prayer. What a blessed week was that from the fourteenth to twenty-first of January! Were we in heaven or on earth? I know not. Whether or not, we lived only for heavenly things. All work was suspended; hymns ascended constantly to the Lord, from one end of the village to the other. The churches and special houses became so many sanctuaries, where women and young girls continued in prayer all day long, and in the evening, our public meetings, which lasted meanwhile *more than five hours*, (some four hours and a half,) seemed to us too short, on account of the wonderful conversions which God wrought there. Tears of repentance changed to tears of thanksgiving, and joy overflowed the hearts of pastors and people. I cannot possibly describe the holy enthusiasm with which our young men and young women sang the hymns, confessed Christ aloud before large assemblies, and multiplied their efforts and prayers to lead to the foot of the Cross of Calvary, those of their relatives or their friends, still under the bondage of sin." From *eight to nine hundred* people filled the Reformed church on Sabbath, 21st January. Great grace rested upon all. *One hundred and eleven* partook of the supper of the Lord. Only the weekly meeting for prayer is now held, but the work goes on, and conversions are taking place every day. "And now glory to God; this is our cry. Yes, glory to God our Father, to Jesus our Saviour, and to the Spirit the comforter. The good work which He has so well begun He will be able to carry on to the end." The work is spreading to other villages. This is the fruit of some *thirty-five years* of pastoral labour on the part of Pastor Barry. How blessed a fulfilment of the pro-

mise:—"Be not weary in well-doing: for in due season ye shall reap if ye faint not." M. Reveillaud, editor of the *Signal*, has been addressing meetings in the Charante. "It can be said that in all this region Protestantism is in the air." People who hold loosely to Romanism, receive cordially the gospel message. "By steady and energetic labour, the rural population, by hundreds, would embrace the Reformed doctrine." At *Annezay*, *eighteen heads of families* have renounced Romanism. At *Saint Mard*, at the close of one of M. Reveillaud's meetings, *thirty-two heads of families* renounced Romanism. Let us be encouraged to pray for the conversion of this great nation speedily to the faith of the Gospel. C. H.

IRELAND.—The investigation into the Phoenix Park murder still goes on, and there are rumours of more informers coming to the front. We are told now that the man who is succeeding in unearthing the horrid plot is the same man who broke up the Thug system of India. The Indian Thugs and the Irish seem to be of the same character precisely, only the former grew up and developed in the darkness of heathenism, the latter amidst the light of Christianity. The disclosures are perfectly sickening. What a phase of human nature it is that is presented, and what fiendish faces the occupants of the dock present if the pictures given in the newspapers be correct! Professor Witherow, of Magee College, Londonderry, was the Carey Lecturer this year. He took for his subject the State of Ireland. We have seen reports of some two or three of the lectures. The subject of one lecture was A Century of Healing Measures. In it was given in an eloquent and able manner a sketch of what has been done for a century past by the Imperial Government for the people of Ireland. It is a wonderful record for a century. In spite of the wrongs of many centuries, what was detailed in that lecture, is sufficient to secure the lasting gratitude of the Irish people. What has been done is a promise of a great deal more that British statesmen are willing to do, if needed, and the people shew themselves worthy of it. There is no going back, the road is forward. In other lectures the learned and industrious Professor shewed what different classes of society and the press can do for the good of the country, for the promotion of peace, virtue and security. What was said is eminently common sense and judicious. When the last Irish mail came to hand (these words are written on the 10th March) Messrs. Moody and Sankey had commenced their campaign in Belfast. Full reports of the proceedings of two or three days have been received. All outward indications promised a most success-

ful raid on the coldness and ungodliness of the city. The meetings were simply wonderful both as regards attendance and the impressions made by the evangelists. In almost every case there were overflow meetings held. The largest hall in Belfast could not accommodate the crowds that assembled. No matter how early in the morning the meeting was arranged for, the result was the same. In nearly every case the services needed to be begun long before the appointed hour. The place was full and no need to wait. The strain on Mr. Moody must be very great. He conducted often three meetings in the day and sometimes four, such campaigns are among the best and truest healing measures for the country. The annual meeting of the Sabbath-school Society for Ireland was held in Belfast lately and was very largely attended. The subject of Sabbath-schools was discussed in a manner befitting its importance. The total number of schools is 1044, of teachers, 9,055. The average attendance of scholars 74,838.

H.

SALVATION ARMY IN KINGSTON.


The Salvation Army has been working in Kingston for five or six weeks. There were grave doubts and differences of opinion about it at first, but, however, we may object to some of their methods, so far as can be judged by apparent fruits, the results of the movement are such as must give great cause for thankfulness to all who love good and hate evil. The Army now numbers in Kingston about 300 recruits—chiefly raised from the classes which it seemed almost impossible to reach by ordinary agencies. For the present we might say as a reply to enquiries, that “the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and *the poor have the gospel preached to them.*” Ears long closed to the glad tidings of salvation have heard it at last, and those who seemed bound hand and foot in sin have risen up to follow Christ. Inveterate drunkards have become sober men; inveterate swearers have left off swearing, and inveterate smokers given up tobacco—for against *this*, also, does the Army battle. Men who were notoriously and openly wicked now lead prayer meetings in their workshops, and their masters bear testimony that the changed lives of their men *make it worth their while* to subscribe to the Army’s funds. No one could look at the rows of young men—who have already donned the uniform and who come forward to give, in homely and simple language, their testimony that by the grace of God they are forgiven and redeemed—without joining in their thankfulness for what this strange organization has been blessed to do for them. It would seem

as if it had been raised up to do a special work, and some of the most earnest Christian ministers in Kingston, Episcopal as well as others, have publicly expressed their sense of this. There is little teaching of doctrine. It is “religion without theology;” with little, at least. But the converts get hold of the fundamental truths, “repentance unto life and faith in the Lord Jesus Christ,” and “let him that nameth the name of Christ depart from iniquity.” When God so blesses the labours of the earnest workers, it is not for us to cavil at *ways and means*. Rather let all Christians pray for its tenfold success; and the Church may learn something from it, to make its own work more effective.

A. M. M.

Our Trinidad Mission.

REPORT OF REV. THOMAS CHRISTIE.

T the close of 1881 I had to report to the Board that I had been laid aside from work on account of illness. At the beginning of the the year I began to improve and at the middle of January I was able to resume a part of my usual work, and although I have never recovered my usual vigour yet I have not during the year been laid aside from work. I have always been able to keep up my usual Sabbath services and also to attend to necessary work during the week. My wife was forced to proceed to Nova Scotia in July on account of excessive debility from which she was told she could not rally without a decided change. Although I have not had my usual strength yet with deep gratitude to the Lord I am enabled to report that my work has never given me more encouragement or shown more fruit. Both the school work and the evangelistic work have been more successful than in any previous year.

ESPERANZA SCHOOL.—This is still under the charge of a Creole teacher, Thomas Gordon, who has shown great interest in his work, having attended to his duties faithfully and having also given so much attention to the language that he can read Hindustani very fluently. The school has had about the same attendance as last year and a fair attendance considering the number of children on the estates. In addition to this school work an important work has been carried on in a night school for adults under the charge of Narayan assisted by some of the Christians on the estates. At least fifty have been more or less under instruction giving an average of about twenty daily since the crop season was over in May. I spent several very happy evenings in meeting with this class.

BRECHIN CASTLE SCHOOL.—This school has held its ground but I have had great

difficulty in getting a suitable teacher. Some of the children are so far advanced that it has been necessary to employ a Creole. Three men tried who did not succeed. The fourth who was taken on at the end of November has been more successful, and under him the attendance in December rose to forty-one.

EXCHANGE SCHOOL.—This school under the charge of Gajadhar has given me very great satisfaction. The attendance has been larger than ever before and the children have made good progress both in English and Hindustani.

WATERLOO SCHOOL.—This was under the charge of Ramjas who was employed both in school and catechist work. The school is still small but the number of children on the estate is limited and there has been a great deal of sickness.

CALCUTTA VILLAGE SCHOOL.—Last year, during the rainy season, Madhusudin taught a small school at a place about a mile from Exchange school. When the dry season began a number of the larger children were able to come to the Exchange school and his school was given up. In April, a Brahman, a shop keeper in the outskirts of the large Government Coolie settlement, called Calcutta village, offered me a good room free of charge if I would establish a school there. As we had long been anxious to begin work in this settlement I thought this opening should not be neglected and I therefore put Madhusudin in this place and his work both among adults and children has been very successful. There has been an average attendance of more than twenty, and the Brahman referred to and his mother have shown continued interest and have always attended the Sabbath service there.

MILTON SCHOOL.—A grant was made for the school by the Board at the beginning of the year and intelligence of it reached me in April when I took steps to procure a room. I found that none could be had without putting up a building. I felt that a school was very much needed in the district as there are many children within an easy distance and no school of any kind was available for them within two or three miles. I therefore erected a school-house which cost \$175. The teacher began working among the people in July and the school was opened in August. It has been very successful. Although it was only open during the rainy season yet there has been an average attendance of thirty and the children at the examination showed that they had already been much improved, have made good progress in learning and have become much more orderly and civilized.

EVANGELISTIC WORK.—As far as strength permitted I have tried to keep up the usual preaching services. Since the middle of

January the Sabbath services have been continued uninterruptedly. During the first part of the year an early morning service was held at one or other of the large hospitals but since the opening of the Calcutta Village and Milton schools I have kept up service in connection with them on alternate Sabbaths at 9 a. m. After breakfast I preach to the church two miles distant at 12 o'clock noon. At the close of this service I hold a Bible class to which almost all the adults remain. As our Christian converts are scattered over a large district and many are indentured immigrants having little spare time during the week, I have found that this Bible class is the most favorable opportunity I have of giving religious instruction and I have therefore given especial attention to it. The whole services at the church occupy us from 12 a. m. to 3 p. m. In the evening at 7 o'clock I have kept up a service in the Exchange school near my house. As very few Indians live in the immediate neighbourhood and as they are not accustomed to go out much at night, the attendance has varied greatly but on fine nights has usually been very good. On Sabbath, in addition to this work, services have been kept up in hospitals and estates by Narayan, Gajadhau and Ramjas.

During the week I tried as far as I was able to visit hospitals and estates but on account of weakness have been unable to do nearly so much as I wished. Narayan has done good work this year among the adults in the hospitals and on the estates. In addition to the night school above referred to in connection with Esperanza school he has had for several months an afternoon class on Brechin Castle Estate, two or three times a week. At present twenty are under instruction on this estate. Ramjas visits regularly the Waterloo Hospital and Orange Valley village.

STATISTICS.—Baptisms: Adults, 16; Children, 5; Marriages, 3; Communicants in good standing, 35.

Schools.

NAME.	ROLL.		Total	Atten'ce.
	Boys	Girls		
Esperanza School with evening class	53	9	62	35
Brechin Castle.....	30	10	40	26
Exchange	30	11	41	27
Waterloo.....	12	8	20	15
Calcutta Village	16	10	26	21
Milton	30	15	45	30
	171	63	234	154

REV. J. W. MACLEOD reports steady progress in his work in the Savannah Grand District. Weekly Sabbath services have been conducted in Hindi and English at Princetown, and fortnightly at St. Julian, Jordan Hill, Cedar Hill, and Mount Stewart, by Joseph Anagee or himself. At Piparo and other points Sabbath services were conducted by the native catechists, and all were fairly

attended. Prayer meetings were held on Wednesday evenings, and on Friday evenings meetings for mutual improvement. Daily visitations of village hospitals and estate barracks were made in rotation, that all might have the Word. The Princetown school (Miss Blackadder's) has a roll of 100 and a daily average attendance of sixty-seven. Twenty-four passed the government examinations for fees. A new school was opened late in January 1882 on Brother's estate. On this and the adjoining estate there are eighty children. Another School was opened in March in a new village, Trois Amis, or Palmyra. The teachers met on Saturday morning to report and learn English and read Hindi. Mrs. McLeod taught an advanced class three evenings in the week and superintended the sewing. By leave of the Presbytery, Mr. McLeod spent eight weeks in Barbadoes with beneficial result to his health. The following statistics are appended to his report:—*Marriages*, 9; *Baptisms*, 15—8 infants and 7 adults; *Communicants*, 45. Eight schools have 357 scholars on the roll, with an average attendance of 227.

The New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

To Rev. Dr. McGregor.

ANEITYUM, New Hebrides,
2nd Aug., 1882.

I wrote to you from Efate during our meeting of Synod and forwarded it by way of Noumea; but as our letters sometimes go astray on that route I will again refer to a few facts mentioned then. In April I received by the *Dayspring* two letters from you, and last month by H. M. S. "Espiegle" I got another dated February 19th. We are cheered and encouraged by the kind and liberal manner in which the Foreign M. Board is treating us. Its confidence in us must only make us all the more careful to avoid doing or saying anything that might destroy that happy relationship. Our Synod was highly gratified with the trust your Board manifested toward it in reference to the removal of one missionary from this Island. However, as the Free Church positively declines to accede to the proposal made, nothing of course can be done for the present. The way of settlement will in due time be opened up. As some members of Synod here this year suggested that if two missionaries remain on Aneityum their services can be all the more drawn upon for the settling of new missionaries and for deputation work among the heathen islands, both of which duties are important. This year Mr. Lawrie goes to Futuna for seven weeks to look after the work there, and I am

appointed to assist in the settlement of Mr. Gray; whom we expect to locate on Tanna among a people speaking another language different from that spoken at the two stations already occupied. Mr. Neilson has resigned the mission and leaves for the colonies at the end of this year. Mr. Watt is appointed to take charge of the vacant station, and very probably one missionary will henceforth work both Kivamera and Port Resolution. The Synod also recommends that one man henceforth take both Futuna and Aniwa under his care. The work is making progress on all the Islands occupied. Futuna is probably going back somewhat owing to the long vacancy; all the other temporarily vacant places are holding their own to outward appearance at least. Mr. Mackenzie's most prominent chief, "Pomal," died last February. The people are awaiting their missionary's return before selecting and appointing his successor. I saw on our late visit to Erakor that the *white ants* are again in Mr. Mackenzie's house, so that he will soon require a new one if he be spared to labour among his attached flock.

The mission boxes forwarded from Halifax last January were too late for the "*Dayspring*" by two or three days. They will no doubt come safely to hand by the vessel's next trip. We are deeply indebted to kind friends for their favours. You say in your letter that you must either send more boxes or else give up sending any. Why so? We are thankful for small contributions; and we do not complain of the smallness of the gifts, but on the contrary we highly esteem them. Please don't forget to pay for our papers again this year or we may find our reading matter suddenly diminished.

Formosa.

LETTER FROM DR. G. L. MACKAY.

To Professor Maclaren.

SO-BAY, 23rd December, 1882

I am here with six students from Oxford College and several helpers. We left Tamsui about two weeks ago and have not seen the sun since. Walking along on foot many people remarked, "It is not raining: but *water pouring* down." So be it. We were drenched through and through. Six nights in succession I slept on the ground which was black, damp and wet, with some straw under me and a kind of grass covering. We concentrated on several villages of Aboriginines and I believe we will soon see the fruits. There are *thirty-six* such villages. They remembered my former visits. Mr. Junor through illness never visited the east-side of the Island. So all rejoiced when I appeared amongst them again. We have just escaped!

The path we travelled this morning lay over a mountain ridge where savages roam. All my party knew the danger; but followed me ready for any event. Of course we had nothing but the sword of the Spirit and all went on joyfully. I detest a coward, and admired the charge of the Highland Brigade in Egypt this year. I more than abhor a coward in the rank and file of our Lord's army. Shout the battle cry, "Let us do or die!" Jesus our Captain leads to victory. We just passed when our steps were drenched with the blood of four Chinamen. The savages cut off their heads and carried them within the mountains. A messenger came running after us bringing the sad news. I wont conceal what we did. On the spot I shouted a halt, and in the open air sang "Forever with the Lord" in Chinese, then pressed forward to preach in other villages the gospel of peace. You will hear ere long of the Lord's doings here on the Pacific coast. Ah Pacific! I don't want to cross you again, but I do want to shout across the waves to America—to Canada, Awake! Awake!! sleepy Christians, soon we must go and stand before the throne. O God help us to be faithful, death I know is near and judgment follows. G. L. McK.

NOTE.—In another letter by the same mail Dr. Mackay mentions that he has baptized *one hundred and forty* persons since his return to Formosa.

JUVENILE MISSION SCHOOLS.

Schools at Indore—Letter from Miss McGregor.

Miss McGregor has been laid aside from her work for a time by a serious accident, which at one time threatened lameness for life, and has had to go to Bombay for medical treatment. Her letter to the children concerning the schools in Indore, has therefore been delayed much longer than she expected, but now that it has come, it will be read with pleasure by all the Sabbath-Schools interested in our Indore mission.

INDORE, Jan. 31, 1883.

MY DEAR BOYS AND GIRLS,—It is now some months since I made a promise to the effect that I would tell you about my schools in this city, but owing to having been disabled by a very serious accident, I have not been in condition to keep my word. Now, however, I am much better, and yesterday I visited the city in company with Miss Ross, who lately arrived in Indore. I have often wished that my young friends in Canada could see with their own eyes, the work that we are trying to do here in the Master's name: we went up that dark stairway to the school-room and what a hearty welcome we received! What

smiles and warm greetings from every one! The teacher told me that very often the little girls had asked her: "Will the lady come to-day." You will laugh, perhaps, when I tell you that there was a baby's cradle in the middle of the room, and the mother was rocking her little one to sleep. There were twenty more girls, and four grown women present, and when we entered they all rose and made a salaam. It was rather a noisy welcome, but we understood each other. This school is in the very heart of Indore city, and the windows overlook one of the principal streets. It is not far from Holkar's palace. The little girls were all sitting on the floor—a row of them on each side of the room—the first class on one side, and the very little ones on the other. I was sorry to find that quite a large number of girls had been married, and consequently taken away from school. In this school the girls are almost all high caste and they must be married before they are ten years old, or eleven at the most. Some of them had made very good progress since I visited the school before, and one of the girls was reading in the Fourth Reader. Her lesson was about Queen Victoria. She always stands head of her class, and is a very sweet little girl. By and bye, she too will be married, and then she will not be allowed to learn any more. They were able to point out places on the map of India, and answer questions in geography. Sometimes I give them dictation on their slates, and they write quite as well as boys and girls in Canada. Of course it is done in their own language, which is Marathi. After a time I held up a book of bright colored pictures of animals, and they all gathered round to look. They were delighted, and their teacher told them the name of the animals, what they ate, and where they were to be found: a sort of object lesson. They thought that a cat was a tiger and you would have laughed over the funny names they gave to the animals. The last exercise of all was repeating the Ten Commandments. This they did very nicely, though they had forgotten a little.

I wish very much to have these little girls understand that God has told us not to worship idols. Their teacher gave the scholars sweetmeats in honor of our visit, and they enjoyed them just as much as you would. Miss Ross thought that their fancy-work was very well done, but I cannot tell you any more about them at this time as I have written so much. Hoping that the boys and girls will always remember their little Indian friends and pray for them.—M. MCG.

NOTE.—The children at Miss McGregor's schools are of the very same race, though of a different *caste*, with those among whom Miss Blackader wishes to open new schools in Trinidad. It is pleasant to be able to state

that, in response to the appeal made in last month's RECORD, on behalf of schools in Trinidad, the Treasurer of the Juvenile Mission Scheme has already received the offer of \$120 for one school from a single individual, and \$50 more from one Sabbath School, towards another! *nearly half* the amount asked for has been obtained before the middle of March. This very gratifying promptness of response is an encouraging part of the growth of a missionary spirit and of interest in our missions. —A. M. M.

Missionary Items.

HONOLULU.—The coronation of King Kalakaua and Queen Kapiolani took place on the 12th of February, in the presence of seven thousand persons. David Kalakaua is the son of a castaway American sailor, who having escaped the perils of the sea, landed on the Sandwich Islands in the year 1821, and married the only daughter of the then reigning monarch. The new name given him, Kalakaua, being translated, means "Safe Journey" or "God Speed," in memory of his escape from the waves. King David finished his education at San Francisco. He is a man of good presence, and a wise ruler, and a defender of the Faith. The first Christian Missionaries arrived at the Sandwich Islands in 1820, at which time the people were living in the lowest condition of heathen barbarism. Now, by the Grace of God, Kalakaua is the constitutional sovereign of a Christian nation, and the Hawaiian Church, the first fruits of modern missions, an independent and self-supporting organization, having its own Home and Foreign Mission Board, its own Bible Society and Temperance Associations all of which are liberally supported.

Fiji.—The death is announced of Thakambau, the war-king of Nebau, in Fiji, who in 1874, ceded the Fiji group of islands to Great Britain. He was born on the island of Bau about the year 1817. He was a man of herculean frame, and, up to thirty-seven years of age, a blood-thirsty cannibal, and a persecutor of Christianity. But at length he yielded to the intreaties of the missionaries, and the good advice of George Tubou, the converted King of the Friendly Islands, and during the rest of his life did as much as could be expected from his antecedents to atone for the atrocities of his younger days. From the time of his conversion the two great wooden drums of Fiji—known to the natives by the name of "The Publishers of War"—and which had never before been used but to congregate warriors and cannibals were now beaten to assemble for Christian worship those who were willing to enrol themselves under the banner of the Prince of Peace.

GREAT PROGRESS.

We find the following interesting statement in the New York *Independent*:—

Just on the eve of the meeting of the Decennial Missionary Conference of India, comes the "Fourth Decennial Statistical Tables of Protestant Missions of India, Burmah, and Ceylon." We cannot offer our readers anything more interesting and encouraging than an abstract of these tables as given in one of our Calcutta exchanges. They have been prepared carefully at the request of the Missionary Conference, and may be relied on.

The result of the last ten years' labour as shown by these speaking statistics is very satisfactory. Not only has the ratio of increase of former decades been kept up, but a great advance has been made upon it, especially in India, where the growth has risen to 100 per cent. But here are the tables:—

NATIVE CHRISTIANS.

	1851.	1861.	1871.	1881.
India.....	91,092	138,731	224,298	417,772
Burmah...No returns		59,366	62,779	75,510
Ceylon.....	11,859	15,273	31,376	35,708
Total..	102,951	213,370	318,363	528,590

COMMUNICANTS.

	1851.	1861.	1871.	1881.
India.....	14,661	24,976	52,816	113,325
Burmah...No returns		18,439	20,514	24,929
Ceylon.....	2,645	3,859	5,164	6,843
Total..	17,306	47,274	78,494	145,097

In the first of these decades the ratio of increase was 53 per cent.; in the second, 61 per cent.; in the last, 86 per cent. In Ceylon, the percentage of increase in the past ten years is 70, while in India, it is 100. None of the European or American churches can exhibit such an increase. The promise of the future is very bright. There is every reason to believe that this rate of increase will be exceeded in the next ten years, and it may be possible, as the *Indian Witness* suggests, that "there are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard."

The old heathen systems and customs are constantly giving way before the advance of Christianity and European civilization. The new religious force which the West is planting in India, is molding Hindu thought and modifying social customs, and breaking down the barriers of caste. Christianity has proved itself to be a beneficent influence, and to be able to meet all the demands of the most advanced culture; and it is, therefore, morally certain that the Hindu will embrace it in increasing numbers. Another way is being prepared for such accessions, as neither the history of the past nor the most careful forecast of the future, has led us to anticipate. When the general break-up of Hinduism shall

begin—and this event may not be far distant—the question will be: How shall we receive and train the overwhelming numbers? In this connection, it is encouraging to be assured that there has been, in the last decade, “an amazing development of indigenous workers.” Of native female agents there are now 1,944, against 947 in 1871. Besides these, there are 541 European and Eurasian women engaged in missionary effort. This force of 2,500 Christian women shows how wonderfully Zenana work has grown. Ten years ago, the majority of the Zenana pupils were in Bengal; now the Northwest Provinces claim the largest number. Ten years ago, there were 31,580 pupils; now there are 65,671. Thus the great work is growing in all its departments, and spreading all over India.

For Sunday-school statistics there are no means of comparison. They were not included in former returns. There are, it appears, 83,321 Sunday scholars, of whom one-fourth are non-Christian children.

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

A meeting of this society was held in the Divinity Hall on 13th January. A communication from Garden Island was received and laid before the association. The request for service was considered and a deputation appointed to confer with the people and see whether Wolfe Island could not be worked in conjunction with it. Mr. John McNeill, was the only one appointed to report, who put in an appearance. His story was simply told but was intensely interesting. One of their own men, the society was naturally more concerned about *his* success than some of the others, and he met with a very fair share of it. His station was Mattawatchan and Griffith, about 120 miles due north from here, in the county of Renfrew, a dreary rocky waste, with plenty of iron stone, asbestos and phosphate but scarcely as much land as would raise food to keep the inhabitants alive, nor fodder enough for a mountain goat. There were two preaching places, Mattawatchan and Griffith, ten miles apart. Mr. McNeill lived at the former, and had to walk to and from the services. After two months of such needless experience they managed to get him a horse. Were the *statutes of the Church*, with regard to mission stations, known and carried out by students, there would be no necessity for such recitals of heroism, viz: “*that the student is boarded and conveyed to and from the preaching places, free of expense.*” At Mattawatchan our missionary had services in the school-house every Sunday at 3 p.m., and also a Sabbath-school. The church attendance averaged seventy persons and the Sabbath-school twenty-five. We have thirty-two

members here, representing twenty-five families. There was a weekly prayer meeting with an average of fifteen, and cottage meetings were held in the district. At Griffith we have four families and four members, the average attendance was about twenty. The Anglicans having a Sabbath-school here, Mr. McNeill did not think it prudent to interfere. There are no Methodists in the vicinity. Rev. Mr. Gracey, of Gananoque, dispensed the sacrament on September 10th, when twelve made profession of their faith and joined our ranks. No one who has never been in this neighbourhood has any conception of its isolation. It is thirty-four miles from the nearest railway station on the K. & P. R., and seventeen miles from a grist mill or blacksmith's shop. The people are *very* poor and never had preaching till we sent the gospel to them. The country is hilly, poor and stony, but there are plenty of minerals, which will be sure to be sought after when the iron horse snorts through the land. Help! help! help! we want to possess the land for Christ. Mr. McNeill's earnest work must be followed up and we have little to come and go on.—P. M. P., Secy.

THE LION SERMON.

The “Lion Sermon” was duly preached in London on the 16th of October, in accordance with the directions given more than two centuries ago, by the then Lord Mayor of London, who left a bequest to pay the preacher of it. It was founded in commemoration of a thrilling incident in the life of the founder. It is recorded that Sir John Gayer, who afterward held the office of Lord Mayor, on a certain October 16, was travelling in Arabia. Becoming detached from the caravan, a lion approached him. Sir John was unarmed, and thinking his last hour was come, he fell upon his knees in prayer; upon which the lion looked at him, but after a few seconds walked off. Sir John then vowed to perpetuate the commemoration of his miraculous deliverance; and the funds he left for that purpose have enabled his wish to be carried out faithfully by means of the above service, which always takes place on October 16.

Good news comes again from the Sandwich Islands. A revival has been for some time in progress almost as remarkable in extent and power as that of 1837-9. The work is not confined to the natives, but extends to the foreigners who have gone thither for business, and also to the half-white and half-Chinese part of the population which has hitherto been very difficult of access. New life seems to be imparted to the churches. Many persons have been already converted, and many are deeply impressed.

The Presbyterian Record.

MONTREAL: APRIL 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

SOME of our agents complain of the difficulty of collecting "the quarters" for the RECORD. They wonder if it is the same in other congregations, and they ask us what they should do. Well, we sincerely sympathize with our friends who write in that fashion, and we are heart sorry for the man or woman in the Presbyterian Church who begrudges a quarter of a dollar a year for the missionary RECORD of their own church. We don't want to offend a single individual, so we drop that part of the subject right here, and leave our short-sighted friends to their own reflections hoping that they will yet "tak a thoct an' mend." There is a good plan followed in many of our best organized congregations, namely to distribute the RECORD through the congregational missionary association. It gives the members of the association a reasonable excuse for calling, "to leave the RECORD," and the opportunity is thus afforded of calling attention to its contents, or to any branch of the Church's work. The members of the association in some cases collect the quarters; in other cases the managers pay for the RECORD and distribute them *gratis* to all who contribute anything to the Schemes of the Church. Where there is no missionary association, there is reason to fear that the congregation is not in a very good way. The alpha and omega of Christianity is to be found in the maintaining and promoting of the missionary spirit between man and man.

Literature.

MYERS COMMENTARY ON ACTS; Funk and Wagnall's, New York; p.p. 544; price, \$2.50. As a work of critical and exegetical

learning, this Commentary on the Acts is perhaps unsurpassed, and must be found very useful for reference. Its value has been greatly enhanced by the explanatory notes appended to each chapter by Rev. Dr. Ormiston, the American editor. It will be especially helpful to Sabbath-school teachers, aiding them to a correct understanding of the book and to a right estimate of its historic contents.

LIFE OF REV. JOHN GEDDIE, D. D., first missionary to the New Hebrides; by Rev. George Patterson, D. D. W. Drysdale & Co., Montreal; D. McGregor, Halifax, and James Bain & Son, Toronto. Price \$1.50. We heartily commend this book to the notice of our readers, and wish that a copy of it were to be found in every household. It is more interesting by far than "Wilson's Tales of the Borders," or the most sensational story that we have read for a long time.

MISSIONARY ALMANAC for 1883, published by *The Gospel in All Lands*, 74 Bible House, New York. Mr. Eugene R. Smith has laid the Christian public under a new obligation by issuing this comprehensive and useful repertory of missionary intelligence, price 25 cents.

Official Notices.

MEETINGS OF SYNODS.

TORONTO AND KINGSTON.—In Chalmer's Church Guelph, on the 1st of May at 7.30 p.m.

MONTREAL AND OTTAWA.—In First Presbyterian Church, Brockville, on the 8th of May, at 7.30 p.m.

HAMILTON AND LONDON.—In Knox Church, St. Thomas, on the 9th of April.

N. B.—All documents intended for presentation to the Synods should be in the hands of the respective clerks at least one week before the date of the meeting.

MEETINGS OF PRESBYTERIES.

Whitby, Bowmanville, 17th April, 11 a. m.
Toronto, Knox Church, 24th April, 11 a. m.
Lanark & Renfrew, Carleton Place, 22nd May, noon.

Truro, at Truro, 10th April, 11 a. m.
Pictou, 1st May.

P. E. Island, Summerside, 1st May.
Montreal, David Morrice Hall, 3 April, 11 a. m.
Miramichi, Chatham, 17th April.

Sydney, St. Andrew's Ch., 9th May.
Halifax, Poplar Grove Ch., 8th May, 10 a. m.

A Page for the Young.

CHRIST IS ALL

CHIEF of sinners though I be,
Jesus shed His blood for me ;
Died that I might live on high,
Lived that I might never die :
As the branch is to the vine,
I am His, and He is mine.

Oh, the height of Jesus' love !
Higher than the heavens above
Deeper than the depths of sea,
Lasting as eternity :
Love that found me—wondrous thought !
Found me when I sought Him not.

Chief of sinners though I be,
Christ is all in all to me ;
All my wants to Him are known,
All my sorrows are His own :
Safe with Him from earthly strife,
He sustains the hidden life.

O my Saviour ! help afford
By Thy Spirit and Thy Word ;
When my wayward heart would stray,
Keep me in the narrow way ;
Grace in time of need supply,
While I live and when I die.

SPELL IT OUT.

Here is an alphabet that will make you study. Get out your Bible and turn to the places. When you have found them read and remember :

A was a monarch who reigned in the East.
—Esther i. 1.

B was a Chaldee who made a great feast
—Daniel v. 1-4.

C was veracious when others told lies.
—Num. xiii. 30-33.

D was a woman, heroic and wise.
—Judges iv. 4-14.

E was a refuge where David spared Saul.
—1 Sam. xxiv. 1-17.

F was a Roman accuser of Paul.
—Acts xxvi. 24.

G was a garden, a frequent resort.
—John xviii. 1, 2 ; Matt. xxvi. 36.

H was a city where David held court.
—2 Sam. ii. 11.

I was a mocker, a very bad boy,
—Gen. xvi. 16 ; xxi. 9.

J was a city preferred as a joy.
—Psalm cxxxvii. 6.

K was a father whose son was quite tall.
—1 Sam. ix. 1, 2.

L was a proud one who had a great fall.
—Isaiah xiv. 12.

M was a nephew whose uncle was good.
—Col. iv. 10 ; Acts iv. 24.

N was a city long hid where it stood.
—Zephaniah ii. 13.

O was a servant, acknowledged a brother
—Philemon i. 16.

P was a Christian greeting another.
—2 Timothy iv. 21.

R was a damsel who knew a man's voice.
—Acts xii. 15, 14.

T was a seaport where preaching was long.
—Acts xx. 6, 7.

U was a teamster struck dead for his wrong.
—2 Sam. vi. 6, 7.

V was a cast off, and never restored.
—Esther i. 19.

Z was a ruin with sorrow deplored.
—Psalm cxxxvi.

"WHILE WE HAVE TIME."

Once there was a man who had been made a minister, and he wanted to go as a missionary to a far-off country, that he might teach poor heathen people about the Lord Jesus Christ.

But this good young man was not very strong, and his friends were afraid he might soon die in the heathen land, which was hot and unhealthy, so they tried to persuade him to stay at home.

The young minister asked his physician how long he thought he might live in India.

"Perhaps," said the doctor, "you may live seven years."

"Then I will go," said he ; for in seven years, by God's help, I may do much work for him !"

So he went ; and as he knew that his time must be short, he tried to spend every moment of it in serving God.

Even before he sailed away for India his friends used to call him "the man who never lost an hour," because he was so careful not to waste any of his precious time ; but now he felt it to be still more precious.

In those seven years he did a great work for God indeed.

He preached to the poor heathen people, and taught them about the Lord Jesus ; and he wrote the Prayer Book and the New Testament in their language, so that they could read and understand it.

People wondered that he could do so much. It was because his heart was full of love to God and love to the poor heathen ; and he remembered that "the time is short."

Let us pray God to-day "to stir up the wills of his faithful people," that we may all "plentifully bring forth the fruit of good works" now while we have time.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF MARCH, 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 5th Feb, 1883..	\$ 1274.37
Rockburn & Gore	5.00
Centreville	8.00
London, St And's Ch	25.00
South Kinloss	3.50
Springville	7.09
North Westminster	8.00
South Westminster	3.00
Huntingdon, St Andrews, 2 years	12.00
Walkerton Free, St Johns ..	1.00
Toronto, Old St Andrews...	17.50
Pictou, East River	5.00
Ottawa, Bank St	10.00
Grafton	4.00
St Thomas, Knox Ch	15.00
Thamesville	8.00
Botany	4.00
Huron	10.00
Carp, Kinburn & Lowries ..	5.00
Shakespeare, St And's	5.00
Latona	4.00
Rocky Saugeen	3.19
Sydenham, St Pauls Ch	3.60
St Vincent, Knox Ch	3.27
Riverside	3.00
Martintown, Burn's Ch	7.00
Petrolia	4.00
Whitby, St And's	2.00
Dumblane	1.00
St George	4.00
Hampden	4.00
West Brant	4.75
Leith	3.00
Stewiacke	5.00
River Charlo	3.00
Grand River	2.00
St Andrews, Little River & Stations	2.00
Hlfx, St Johns Ch	11.50
Tilbury East	5.50
Cullozen	4.00
Chinguacousey, 1st	1.15

\$1510.33

HOME MISSION.

Received to 5th Feb 1883..	\$1559.24
Ashburn S S	2.00
W P McL	5.00
Mooreline, addl	8.00
Mono East S S	7.50
Mono Mills S S	6.30
Caledon, St And's SS	16.00
Mono East Thk day	5.45
Caledon, St And's Thk day ..	4.00
Hamilton, Erskine Ch	30.00
Goderich Township, Union Ch	9.50
Legacy of the late Mr Jas Robson of Sarnia, per his Executors	150.00
Perth, St And's Ch, addl ..	45.29
Quebec, St And's Ch	200.00
John Moffatt & Family, of Wroxeter, Thk offering for preservation from fire Cartwright, Manitoba Miss Meeting	20.00
Drummondville S S	12.00
Halifax, Chalmers Ch for North-West	5.00
Two Islands for N.-West...	4.00
Kingston Chalmers Ch S S ..	20.00
Carradoc, Cooke's Ch	3.00
L'Aute Gardien Miss Meet Cumberland	3.69
Lochaber	6.01
Buckingham	4.00
	17.50

Rockland, Miss. Meeting..	1.15
Hawkesbury	3.50
L'Original	4.50
Centreville	55.00
Smiths Falls	140.00
Hamilton, St Johns Ch	31.00
do do SS	10.00
do Central Ch	463.74
do do do SS	175.00
Scarborough, St And's S S	
Muskoka	35.00
Burnham, Ottawa	60.00
Guelph, Knox S S	20.00
London, St And's Ch	280.00
do do do S S	35.00
South Kinloss	20.00
Harrington	32.00
do Mrs Gordon's B Class for Manitoulin Is'd.	8.00
Ashfield	8.00
Bethany	13.00
Fingal	70.00
North Westminster	110.00
South Westminster	40.00
Huntingdon, St And's	30.00
Waddington, N Y	44.50
A Presbyterian Friend, Maxville	3.00
Walkerton Free, St Johns ..	11.00
Durham	2.58
Caledonia, Argyle St S S ..	17.70
Toronto, St Jas Sq Church exclusive of SS	1172.11
Almonte, St Johns Ch	50.00
Hamilton, Erskine Ch S S ..	50.00
Huntingdon, 2nd Pres Ch ..	22.00
Arkona	6.00
Toronto, Erskine Ch	83.75
Lakefield S S	60.00
Ottawa, Bank St	85.00
Elora, Knox Ch	40.00
Fordwich	13.00
Grafton	25.35
Orono	25.00
Brooklin S S	6.35
St Thomas, Knox Ch	143.00
Huron	19.00
J L, Limehouse	5.00
Shakespeare & St And's ..	25.00
One whose desire is the Sal- vation of Souls	7.50
East Gloucester	20.85
West Gwillimburg 1st	47.67
Garden Hill & Knoxville ..	10.00
Petrolia	20.00
Whitby, St And's	41.00
Lower Leeds	8.00
St George	23.00
King, St And's	40.00
Almonte, St Johns, addl ..	40.00
Dunedin	10.00
Beaverton	42.00
do SS	16.00
Harwich, addl	30.00
Fergus, Melville Ch SS	25.00
South Indian Miss Sta	5.26
Bearbrooke	10.00
Lobo, Melville Ch	20.00
Westwood	22.50
West Brant	22.55
do do SS	4.90
North Easthope	61.00
Sherbrooke, St And's	10.00
Toronto, Central Ch S S ..	25.00
Botany	24.50
Turin	19.54
Alice	20.00
Glenmorris	50.00
Mr Polson, Plantagenet	2.00
Greenbank	21.60
Sarnia, St And's S S	60.00
Chinguacousey, 1st	50.00
Chinguacousey, 2nd, addl ..	50.00
Chinguacousey, 1st S S & B Class	10.00

\$31,156.12

FOREIGN MISSION.

Received to 5th Feb. 1883.. \$15,570.53

Kingston, Woman's F M Soc for Formosa	75.00
Kingston, Woman's F M Soc for Mrs Campbell's Sch at Mhow, India	125.00
W P McL	10.00
Juvenile Miss Sch for Bible Women and Day Schools at Ladore	145.00
Hamilton, Erskine Ch	33.00
Ayr, Knox Ch	70.10
Quebec, St And's Ch	150.00
Contents of Jennie Halls Bank	1.50
A R J [Moore]	5.00
L Aute, Gaudien Miss Mtg.	3.69
Cumberland Miss Mtg.	6.00
Lochaber do do	4.00
Buckingham do do	17.08
Rockland do do	1.15
Hawkesbury do do	3.50
L'Original do do	4.50
Smiths Falls, Union Ch	60.00
Hamilton, St Johns Ch	24.00
do Central Ch	279.80
do do do SS	80.00
do do balance of photos of Rev Dr McKay, Formosa	1.33
Lower Windsor	3.00
Metis S S, Zenana, India ..	1.00
Guelph, S S	20.00
London, St And's	20.00
do do SS	30.00
Mrs Ross, London	25.00
Toronto, Central Ch S S	40.00
Teeswater, Zion Ch S S	6.87
South Kinloss	17.00
Harrington	27.12
Bethany	10.00
Fingal	40.00
North Westminster	85.00
South Westminster	28.00
Huntingdon, St And's	30.00
Waddington, N Y	94.75
Toronto, Central Ch Bible Class	20.00
A Presbyterian Friend Max ville	5.00
A Presbyterian friend Max- ville, for Dayspring	2.00
Walkerton Free, St Johns ..	8.00
Chatsworth S S	3.18
Durham SS	5.58
Toronto, St James Square, exclusive of SS	320.00
Toronto, St James, for Formosa	20.00
Lachute, Henry's Ch	2.00
Almonte, St Johns Ch	25.00
Hamilton, Erskine Ch S S ..	30.00
do do do do for Dayspring	20.00
Huntingdon, 2nd Ch	25.00
Huntingdon, do SS For- mosa	6.00
Arkona	5.00
Toronto, Erskine Ch	83.75
Lakefield, S S	22.00
Ottawa, Bank Street	60.00
Elora, Knox Ch	25.00
Grafton	22.30
Orono	15.00
Brooklin SS	6.30
St Thomas, Knox Ch	112.00
Shakespeare & St And's ..	15.00
One who desires the Salva- tion of Souls	7.50
East Gloucester	20.00
West Gwillimburg, 1st	23.83
Martintown, Burn's Ch	16.00
Garden Hill & Knoxville ..	5.00
Petrolia	6.00
Whitby, St And's	15.00
Lower Leeds	6.00
St Matthews & Valley	15.00
St George	10.00
Lancaster, Knox Ch	97.55
King, St And's	30.00

Dunedin.....	8.00
Kintire.....	8.00
Beaverton.....	39.30
do SS.....	22.76
Fergus, Melville Ch SS.....	15.10
South Indian Miss Sta.....	5.27
Bearbrooke.....	8.03
Lobo, Melville Ch.....	20.00
Brampton SS.....	14.29
Westwood.....	22.50
West Brant.....	23.00
do do SS.....	4.90
North Easthope.....	64.50
Sherbrooke.....	5.00
Woodville.....	70.24
do S S.....	5.74
M G Pictou, N S, Formosa.....	20.00
Alice.....	10.00
Glenmorris.....	40.00
Greenbank.....	19.19
Thk offering Churchill.....	5.10
Sarnia, St And's SS.....	55.00
do do do do Day-spring.....	35.00
Chinguacousey 1st.....	20.00
Chinguacousey 2nd.....	30.00
Chinguacousey 1st S S.....	6.38
—	\$19,047.01

COLLEGES ORDINARY FUND.

Rec'd to 5th Feb. 1883.....	\$3605.21
Hamilton, Erskine Ch.....	30.00
Smiths Falls, Union Ch.....	50.00
Hamilton, St Johns Ch.....	22.46
do Central Ch.....	310.00
Warwick, Knox Ch.....	3.00
Guelph, Knox Ch & S.....	10.00
London, St And's.....	15.00
South Kinloss.....	10.00
Thamesville.....	25.00
Harrington.....	20.62
Springville.....	16.00
North Westminster.....	38.10
South Westminster.....	12.00
Walkerton Free St Johns.....	7.00
Wroxeter.....	11.08
Toronto, St Jas Sq Ch.....	430.00
Almonte, St Johns Ch.....	25.00
Hamilton, Erskine Ch S S.....	20.00
Arkona.....	3.69
Toronto, Erskine Ch.....	83.75
Ottawa, Bank St Ch.....	50.00
Elora, Knox Ch.....	13.00
Grafton.....	18.00
Orono.....	10.00
St Thomas, Knox Ch.....	60.00
Markham, St Johns Ch.....	11.00
Shakespeare & St And's.....	11.50
Petrolia.....	12.00
Whitby, St And's.....	10.00
St George.....	12.00
King, St And's.....	40.00
Almonte, St Johns, addl.....	15.00
Dunedin.....	5.10
Beaverton.....	19.45
Fergus, Melville Ch SS.....	10.00
Lobo, do do.....	32.00
Westwood.....	22.50
West Brant.....	4.50
North Easthope.....	38.00
Alice.....	5.00
Greenbank.....	8.50
Chinguacousey 1st.....	17.37
Chinguacousey 2nd.....	25.00
—	\$5337.63

KNOX COLLEGE ORDINARY FUND.

Received to 5th Feb, 1883..	\$147.25
Fingal.....	60.00
A Presbyterian Friend, Maxville.....	5.00

KNOX COLLEGE BURSARY FUND.

Received to 5th Feb, 1883..	\$600.00
Hamilton, Central Ch S S..	60.00

Toronto, St James Sq Ch...	60.00
Galt, Knox Ch.....	55.00
Jas Loghrin, Speed-side.....	50.00
Rev Robert Hamilton, Motherwell.....	30.00
—	\$855.00

KNOX COLLEGE BUILDING FUND.

Per Rev Wm Burns.

Received to 5th Feb, 1883..	\$2701.42
Alex Murray, Galt.....	5.00
Mooretown & Corunna.....	19.00
Rev John Gray, Windsor.....	25.00
Peter McArthur, Fingal.....	5.00
Newtonville & Kendall.....	8.00
William Bingham, Ennis-killen.....	6.00
Toronto.....	33.50
John Graham, Reaverton.....	3.00
A L Argo, Fergus.....	25.00
J B Grey, St Catherines.....	15.00
Acton.....	14.00
Columbus.....	21.00
—	\$2831.92

MANITOBA COLLEGE ORDINARY FUND.

Received to 5th Feb, 1883. \$	343.71
Rodgerville.....	4.30
Aurora.....	5.00
W P McL.....	5.00
Hamilton, Erskine Ch.....	6.00
Windsor, N S.....	10.00
G barus do.....	2.00
Baddeck, N S.....	3.30
Gays River, N S.....	4.00
Bocabec & Waweig, N B.....	3.00
Vale Colliery, N S.....	10.72
Mabou, N S.....	4.00
North Easthope.....	5.00
Smiths Falls, Union Ch.....	10.00
Hamilton, Central Ch.....	40.00
Proffline.....	8.66
Teeswater, Westminster Ch.....	11.00
Thamesville.....	7.00
Mt Pleasant.....	6.15
Burford.....	1.58
North Westminster.....	15.00
South Westminster.....	8.00
Beachburg, St And's.....	2.06
Front Westmeath.....	1.94
Toronto, St Jas Sq.....	25.00
Huntingdon, 2nd Cong.....	10.00
Priceville, St Columba & Durham Road.....	3.60
English Settlement.....	10.15
Ottawa, Bank Street.....	25.00
Berne.....	4.60
Thamesford.....	15.00
Almonte, St Johns.....	15.00
Hampden.....	4.50
Martintown, Burns Ch.....	4.00
—	\$633.67

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, 1883..	\$ 6542.33
Pembroke.	
H Fraser.....	15.00
John P Millar.....	20.00
Andrew Glen.....	10.00
J B Dickson.....	30.00
Peter White, M P.....	20.00
Alex Millar.....	20.10
R Bruce Grey.....	10.00
W W Dickson, M D.....	20.00
Arch Thomson.....	20.60
Hugh Fraser.....	2.00
Toronto.	
Andrew Telfer.....	200.00
Thomas Tomlinson.....	2.00
Mrs Buchanan.....	5.00
G C Robb.....	10.00
Mrs C Sinclair.....	10.00

Fergus

A D Ferrier.....	100.00
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Perth

Wm Meighen.....	30.00
Robt Allan.....	10.00
George Templeton.....	10.00
John S Hart.....	25.00
Ephraim Armour.....	5.00
James Fraser.....	2.00
Charles Meighan.....	2.00

White Lake.

Donald Stewart.....	50.00
William Lindsay.....	10.00

Arnprior

H F McLachlan.....	50.00
William Russell.....	5.00
Rev D J McLean.....	5.10

Carleton Place.

William Duff.....	5.00
P Lavalle.....	1.00
D Finlay.....	5.00
A C McLean.....	4.00
Thomas Grey.....	5.00
Alex Sibbett.....	2.00
Joseph Wilson.....	5.00
Allen McDonald.....	5.00
Messrs McDonald & Brown.....	10.00
P Struthers.....	4.00
John Donald.....	5.00
Alex McLean.....	4.00
W A Patterson.....	2.00
J McCalla, St Catherines...	100.00

Beckwith.

A McTavish.....	25.00
David Cameron.....	10.00
John McDonald.....	10.00
John Stewart.....	12.00
James McEwen Senr.....	10.00
Alex Cameron.....	10.00
Finlay McEwen, West.....	5.00
A F Stewart.....	5.00
John McDougall.....	5.00
Thomas Duff.....	2.10
Isabella McDonald.....	1.00
Alex McEwen.....	5.00
John Stewart.....	1.00
Sam Irvine.....	1.00

Ashton.

John Stewart.....	5.00
J R Simpson.....	5.00
Robt Kennedy.....	5.00
Sam C Simpson.....	2.00
Hugh Crawford.....	3.00
John Crawford.....	1.50
J R McNab.....	5.00

Smiths Falls.

Rev Jno Crombie.....	10.00
Isaac Cram.....	2.00

Almonte.

Messrs Young Brothers.....	10.00
P Young.....	5.00
A M Greig.....	10.00

Hamilton

Jas M Stuart.....	25.00
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Motherwell.

Rev Robt Hamilton.....	100.00
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Beachburg.

A Fraser.....	15.00
Matthew Stevenson.....	5.00

— \$7702.83

WIDOWS' FUND.

Received to 5th Feb, 1883..	\$ 2145.68
Hamilton, Erskine Ch.....	8.00
do St Johns Ch.....	3.00
Carradoc, Cooke's Ch.....	1.00
Harwich.....	4.00

Harrington	5.42
Springville	5.00
North Westminster	18.00
South Westminster	7.00
Kingsbury & Brompton Gore	8.92
Walkerton, Free St Johns Plympton, Smith Ch.....	4.00
Arkona	5.00
Ross & Cobden	2.00
Ottawa, Bank Street	3.00
Elora, Knox Church	15.00
Grafton	6.00
Orono	7.00
Huron	10.00
Shakespeare & St. Andrew's Petrolia	10.00
Whitby, St Andrew's	4.00
Lower Windsor	5.00
Belmont	2.00
Lobo Melville Church	5.00
West Brant	8.00
Sherbrooke, St Andrew's	4.00
Alice	5.00
Chinguacousy, 1st S School & Bible Class	12.00
—	6.40
—	\$2323.42

With Rates from Rev'ds D.
Mitchell, R. Hume, G.
Sutherland, W. Hodnett,
J. McMechan, Andrew
Wilson, Kingston; W. M.
Martin, \$16.00; W. J. Dey,
\$24.00; T. Wardrope,
\$16.00; R. Scott, A Young,
J. L. Murray, \$16.00

AGED AND INFIRM MINISTERS' FUND.

Rec'd to 5th Feb. 1883	\$2321.28
Hamilton Erskine Ch	10.00
Drummondville S School	5.00
Carradoc Cooke's Ch	1.00
Hamilton, St John's Ch	5.00
London, St Andrew's Ch	50.00
South Kinloss	5.00
Harwich	12.00
North Westminster	20.00
South Westminster	7.00
Kingsbury & Brompton Gore Presbyt'n Friend, Maxwell	6.00
Walkerton, Free St. John's Church	2.90
Arkona	6.00
Ross & Cobden	2.00
Toronto, Erskine Ch	3.00
Ottawa, Bank St Church	30.00
Elora, Knox Ch	11.00
Lansdowne	6.00
Grafton	4.00
Orono	15.00
St Thomas, Knox Ch	10.00
Shakespeare & St Andrew's Ch	33.00
Petrolia	6.00
Whitby, St Andrew's	4.00
Lower Leeds	10.00
St George	4.25
Lower Windsor	8.35
Belmont	2.00
Lobo Melville Ch	10.00
West Brant	10.00
Sherbrooke, St. Andrew's	4.00
Alice	5.00
—	10.00
—	\$3137.88

Rates rec'd to 5th Feb. 1883. \$1429.35
With Rates from Rev'ds R.
Jardine, \$5.00; D Mitchell
\$8.50; R Hume, \$2.50; G
Sutherland, \$5.00; W Hod-
nett, \$4.00; J McMechan,
\$3.00; W T Canning, \$2.50;
A Wilson, Kingston, \$4.00;
W M Martin 3 years \$13.50;
T Wardrope, \$7.00; A

Young, \$5.00; S W Fisher, 3 years \$15.00; J L Mur- ray, 2 years \$12.00	86.95
—	\$1,516.30
CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.	
Rec'd to 5th Feb. 1883, less am't \$170.00 from Thames- ford appropriated	1769.48
Strathroy, St Andrew's	63.00
Orillia	136.00
Toronto, Charles St	80.00
London 1st Congregation	300.00
—	\$2,353.48

CHURCH AND MANSE FUND N. W. TERRITORY.

Rec'd to 5th Feb. 1883	\$977.28
Messrs. Swan Bros Toronto	25.00
William Thomson	50.00
Miss Taylor	5.00
D S Dow	100.00
Rev H B McKay, River John, N. S.	5.00
W H Harrington, Hlfx. N S	10.00
Hamilton Central Ch	137.07
Mrs John Garratt, Hamilton	50.00
G H Gillespie	25.00
J D McDonald	50.00
Hamilton Knox Church	23.00
John L Blaikie, Toronto	100.00
Mrs. Ross	25.00
—	\$1602.35

MCCALL MISSION, PARIS, FRANCE.
Rec'd to 5th Jan'y 1883

Toronto, St James Sq Ch.

TEMPORALITIES LAW EXPENSES.

Rec'd to 5th Dec'r 1882	\$48.90
Belleville, John Street	15.00
East Puslinch, Duff's Ch	5.00
A D Ferrier, Fergus	5.00
—	\$73.90

LUMBERMEN'S MISSION.

Beachburg, St Andrew's	4.00
Front Westmeath	2.50

KNOX COLLEGE MISSIONARY SOCIETY.

Rec'd to 6th July 1882	25.00
Toronto College St Bible C	5.00
Hamilton Knox Ch S School	10.00
do Central	1.43
do Erskine	10.00
—	\$65.43

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
MARCH 5TH, 1883:—

FOREIGN MISSION.

Acknowledged already	\$ 4928.42
River Charlo, N. Mills & Louison	24.75
Meikle Set. Blue Mt	5.75
Dr Dawson, Montreal, for New Heb	10.00
Knox SS, Pictou, for Ero- manga Schools	15.00
Knox S S, Pictou, for Miss Semple's Salary	15.00
M G, Pictou	20.00
do do for Dr McKay's Miss, Formosa	20.00
Campbellton	37.20
Little Narrows, C B	3.82
Friend of Miss's, Windsor	7.00
Scotch Set., N. B.	10.20

Rev J D Murray, Buc- touche	1.00
Grand River	13.00
Cavendish & New Glasgow	53.00
Teacher, Stewiacke	3.00
W A McAarty, Taylor's Head	2.00
Hammond River & Salt- springs	6.00
Friend, Mid Stewiacke	2.00
In Memory of Rev D F Creelman	5.00
Economy, Aux of Truro W F W S, for Annageo's Salary	15.00
St David's Miss Society, Maitland	33.62
South Maitland, Miss Soc	12.06
St Peters, C B	3.25
"Cymro", James Ch, New Glasgow	25.00
Fort Massey Miss Ass, Hlfx half year	108.00
St Stephen's Ch, St John	29.71
Friend West River St, Post Mark	5.00
Tatamagouche addl	5.00
A G, Pictou	20.00
Friend, Pinnette, P E I	4.00
"Retired business man," Hants Co.	50.00
Framboise	4.00
Women's Miss Soc, Shu- ben cadie	28.00
French River	8.10
St James Ch, Dartmouth, 1 year	50.00
Brookfield Miss Soc	9.40
Miss Rachel Salter, Cam- bridge, Hants	2.00
Mr John Morris, Kempt	1.00
Kempt Addl	2.00
Walton do	1.00
Mrs T H Murray, Kempt	2.00
St Andrew's Truro, addl	60.00
St And's Chatham do	15.00
Goose River	10.00
Buctouche	3.00
Miss Booth .....	.50
United Ch, New Glasgow	317.00
A Friend, United Ch., New Glasgow	100.00
—	\$6105.23

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$2196.72
Union Ch S S, Hopewell	20.00
Elmsdale addl .....	.45
Knox Ch S S, Pictou	35.00
Stillwater S S	5.80
Tide Head do	3.30
The Kirk & Union Ch, St James	14.35
St Pauls S S, Truro	45.00
Mid La Have S S	2.75
Richmond S S, Halifax, for Dayspring	13.97
Richmond S S, Hlfx, for Miss Schemes	14.00
Cavendish & New Glasgow, P E I	32.00
Chalmer's Ch, Hlfx	26.55
Hammond River & Salt- springs	10.00
St David's SS, Maitland	21.89
Urbania do do	2.90
St And's Ch, Little River	7.75
Meagher's Grant	4.50
St Pauls, New Antrim	2.75
North Cornwallis, addl	12.38
Framboise	2.00
Brookfield S S	5.60
do Mrs McKay's S S class for Rev J W Mc- Leod's Sch, Trinidad	2.50
Pleasant Valley S S	2.50
Bathurst S S, addl	5.00

\$2439.66

HOME MISSIONS.

Acknowledged already	\$2499.47
Mabou	4.00
River Charlo, New Mills & Louison	2.00
Meikle Set, Blue Mt	5.50
Knox Ch, Pictou	50.00
M G, Pictou	20.00
Campbellton	30.00
Boularderie, addl, C B	4.50
Little Narrows, do	4.20
Friend of Missions Windsor	6.00
Grand River	9.00
Cavendish & New Glasgow P E I	34.00
Murray Harbour	9.75
Teacher, Stewiacke	3.00
Hammond River and Salt-springs	4.00
Dundas	23.75
Friend, Mid Stewiacke	1.00
In memory of Rev, D F Creelman	5.00
St And's Little River & Stations	6.00
St Peters, C B	3.00
Fort Massey Miss Ass, Hfx 1 year	100.00
A G, Pictou	10.00
Framboise	4.00
St James Ch, Dartmouth, 1 year	22.00
Brookfield Miss Soc	5.00
St And's Truro, addl	60.00
St And's, Chatham addl	35.00
	\$2960.17

SUPPLEMENTING FUND.

Acknowledged already	\$2860.05
River Charlo, New Mills & Louison	14.00
Knox Ch, Pictou	57.00
Little Narrows, C B	3.55
Friend of Missions Windsor	3.00
St Stephens Ch, St John	27.70
Grand River, C B	5.00
West Cape, Campbellton & Brae	11.50
Cavendish & New Glasgow	25.00
Murray Harbour	10.17
Teacher, Stewiacke	1.00
Hammond River and Salt-springs	5.75
Economy	10.00
Fort Massey Miss Ass 1 year	75.00
"Retired business man," Harts Co	100.00
Framboise	3.00
St James Ch, Dartmouth, 1 year	30.00
Maitland, addl	1.00
St And's, Chatham	38.75
	\$3261.47

Less by amount from Maitland withdrawn in favour of Debt Fund

71.28

SUPPLEMENTING FUND DEBT

Already acknowledged	\$2303.67
United Ch, New Glasgow addl	5.00
Mrs Thomas Gentles, Dartmouth	1.50
Friend, Bloomfield, N B	5.00
Campbellton	17.87
Pembroke Ladies Sew Cir	5.00
Springside Cong	5.00
Springside Thk addl	25
Milford	7.01
Bedeque	10.00
Friend, Mid Stewiacke	2.00
Maitland, Thk Col	71.28

Rev Messrs Mullen, Carruthers, Donald, Bayne	
McLennan & Dr MacKnight \$5 each	30.00
Rev A Stirling	2.00
	\$2460.58

Omitted last month:

Rev. T. Sedgwick, Tatamagouche	5.00
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COLLEGE FUND.

Acknowledged already	\$6182.18
River Charlo, New Mills & Louison	8.00
Interest	18.00
Scotch Set, Buctouche Cong	.92
Grand River	2.00
Dr Chisholm, Bay Roberts, Nfld	4.00
Cavendish & New Glasgow, South Cornwallis	20.00
In memory of Rev D F Creelman	5.00
St And's Little River and Stations	3.00
Maitland	21.59
St Peters, C B	1.00
Div People's Bank, Hfx, 1 year	90.00
Fort Massey Miss Ass, Hfx, 1 year	50.00
Div Union Bank, Hfx, 328 shares	457.50
Framboise	4.00
Dartmouth James Ch 1 year	25.00
St And's, Chatham, addl	10.00
	\$7017.19

BURSARY.

Acknowledged already	\$336.29
Knox Ch, Pictou	13.00

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$1758.13
River Charlo	3.00
Knox Ch, Pictou	8.00
Boularderie, C B	10.00
Grand River	2.00
Cavendish & New Glasgow	6.00
Murray Harbour	12.92
In Memory of Rev D F Creelman	5.00
Maitland, addl	1.00
St Peters, C B	1.00
Framboise	1.00
St James Ch, Dartmouth, 1 year	10.00
St And's, Chatham	10.00

MINISTERS' PERCENTAGE.

Rev T Nicholson for 1882	2.50
" J Rosborough "	3.00
" Jas Carruthers for 1881 & 1882	8.00
Rev E S Bayne for 1882	4.00
M Wilson	4.00
" A Ferguson for 1882	3.50
	\$1853.05

SYNOD FUND.

Acknowledged already	\$154.52
Union Centre & Lochaber	2.00

MANITOBA COLLEGE.

Acknowledged already	\$37.02
Campbellton	3.25
St Stephens, Black River	2.00
Grand River	2.00
Economy	5.50
Maitland	10.00
Fort Massey Miss Asso, Hfx	25.00
St James Ch, Dartmouth	6.00
Buctouche	1.90
	\$91.77

FRENCH EVANGELIZATION

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER, 230 St. JAMES ST., MONTREAL.

Acknowledged to 8th Feb	\$12,318.40
Litchfield	20.00
Mrs J G Macfarland, Birmingham, O	10.00
Hamilton, Central Ch	240.00
do do SS	60.00
do St Johns Ch	15.00
do do SS	15.00
Brucefield, Rev J Ross SS	21.00
Smiths Falls, Union Ch	40.00
Huntingdon, St And's Ch	34.89
South Kinloss	6.30
Harrington, Ont	22.78
do Mrs Gordon's B Class	8.00
Bethany	12.00
Per Rev W D Armstrong	201.51
North Westminster	40.00
South Westminster	12.00
Montreal, Crescent St, addl	280.00
Quebec, St And's Ch	150.00
London, St And's	105.00
do do SS	20.00
Montreal, Crescent St SS	25.00
Port Sydney, Infant Class	3.00
W W, London	5.00
Lady friend, per Rev A Wilson, Kingston	5.00
Buckingham	10.00
Sherbrooke, Que	5.00
Carlingford	3.15
Montreal, Stanley St SS	10.00
Brucefield, Union Ch	34.65
North Easthope	33.00
Toronto, St And's	65.00
Jas Reid, Hamilton	5.00
Miss Isabella Reid, Hamilton	5.00
Mrs A Reid, Victoria	1.00
A friend, Vernon	5.00
Carleton Place, St And's	10.00
Executors of late Robert Campbell, Matilda	20.00
Osgoode	17.21

Per Rev. Dr. Reid, Toronto.

W P McLaren, Watford	5.00
Hamilton, Erskine Ch	25.00
John Moffatt & Family, Wroxeter, Thank offering for preservation from fire	20.00
John Moffatt & family Wroxeter, for C C	10.00
Kingston, Chalmers SS	10.00
Centreville	35.00
Guelph, Knox S S	6.46
Springville	10.00
Fingal	30.00
Waddington, N Y	32.75
A Presbyterian friend, Maxville	1.00
Walkerton Free St Johns	3.00
Chatsworth S S	3.18
Toronto, St Jas Sq	145.00
do Erskine	30.00
Hamilton, Erskine SS	20.00
W Garafaxa, Union S S 3rd Sec	3.32
Lakesfield	20.00
Ottawa, Bank St	5.00
Elora, Knox Ch	10.00
Grafton	12.00
St Thomas, Knox Ch	52.00
Thron	15.00
Shakespeare, St And's	10.00
Garden Hill & Knoxville	5.00
Whitby, St And's	6.00
Lower Leeds	6.00
St George	7.00
Dunedin	4.00
Lobo, Melville Ch	10.00
Westwood	22.50
West Brant	17.00
do do SS	4.00

Allee	10.00
Glenmorris	32.00
Chinguacousy 1st Ch	20.00
do 2nd Ch	26.42

Per Rev Dr McGregor, Halifax.

River Charlo, New Mills & Louisa	2.00
Pietou, Knox SS	25.00
M G, Pietou	20.00
Boularderie C B, addl	5.00
Little Narrows, C B	3.73
Sherbrooke & Goldenville ..	28.25
Friend of Missions, Windsor	4.00
John Bentley, Sr. Spring-side .....	.25
Grand River	10.00
Lunenburg	12.00
Cavendish & New Glasgow ..	27.00
Teacher, Stewiacke	1.00
Hammond River & Salt-springs	5.00
In Memory of Rev D F Creeiman	5.00
Maitland addl	2.00
St Peters, C B	1.00
Halifax, Fort Massey, addl ..	40.00
A G, Pietou	10.00
Framboise	4.00
French River SS	3.22
Dartmouth, St James Ch addl	13.00
Chatham, St And's	15.00

\$14,747.37

POINT-AUX-TREMBLES SCHOOLS

Rev R. H. Warden, Montreal, Treas

Acknowledged to 8th Feb. .	\$3,012.90
Three Rivers S S	50.00
Hamilton, Central SS	50.00
Rev L McPherson, Nairn ..	50.00
South Westminster SS	12.00
North Westminster SS	12.00
Toronto, Central Ch Bible Class	50.00
London, St And's SS	30.00
Lucknow, Knox SS	4.00
Springside, Upper Stewiacke, N S	37.00
Montreal, Crescent St SS ..	50.00
Beaverton, Knox SS	10.00
Geo Irving, Esqueving	10.00
"Penelope," Valleyfield ..	2.00
A Dingwall, Fordyce, Fergus	50.00
Fergus, St And's SS	50.00
Montreal, St Joseph St SS ..	20.00
do Stanley St SS	20.00
do Knox SS	51.18
John Macphee & Family, Cornwall	10.00
Brucefield, Womans' Foreign Miss Soc	5.35
Peterboro, St And's S S, on account	6.25
Miss S B Spring, N Y	2.00
Sarnia SS	60.00
Ross Bros, Leith	25.00
Mrs P McLaren, Kingston ..	25.00
Grimsby & Muir's Set SS ..	50.00
W P McLaren, Watford	5.00
Truro, 1st Pres SS	50.00
Pietou, Knox SS	17.50
M G, Pietou, N S	20.00
A G, Pietou, N S	10.00

\$3,862.18

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent

Acknowledged to 8th Feb. .	\$2,119.89
Montreal, St Gabriel Ch addl	60.00
Montreal, Crescent St, addl ..	450.00
Huntingdon, St And's	15.00
Buckingham	10.00
Sherbrooke, St And's	5.00

Hawkesbury & L'Original ..	11.25
Lunenburg, Willis Ch	5.00
A friend, Vernon	5.00

\$2681.14

N.-W. CHURCH & MANSE FUND.

Rev. R. H. Warden, Montreal, Agent

Already acknowledged	\$1,131.00
Montreal, Crescent St, addl ..	20.00
George Rodgers, Montreal ..	25.00
Rev J Fleck	50.00
Jas Walker	50.00
W J McLaren	50.00
A Allan	300.00
Proceeds of Maps	24.00

\$1,650.00

QUEEN'S UNIVERSITY.

ENDOWMENT FUND.

Already acknowledged	\$84,463.54
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Martintown.

Alex Robertson	bal on 10	6.00
Hugh Robertson	bal on 25	5.00

Carleton Place.

P Struthers	2 on	5.00
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Galt.

Miss Ruth Pringle	5 on 5	1.00
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Hamilton.

Rev Dr James	bal on 50	10.00
Major Glasgow	bal on 50	10.00

Montreal.

W B Smellie	bal on 200	40.00
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Williamstown.

A J Grant	4 on 100	20.00
Daniel A Grant	bal on 20	8.00
Peter R Grant	4 on 5	1.00
J A McDonald	3 & 4 on 100	40.00

Alexandria.

Rev Jas Cormack	4 on 100	20.00
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Perth.

John Jameson	bal on 10	2.50
Robt Allan	" " 10	5.00
Ewen Cameron	" " 100	20.00
F L Mitchell	" " 25	5.00
Late John Hart	" " 25	15.00
J S Hart	" " 25	7.00
Miss Rutherford	" " 5	1.00
W L Ferrier	" " 10	2.00
Mrs Weatherhead	" " 100	20.00

Trenton.

Chas McLellan	bal on 50	10.00
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Toronto.

Rev G M Milligan	bal on 100	40.00
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Pickering.

Rev J J Cameron	bal on 100	40.00
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Bowmanville.

Mr Olivar	2 on 25	8.00
Rev Mr Little	on 50	15.00
Miss M Galbraith	bal on 12	5.00
John K Galbraith	2 on 30	10.00

Belleville.

D R Leavens	on 100	50.00
E B Fralich	bal on 50	10.00

Stirling.

Alex McConaghy	bal on	5.00
Samuel McGee	1 on 10	2.00
Mrs D McDougall	bal on 25	10.00

Campbellford.

Rev D. utherland 4 & 5 on 50	20.00
Thos Rutherford...bal on 25	15 00
David McCook...bal on 10	2.50
J M Levescouste ...bal on 10	2.00

Warkworth.

A Runciman	bal on 7.50	3.00
Robert Parks	3 & 4 on 4	2.00
Donald Douglas	bal on 25	10.00
John Douglas	bal on 20	8.00
John Clazie	bal on 5	3.00
George Grattan	3 on 15	3.00

Peterborough.

E B Edwards	bal on 50	30.00
G M Roger	4 on 25	5.00
Thos Menzies	1 & 2 on 20	10.00

Barrie.

Mrs Shortreed	bal on 100	20.00
T M Hunter	bal on 25	5.00

Seymour.

Peter Donald	in full	5.00
Wm Rannie	3 on 5	1.00
James tlaig	4 on 90	18.00
Wm McKenzie	4 on 5	1.00
Stephen Innes	on 5	3.00
Jas Robertson	bal on 10	2.00
Jas Whitton	bal on 80	20.00
Alex Ingram	bal on 55	11.00
Mrs Brown	bal on 20	4.00
George Watson	4 on 10	2.50
Alex Rannie	bal on 10	2.00
And Meiklejohn	bal on 10	2.00
Jas C Cleugh	bal on 15	3.00
Alex Anderson	bal on 10	2.00
John Clark	4 on 10	2.00
Jas Donald	bal on 10	2.00
John Meiklejohn	4 on 20	5.00
Jasper Lock	bal on 10	2.00
Wm Rennie	bal on 5	2.00
Rev R Neill DD	bal on 50	10.00
Alex Donald	bal on 20	12.00
J F Meiklejohn	bal on 5	1.00
Thos Hume	4 on 70	15.00
Henry Drysdale	4 on 10	2.50
John Stewart	bal on 10	8.00
Jas K Stewart	bal on 5	4.00
Chas Connor	bal on 10	6.00
Maxwell Anderson	bal on 10	3.00
N Masson	bal on 10	2.00
T W S Masson	1, 2 & 3 on 15	10.00
Jas Haig	on 90	18.00

Total to 23th Feb, 1883. \$85,230.54

BUILDING FUND.

Already acknowledged.....	\$37,820.85
K N Fenwick.....	on 100 50.00
W Adams	3 on 15 5.00
James Wilson	bal on 50 30.00
William Irving.....	bal on 300 60.00
J G King.....	bal on 100 40.00
Thos C Wilson	bal on 200 60.00
Henry Dumble.....	4 on 100 20.00
John Flanagan.....	bal on 100 20.00

Total to 23th Feb, 1883. \$38,105.85

WIDOWS' AND ORPHANS' FUND.

*In connection with the Church of Scotland,**JAMES CROIL, Montreal, Treas.*

Huntingdon, Rev J B Muir	\$12.00
Brock, Rev A Currie	12.00
Kippen, Rev H Cameron	9.00
London, Rev J A Murray	20.00
Rev R Chambers, Eraroom	24.00
Newcastle, N B, Rev W Aitken	16.00

Rev Frederick Home.....	12.00
Russeltown, per Mr A J Reay	5.00
Ottawa, St And's Ch	50.00
Niagara, Rev Wm Cleland.	8.24
Orangeville, Rev W E McKay	4.00

TEMPORALITIES EXPENSE FUND.

JAMES CROIL, Treasurer, Montreal.	
Already acknowledged....	\$7105.76
Lachine, per Rev Donald Ross	25.00
Hemmingford, per J Scriver, M P	6.00
Russeltown per Mr Reay...	5.00
Arnprior, per Rev D J Maclean.....	75.00
Mr Jos ph Henry, Quebec.	10.00
Prince Arthur Landing, per Rev J Herald.....	16.50
Maitland, N S, per Rev T C Jack	10.00
Kingston, Ont, addl, per G M Macdonnell	13.00

Per Rev Dr Wardrope, Guelph.	
Acton	10.00
Winterbourne.....	6.70
Wimosa	2.85
Eden Mills	23.60
	\$7309.41

THEOLOGICAL HALL BUILDING AND
ENDOWMENT FUND, FARQUEAR
FORREST & Co., TREASURERS, 173
HOLLIS ST, HALIFAX, TO FEBRUARY
28th, 1883.

Already acknowledged....	\$70,597.45
Jos Henry, Shubenacadie, NS	3.00
J R Graham, Halifax, N S.	50.00
Rev E S Bayne, Murray Harbour, NS	4.50
Middle Musquodoboit, N S.	28.00
Lochaber, Antigonish Co N S.....	30.00
	\$70,712.95

MANITOBA COLLEGE.
D Macarthur, Treasurer.

Previously acknowledged..	\$484.00
Edmonton, N-W T.....	5.00
Strathelair.....	12.00
Deloraine	3.00
Stonew II	7.00
Grassmere.....	3.85
Rockwood	9.15
Rapid City	8.25
Springfield	5.00
Rock Lake.....	13.00

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.

Toronto, St And's SS	125.00
Perth, do do.....	20.00
Hamilton, St Pauls do	15.00
Pictou Miss Soc, per Miss Gordon, for Trinidad Sch	120.00

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

MUNRO

EXHIBITIONS AND BURSARIES.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter's Session of this College 1883, 1884, and 1885.

In 1883 FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1884 and 1885, FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of \$200, tenable for two years. TEN SENIOR BURSARIES of the annual value of \$150, tenable for two years.

In 1885 and 1886. - FIVE JUNIOR EXHIBITIONS of the annual value of \$200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of \$150, tenable for two years.

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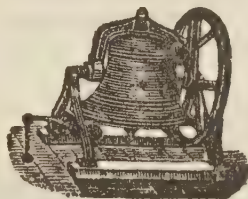
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VOL. VIII.

MAY, 1883.

No. 5

CONTENTS.

Antioch, in Syria.....	113	Manitoba Items	125
Reflex Influence of Missions.....	114	Home Mission Committee Meeting.....	125
British Columbia—Letter from Mr. Smith.....	115	Temporalities Expense Fund.....	126
International Sabbath-school Lessons	116	Obituary.....	126
Our Own Church	118	Ecclesiastical News.....	126
Synod of Hamilton and London.....	123	Official Announcements.....	130
Womens' Foreign Missionary Societies.....	123	Literature.....	129
The Colleges—Annual Convocation	124	A Page for the Young	131



Antakia—Antioch in Syria.

NEXT to Jerusalem, no city is of greater interest in apostolic history than Antioch, the old capital of Syria, situate on the river Orontes about 300 miles north from Jerusalem and 16 miles from the sea. It was founded B. C. 300, by Seleucius Nicator, and named after his father Antiochus. It was encompassed with walls 50 feet high and 15 feet thick, carried at enormous expense over ravines and the ridge of mountains on the south. In apostolic times Antioch was a splendid city of nearly 500,000 inhabitants, renowned as a seat of art and learning, foremost in so-called refinement and culture; foremost also in luxury and vice. Many were attached to it by its delightful climate. "Poets have spent their young days at Antioch, great generals have died there, emperors have visited and admired it. But, for the most part, its population was a worthless rabble. The frivolous amusements of the theatre were the occupation of their life." Barnabas and Saul ministered for a whole year at Antioch. From it Paul started on his first two missionary journeys. Here the disciples were first called Christians. Chrysostom, the most famous of the Greek Fathers, was born at Antioch, A.D. 347. It ranked with Jerusalem and Alexandria as the site of a patriarchal see. It has been repeatedly devastated by earthquakes. The modern town *Antakia* is little more than a mean village surrounded by heaps of ruins.

Reflex Influence of Missions.

THE GRAND AIM OF MISSIONS is to make the glad tidings of salvation known throughout the world. This is the all-important matter, which must be kept before the minds of Christian people. It is well, however, to note that there are many incidental gains in connection with Foreign Mission work. Our children, for example, are familiar with Formosa because of our mission there; and from Formosa they start in imagination for China and Japan. They also feel a deeper interest in India and know more about that vast empire of two hundred and fifty millions, on account of the band of faithful men and women from our own Church who are toiling there. The New Hebrides have become a household word, near and dear to thousands, because Williams and Geddie and the Gordons and Morrison laboured there, and because we are still represented there by three missionaries and their wives. So, too, with Trinidad; what would we care for that island and its Asiatics were it not that our missionaries are engaged in preaching the Gospel and planting the Christian Church among those benighted Hindoo coolies? We follow our missions in our prayers and meditations over lonely seas and vast continents; we go with them to the sunny coasts of South America, and the still sunnier isles of the Pacific. We cross the ocean to beautiful Formosa; and we wander at will over the hills and plains of India. The heart is enlarged; the imagination quickened. We attain a livelier conception of the unity of the human race, and of the claims upon us to evangelize wherever we can.

When we read of the condition of the heathen we are better able to appreciate the value of the Gospel. Even in relation to this life it is unspeakably precious. See the condition into which the peoples have sunk who knew not God! See what we would be if the Gospel had not reached us! The most embarrassing and distressing obstacle that meets Christian missionaries abroad is the wickedness of people who are from Christian lands, and who should be Christians but are not. Dr. Geddie often spoke of the anguish and distress, the bloodshed and misery caused in the New Hebrides by white traders and lawless adventurers. The same difficulty under various forms has confronted missions in India, China, Japan and almost everywhere. The "reflex influence" of this fact should be to lead the churches at home to war with redoubled zeal against all ungodliness at home, so that no "devil's missionaries" should ever go forth to heathen lands.

Sir Alfred Lyall, Lieut.-Governor of the North-Western Provinces of India, anticipates a wide and rapid change in the religious views of the people. Education is spreading rapidly,

and the old gods of Hinduism will die in their new elements of intellectual light and air as quickly as a net-full of fish lifted up out of the water. Their primitive forms will disappear suddenly as witchcraft vanished out of Europe. The movement promises to go on with a speed and intensity unprecedented. Sir Alfred is not sanguine that Christianity will step in and do for India what it did once for the Roman Empire. Why? The reason he gives is: "The state of thought in western Europe." The opportunity is offered to Christianity; the mighty upheaval is at hand; but "Western Christians" have not, it is feared, enough of faith, fervour, zeal and earnestness. They are divided among themselves. They "bite and devour" one another. And all the while Infidelity sends its messages from Europe to Asia—its messages of materialistic and agnostic science. Is there not here ground enough for self-inspection among Christians?—ground enough for an attitude of earnest aggressive warfare against unbelief wherever found? Christianity must present a fairer, a purer, a more united front to Hinduism before such conquests are achieved as adorned the annals of the early Christian ages. And what is true abroad is true at home. Christians here and everywhere need closer union; greater consistency of conduct; a more fervent zeal; a larger charity. We have "heathens" at home—there is no doubt of it. The Book and Tract Society, whose headquarters are at Halifax, had twelve colporteurs traversing the Maritime Provinces during the year, and found *two hundred and five* Protestant families without a page of the Bible or of any good book in their dwellings. If this is true of the Maritime Provinces, we cannot doubt but a similar exploration would discover similar facts in other Provinces. Is this any argument against Foreign Missions? By no means. The meaning of the facts is that when we are awake to the claims of the heathen world then and not till then do we become anxious about the destitute nearer home. If those to whom the Gospel has never been preached are in a deplorable condition, still more dreadful is the condition of those who lapse into heathenism in lands that are Christian. We bid God-speed to the Home Missionary just because we send forth the Foreign Missionary; and if we support the one we dare not neglect the other.

REVIVALS.—We read deeply interesting reports of revivals of religion in mission fields which for a long period showed little apparent progress. In Turkey, in Egypt, in India, the Spirit has been poured forth abundantly and multitudes have been converted. The seed sown for years appears to be bearing fruit suddenly unto eternal life. Revivals are reported also from many sections of the United States.

BRITISH COLUMBIA.

LETTER FROM MR. J. F. SMITH.

CLINTON, B. C., Jan. 2, 1883.

Although the Presbyterian Church in Canada has not yet a material interest in this province, she may have, we hope, ere long. A few words on the condition of church matters may not at this season be inopportune. Last autumn the Moderator of the General Assembly paid a visit to the outskirts of the province and gave an account of the places where regular ministrations were established. There was quite an interest felt by many Presbyterians at his arrival in Victoria, and hopes were expressed that he would be able to visit the interior and resuscitate the flagging zeal of our scattered population. But, much to our regret, he came no further than Yale, the head of navigation on the Frazer. This is 387 miles from Cariboo. So, the vast interior was left unexplored, and by this mistake the trip to the coast did not result to our advantage, at least as yet. It was believed that Dr. Cochrane would by his influence and eloquence inspire our people to greater interest in religious ordinances. He returned and our hope has fled. In a mixed community such as prevails in this country, it is expected that a man, to preach well, must have something to say, and say that intelligibly, if not eloquently, to gather around him men of all denominations. The first question is, "is he a good preacher?" and not what is his denomination, for denominationalism is not nicely defined here. The Presbyterian adherents are in a large majority throughout the interior and especially at Clinton. Yet the Methodists of Newfoundland can spare a minister to this country over the head of the great and united Presbyterian Church in Canada! The Church of Scotland, with her accustomed large-heartedness, supplied the province with four ministers. Instead of wasting talk about union the Canadian Church would show more wisdom by taking a practical view of matters and sending at least two ministers to the mainland, who should be responsible to the Canadian Church and yet deliberate in the Presbytery of British Columbia. There is no use to talk of Church union until the iron belt is stretched from Halifax to Port Moody, which I confidently expect to see accomplished in a few years. This neglect of the province by the Presbyterian Church has left the Episcopal churches of Victoria (there are three) made up of persons who were adherents of our own. At present, while the work on the railway is prosecuted with vigour and many people are coming in and settling down, there is not a single Presbyterian minister north of Yale to occupy in the name of our Church.

Among others in different sections of the country I have been asked to draw up a requi-

sition to present to the General Assembly, stating the amount that would be contributed towards the support of a minister. Now, on this point much misapprehension prevails in the minds of persons unacquainted with the country. The collection on Sabbath in the eastern provinces is largely made up of cents, while here no coin is in circulation less than ten cents, and very seldom any coin less than fifty cents finds its way into the hat. So, instead of trusting to subscription the salary of a minister will largely depend on the Sunday collection, and therefore on the ability with which he fills the pulpit. There would be no difficulty in supplementing a minister's salary provided he commanded the respect of all denominations. There is another feature of this question. The idea prevails that if this interior cannot afford to support one minister, how is it reasonable to expect it will support two? As things are at present our one clergyman makes a round of hundreds of miles, and before he returns to us eight or twelve weeks may pass away. The date of his preaching is uncertain. And yet men are asked to subscribe to this uncertainty. Granted that we in Clinton subscribe liberally, but we wish the services of our minister at least once in four weeks. Nicola Valley and other sections may claim the same. Who is to decide between us, or are we simply to contribute in proportion to the time allotted us? The interior can support two ministers more easily than one, and certainly more to the satisfaction of both people and preacher. As it is, the minister spends a large proportion of his time in the saddle, thus precluding the possibility of quiet hours for study. I would assign Clinton, Cache Creek, Spence's Bridge, Lytton, to one who should be able to supply each place with services once a fortnight. Nicola Valley and surrounding districts to another. They would thus be a mutual support to each other.

Our Sabbath School is in a flourishing condition. All the children in the place attend, to the number of seventeen. Some of them would grow up practically heathens were it not that the Sabbath is employed to teach them what we are strictly forbidden during the week. Each of them is supplied with Bibles generally at the expense of the teachers. In last May's number of the RECORD mention was made of one of our teachers, Mrs. McLellan. This excellent and devoted lady was taken from us Dec. 24th, after a short illness of four days. She died of congestion of the lungs. She supplied many of the children with nicely-bound Bibles, and in many ways contributed to their encouragement and welfare. Although she was one of those "whose voice was not heard in the street," her presence we will miss, and in our Sunday-school she left a vacancy not easily filled.

Peter Preaching to the Gentiles.

MAY 6.

ACTS x : 30-44.

Golden Text, Acts 10 : 45.

HITHERTO Christianity had been regarded as a matter exclusively affecting the Jews. They were God's chosen people. The law of Moses was of divine origin, and it was for *them*. Circumcision was an essential part of the Mosaic ritual and a prerequisite to admission into the church; but now it is declared that uncircumcised Gentiles also may be admitted into discipleship on equal terms with the Jews. The two visions recorded in the previous verses stamp the new departure with the seal of divine authority. V. 30. *Cornelius*—was a Gentile: probably an Italian, who had abandoned idolatry. He observed the stated hours of Jewish worship in the synagogue. He was a good man, v. 2, acted consistently with the light which he had, and now he is looking for more light. He was a captain in the Roman army having command of 100 men. Two other *centurions* are mentioned with commendation, Matt. 8 : 10 ; 27 : 54. V. 31. Notice the intimate connection between prayer and almsgiving; the one naturally follows the other, and because sincere and unostentatious both were acceptable to God. V. 32. *Joppa*—35 miles south of Cæsarea. *Call Simon*—The gospel is not to be proclaimed by angels, but by human instrumentality, 2 Cor. 4 : 7. V. 33. *Immediately*—a fine instance of Christian decision, and readiness to receive divine teaching through the lips of God's messenger. *We are all here*—his household and friends. *Before God*—for the purpose of instruction in sacred things. Those who meet for worship, thus "to hear," not to criticize, are sure to receive some benefit. V. 34. *Opened his mouth*—began to preach the gospel to those assembled. *God is no respecter of persons*—This was his text, embodying a truth which Jewish prejudice had never before realized and which many people still require to be taught. V. 35. It is not to be inferred from this that one creed is as good as any other, only that a man's nationality will not disqualify him from partaking of the heavenly gift. God has respect to personal character and motive. Nor can it be argued that mere morality will save any one. Comparing Peter's vision with that of Cornelius, we learn that outward observances are of secondary importance, Gal. 5 : 6 ; Col. 3 : 11. Vs. 36-38 contain a distinct declaration that Jesus Christ is Lord of all and Saviour of all, Gentiles and Jews. V. 43. Here we have, (1) the procuring cause of salvation *through His name*, (2) the universality of the offer of salvation, *whosoever*, (3) the condition—*believing in him*, (4) the nature of it—*remission of sins*—not merely from the penalty, but from the power and dominion of sin. V. 44. As at Pentecost, a visible manifestation of the Holy Ghost gave convincing power to Peter's words, attesting the plan of salvation which he preached to be divine and effectual. No profession of faith can be accepted as genuine that does not lead to a righteous and godly life, Matt. 12 : 33.

The Spread of the Gospel.

MAY 13.

ACTS xi : 19-30.

Golden Text, Acts 11 : 21.

CHRISTIANITY enters upon a new epoch—the founding of a church in which the Gentile element predominates. Antioch now rivals, if it does not, indeed, eclipse Jerusalem in ecclesiastical interest. V. 19. *They that were scattered*, but did not cease from work. *Phenice*, or Phœnicia, a narrow strip of country, north of Galilee, on the seaboard, a part of Palestine never taken possession of by the Israelites. It included Tyre, Sidon, and Beirut, famous for their manufactures and commerce. It was only once visited by Christ, Matt. 15 : 21. It is now a land of ruins, the whole coast being strewn with them. *Cyprus*—birthplace of Barnabas, a large island, sixty miles from Phenice, (see map) lately ceded to Britain. *Antioch*—300 miles north from Jerusalem, in St. Paul's time a splendid city of 200,000 inhabitants. *Preaching the word*—who the preachers were is not known, but these first foreign missionaries were doubtless laymen of the dispersion who carried their religion with them and commended it to others. They preached only to Jews, because they had, as yet, no assurance of the calling of the Gentiles. V. 20. These men of Cyprus and Cyrene were Hellenists, Greek speaking Jews. The *Grecians*, in R. V., the Greeks, *i.e.* the Gentiles. This was the first time the gospel had been preached to them as a class. V. 21. *The hand of the Lord*—It is probable that miracles of healing were wrought by these missionaries. V. 22. Jerusalem was still recognized as "head quarters" and as having the supervision of the provincial churches. *Barnabas* was an early convert, a gifted speaker, and liberal, ch. 4 : 36, 37. The object of his embassy to Antioch would be to enquire into the rumours that had reached Jerusalem of Gentiles being received into the Church, and to see how affairs were conducted at Antioch. Being himself a Grecian Jew he was familiar with their language, and would naturally be in sympathy with the workers. Vs. 23, 24. *He was glad*—Good men always rejoice in the good work done by others, and are ready to acknowledge it. It is *mean* not to do so. *Much people were added* as the result of his faithful and judicious discharge of duty. V. 25, 26. So hopeful was the field, he felt that the best available man should be sent to Antioch, and who so good as Saul of Tarsus? *When he found*—He had to look him up, for he was away on some of his missionary excursions in Cilicia. What a delightful time they must have had during that "whole year." *Called Christians*—Hitherto they had been known as "disciples," "brethren," "believers," "saints," &c. They did not assume the name themselves, nor is it likely that the Jews would give it to them. It must have originated with the heathen Gentiles, who coined a word by which they thought to ridicule the new sect. Vs. 27-30. *Prophets*—literally preachers, 1 Cor. 12 : 28, 29 ; Eph. 4 : 11. *Agabus*—the name occurs again, 20 years later, Acts 21 : 10.

Herod and Peter.

MAY 20.

ACTS XII: 1-17.

Golden Text, Ps. 34: 7.

WHILE Paul and Barnabas are preaching at Antioch and receiving contributions for the poor saints in Jerusalem, Herod is bent on exterminating the Christians. Herod Agrippa I. was grandson of Herod the Great, clever, pompous, crafty, and licentious. His short reign, from A.D. 37-44, was stained by many acts of cruelty. His impiety cost him his life. He died miserably, v. 23. V. 1. *Stretched forth his hand*—exercised his arbitrary authority. *To vex*—"afflict," R. V. *Certain*—those who were taking the lead in the church. V. 2. *James*—the elder, the only one of the twelve (not to mention Judas) whose death is mentioned in scripture. The record is very brief, and fulfils the prediction in Matt. 20: 23. *With the sword*—He was beheaded by Herod's orders, not by decree of the council which would have condemned him to be stoned. *Because it pleased the Jews*—what will some men not do for popularity? *Peter*, no longer ashamed to own his Lord, was specially obnoxious, because he faithfully rebuked prevailing vice. *The days of unleavened bread*—the eight days of the Passover feast. But for the proprieties of Jewish ritual Peter would have lost his head too. V. 4. *Quaternions*—four detachments of four men each, who relieved each other during the four watches of the night. Extra precautions on account of his previous escape, ch. 5: 23. V. 5. The disciples, utterly helpless, turned to the Lord in united and earnest prayer, Ps. 34: 7. V. 7. There are many instances in both the Old and New Testament of the ministration of angels, Gen. 16: 7, 9; 19: 1; 22: 11; Matt. 4: 11; Luke 2: 9. V. 8. The details given are a guarantee for the reality of the facts. It was no mere dream. *Gird thyself*—no time for arranging his toilet, and no need, for he had lain down on the prison floor in his clothes, save the outer cloak, which now served for his coverlid, and his sandals which were easily adjusted. Vs. 9, 10. *Wardens*—the first, were the two to whom he was chained, the second, the two who mounted guard at the door of the cell. V. 11, 12. The reality flashes upon Peter that he is again miraculously saved from his enemies. He goes to the well known house of Mary, *cousin* of Barnabas, see R. V. on Col. 4: 10. *John*, called Mark, author of the second gospel. V. 13-15. "Who's there?" asked Rhoda. "A friend," replies Peter. In the excitement of the moment she runs to tell the disciples before letting him in. "Too good news to be true," say they all. It must be his guardian angel, or his ghost; Believing prayer has won a notable victory. Precisely *how* the thing was done matters not. Their prayers are answered, and Peter is safe. In every time of need the Christian's true attitude is earnest, definite, unceasing prayer, believing that God hears and will answer in His own way and at His own time. The early church at Jerusalem was a praying church.

Paul and Barnabas in Cyprus.

MAY 27.

ACTS XIII: 1-12.

Golden Text, Acts 13: 2.

BEGINNING with this chapter Luke treats almost exclusively of Paul and his work among the Gentiles. After Peter's release Paul and Barnabas returned from Jerusalem to Antioch where they remained some years. But now they are to enter upon a wider sphere with the definite purpose of spreading Christianity throughout the world. V. 1. The Church at Antioch, now about ten years old, was already large; so strong that it could afford to spare some of its ministers. The persons named were *among* the prophets and teachers, *i.e.*, those by whom the work was carried on. Barnabas was the ruling spirit at Antioch. Little is known of the others excepting that *Lucius* was a kinsman of Paul, Rom. 16: 21. V. 2. *As they ministered*—in the act of conducting divine service. *Fasted*—Fasting, in the sense of abstaining from food, is not enjoined in the New Testament. Our Lord, indeed, frequently discountenances it as savouring of self-righteousness. The fasting referred to here and elsewhere in connection with apostolic practice was not of the nature of penance, but rather a state of such intense earnestness as rendered them oblivious to hunger for the time being, Ch. 10: 10; 14: 23. In connection with prayer, it means a reserve in regard to every kind of fleshly indulgence or luxury, see Isa. 58: 3, 5, 6, 13. *Separate me*—set apart in an orderly manner for the special work of the ministry. *Barnabas and Saul*—The very best men in the church are the men to employ for foreign missionaries. V. 3. Paul had already been "called" by God to become a missionary, Gal. 1: 15, 16; Acts 22: 21; and now he is formally ordained as such by the Presbytery. *Sent them away*—on their first great missionary journey. The same obligation rests on the Church now to send the gospel to the heathen. V. 4. *Seleucia*—the sea-port of Antioch, 16 miles west. *To Cyprus*—Barnabas knew well how much his countrymen stood in need of evangelization, and with assistants like Paul and Mark he hoped to do them good. V. 5. *Salamis*—the capital of Cyprus, where many Grecian Jews met to whom they preached in the synagogue. V. 6. *Paphos*—on the western side of the island, 100 miles from Salamis. *Barjesus*—"Son of Jesus" or Joshua, "Bar," corresponding to the Celtic "Mac." Imposters of this kind were numerous, who traded upon the credulity of the people and profited by their superstitions. V. 7. *The deputy*—or Roman Governor. *A prudent man*—of a candid and enquiring mind, who would hear the missionaries for himself. V. 8. *Elymas*—"the magician," as Barjesus called himself. *Withstood them*—fearing that if the deputy listened to the new comers his occupation would be gone, see ch. 19: 24-27. Vs. 9-11. *Then Saul*—From this time forth he becomes the central figure in the history of the church, his name is changed to Paul, and Barnabas takes a subordinate position. With stern rebuke he silences the sorcerer.

Our Own Church.

THE attention of commissioners and others having business with the General Assembly appointed to meet at London on the 13th of next month is directed to the official notices of the Clerks of Assembly in another column.

As will be seen from the report of the last meeting of the Home Mission Committee, a large number of students have been appointed to the North-West for the summer months. There are, however, many important points on the line of railway still unsupplied. If any of our ministers are prepared to give three or four months supply in these new fields, they ought at once to correspond with Mr. Robertson, the Superintendent of Missions, or Dr. Cochrane, the Convener. There is now, we are glad to say, a prospect of all the Churches in British Columbia being united in one Presbytery and under one ecclesiastical jurisdiction. Our Committee are still in correspondence with the Colonial Committee of the Church of Scotland regarding this most desirable arrangement. Should the funds of the Home Mission Committee realize the expectations formed, judging from the amount paid in on April 1st, a clean balance sheet will be submitted to the Assembly. Prince Albert will soon be left vacant by the return of Mr. Sieveright next October. This is now a most important point, and it is to be hoped the Committee will be able to secure a suitable minister within the next few months.

NEWFOUNDLAND.—The following is a summary of the congregational statistics of St. Andrew's Church, St. John's, for the year 1882:—The receipts for current expenses were \$5,700; by St. Andrew's Missionary Society, \$732; by the Woman's Foreign Missionary Society, \$300; special collections for Supplementing Fund, \$140; donation to Manitoba Church and Manse Building Fund, \$1,000; total, \$7,872. Every thing seems to be working smoothly. The only difficulty, we suspect, is that the congregation is becoming too large for the Church. Though Mr. McNeill is not to blame for the size of the Church he is chargeable to a large extent for the increase of the membership since he went there. We have not received his annual letter yet.

PERSONAL.—Rev. W. D. Armstrong, acting agent for the Board of French Evangelization

in Great Britain and Ireland, has met with a kind reception wherever he has been, and has been successful in the main object of his visit—the procuring of funds to aid in carrying on the extensive work of the Board. Mr. Armstrong's engagement terminates in the end of May. Mr. Chiniquy has been invited by Mr. Reveillaud to visit France before returning to Canada. Rev. John Morton, of Trinidad, is constrained to come home for the summer on account of impaired health. Mr. Hendrie, who was expected to succeed the Rev. Thos. M. Christie at Couva, Trinidad, finds that his health will not admit of his accepting the appointment. Rev. Hugh Robertson, of Eromanga, is expected at Halifax immediately. The Rev. John McEwen, of Erskine Church, Ingersoll, has accepted the important position of Secretary of the Ontario Sabbath-school Association. A meeting of the Paris Presbytery has been called for the 8th May to dissolve the pastoral tie. Rev. Principal MacVicar, of Montreal, and Rev. John Scott, of North Bruce, are to be congratulated on their elevation to the distinguished rank of D.D. The good old title of V.D.M. has become obsolete.

ST. PAUL'S CHURCH, MONTREAL.—It is announced that the choice of this congregation, which has been vacant for a year and a half, has at length fallen on the Rev. James Barclay, M.A., colleague with Dr. McGregor in the pastoral charge of St. Cuthbert's Church and congregation, Edinburgh, Scotland. Mr. Barclay has signified his acceptance of the invitation given him by the committee of the congregation, which will in due time take the form of a regular "call." The stipend is fifteen hundred pounds sterling per annum. It is not expected that the new minister will be inducted until the end of September.

ORDINATIONS AND INDUCTIONS.

MONTREAL: *St. Joseph Street Church*.—The Rev. Thomas Cumming, of Stellarton, N.S., was inducted on the 19th of April.

PRINCE EDWARD: *Sarnia*.—Rev. W. Leitch, late of Dungannon, was inducted on the 3rd of April.

AMHERST: *Wallace*.—Rev. D. McGregor, late of Merigomish, was inducted on the 29th of March.

HORNING'S MILLS AND HONEYWOOD: *Toronto*.—Arrangements were made by the Presbytery of Toronto for the ordination and induction of Mr. J. A. McDonald, probationer.

ARCHIBALD: *Manitoba*.—Rev. J. A. Townsend was inducted in the end of March.

CALLS.—Rev. J. H. Ratcliffe, of Ancaster, to First Congregation, St. Catharines, Ont. Rev. J. A. Morrison, missionary at Sault

Ste. Marie, has received a call to Inverness, *Quebec*. Rev. W. M. Martin, of Norwich, Ont., to Exeter, *Huron*. Rev. James Quinn, of Tabusintac, to Bathurst, N.B. Rev. F. Smith, of Amherstburgh, to St. Andrew's Church, Markham, *Toronto*. Rev. John Leishman, of Camden and Newburgh, to South Gower and Mountain, *Brockville*. *Calls Accepted*.—Rev. S. C. Gunn, to Springside, N.S.; Rev. T. G. Smith, D.D., to St. Andrew's Church, St. John; Rev. Andrew Wilson, of Kingston, to Carlton Street Church, Toronto. Mr. J. A. McDonald, probationer, to Horning's Mills and Honeywood, *Toronto*. *Declined*.—Rev. James Ross, B.D., of Knox Church, Perth, has declined the call to St. Andrew's Church, Ottawa, and Rev. John Murray that to Spring Hill, N.S.

DEMISSIONS.—Rev. J. L. Robertson, of Strabane, *Hamilton Pres.* Rev. John Lieper, of Barrie. Rev. A. Fraser, of Longwood and Caradoc. Rev. Hugh J. Borthwick, of Mountain City, *Manitoba*.

Meetings of Presbyteries.

P. E. ISLAND: March 27.—It was agreed to translate Rev. S. C. Gunn, to Springside, N. S.. Mr. and Mrs. Gunn will be long and fondly remembered by the congregation of St. Peters. Rev. A. F. Carr, was elected moderator of the Presbytery in Mr. Gunn's stead. A committee was appointed to enquire into the present condition of Prince street church and congregation, and to collect all needful information bearing upon the existence of a third Presbyterian congregation in Charlottetown and to report to next meeting. The services of Messrs. Bruce, Leitch, and Currie, students from the Presbyterian College, Montreal, were engaged for the summer months. The clerk was instructed to apply to the Home Mission Board for two probationers and also for leave to employ Mr. Myers, of Princeton, N. J. Rev. John McLeod, of Strathalbyn obtained leave of absence for three months to visit Scotland.—J. M. MACLEOD, *Clk.*

MIRAMICHI: March 28.—The call to Rev. James Quinn, Tabusintac, from Bathurst, was sustained. It is signed by 92 communicants and 58 adherents. Arrangements were made for the supply of five mission stations during the ensuing summer.—J. MCCARTER, *Clk.*

WALLACE: Amherst, March 29.—The special business was the induction of Rev. D. McGregor, to the pastoral charge of St. Stephen's church, Amherst. The congregation was large and deeply interested in the

services. Information was received from the Presbytery of Sydney, that Rev. John Murray declined the call to Spring Hill. The congregation of Shemogue and Port Elgin petitioned for transference to the Presbytery of St. John, with a view to be united to Shediac and obtaining a settled minister. Agreed to sanction the transference, and to unite with the Presbytery of St. John, in applying to the Synod to grant the same. Meanwhile the congregation will be supplied by Wallace Presbytery. Mr. W. Creighton having resigned his appointment as commissioner to the Assembly, Mr. D. Corbett was appointed in his stead.—T. SEDGWICK, *Clk.*

LUNENBURG AND SHELBURNE: April 3.—The Presbytery met at LA HAVE for visitation, and found improvement in all parts of the work of the congregation. The stipend is paid with encouraging promptness, and the contributions to the schemes of the church are becoming more liberal. Sabbath-schools and prayer meetings are well kept up. **April 4**.—The Presbytery met at NEW DUBLIN. The examination disclosed a hopeful state of matters in this new and weak charge. Nearly \$240 debts were paid last year, and now only \$100 remain to be paid to make the Manse free. The contributions "for all purposes" showed an advance of \$200 on the previous year. The congregation ask to be strengthened by having Conquerall station transferred to New Dublin from Bridgewater. A student, catechist, is asked for Lockport during summer. The same supplement as was given last year is asked for New Dublin. Dr. MacKnight was nominated for Moderator of the General Assembly. Rev. Messrs. Fraser and Simpson, and Mr. James Eisenhaur, were appointed commissioners to the General Assembly. The report on the State of Religion was approved. It suggests among other things that when Pastors cannot often visit Sabbath-schools, one regular diet of worship each month be devoted to the young, either for reviewing the S. S. lessons or for other exercises enforcing the cardinal truths of religion. The report on Sabbath-schools was approved. Examination of students by a central board was disapproved of.—D. S. FRASER, *Clk.*

MONTREAL: April 3.—The meeting was held in the David Morrice Hall of the Presbyterian College. The report of the city missionary was read. An interesting discussion ensued, when it was resolved to instruct the committee to consider how strangers coming to live in the city can best be prevented from falling into careless, irregular habits. The Home Mission Committee reported through Mr. Warden, and arrangements were made for the supply of vacant congregations and mission stations. It was agreed to print the

report of the committee on statistics and to distribute it amongst the congregations. Commissioners to the General Assembly were appointed as follows:—Messrs. W. R. Cruikshank, A. B. Mackay, Professor Coussirat, A. H. McFarlane, C. Heine, Principal MacVicar, Robert Campbell, R. H. Warden, James Macaul and C. A. Doudiet—*ministers*. Messrs. David Morrice, Wm. Drysdale, W. D. McLaren, John Stirling, Wm. Robb, James Croil, William Elliot, Alexander Macpherson, A. C. Hutchison and Archibald Cameron—*elders*. Rev. Dr. J. M. King of Toronto was nominated as Moderator of the next General Assembly. The report on Sabbath-schools was read by Mr. McCaul, convener. The evening sederunt was devoted to a conference on this subject, when the hindrances and encouragements connected with the work in the rural districts, and the best means of leading the young to unite with the church were considered and discussed in a very interesting way. Mr. A. B. Mackay, convener, gave in an elaborate and satisfactory report on behalf of the local Sustentation Fund. Subscriptions amounting to \$4,400 annually for three years were reported. The scheme is intended only to apply to ministers in charges—not to missionaries. According to the proposed regulations, aid-receiving congregations must contribute to the general fund at the rate of not less than \$7.50 per family, or \$4.50 per communicant. They must send in all their revenue for stipend to the treasurer of the fund, and their contributions must not be less than the present amount of stipend promised. They are also required to contribute to the schemes of the General Assembly. The committee were cordially thanked for their diligence, and satisfaction was expressed that their efforts had been so successful. Mr. C. Heine, convener, presented an excellent report on the State of Religion.—J. PATTERSON, *Clk.*

PETERBORO: *March 13*:—Mr. McLennan, of P. E. I., was nominated as Moderator of Assembly. Messrs. Ross, McCrea, Duncan, Torrance and Bennett, *ministers*; and Messrs. Taylor, M. D., Roxburgh, Russell, Henderson and Scott, *elders*, were chosen as delegates to the Assembly. Mr. Bennett presented a scheme for the visitation of congregations within the bounds, which was adopted. The settled congregations are divided into six groups. Group I. Cobourg, Grafton, &c., Colborne, &c. II. 1st Port Hope, Baltimore, &c., Bethesda, &c. III. Norwood, Hastings, Percy, &c., Keene, &c. IV. Mill Street, Port Hope, Garden Hill, &c., Millbrook, &c. V. St. Paul's, Peterboro', Springfield, &c., Mount Pleasant, &c. VI. St. Andrews, Peterboro', Lakefield, &c., Warsaw, &c. The following are the regulations:—

1st, That the minister of each group, with their representative elders, constitute the committee for that group. 2nd. That each committee be invested with

Presbyterial powers. 3rd. That the minister who is pastor of only one congregation be the Convener of the committee of which he is a member and preside at the meetings. 4th. That when the visitation is being made in the Convener's own congregation the committee may appoint any other ministerial member of the same committee to take his place as president of the meetings. 5th. That after the visitation is held the committee, in each place, shall frame a minute, expressive of their views as to the state of matters in the congregation, as brought out by the answers to the questions asked; said minute to be read to the congregation on an early Sabbath, with the instructions that it be engrossed in the Session Records. 6th. That committees be instructed to hold their meetings so as to be able to report at the next ordinary meeting of Presbytery.

The remit on the Board of Examination was approved of in all its clauses. A conference on the state of religion was held in the evening. Addresses were delivered by Messrs. Torrance, Jamieson, Carmichael and Cooke, *ministers*, and Mr. Russel, *elder*. The report was adopted. Presbyterial powers were given to the committee on Sabbath-schools to frame a report for the Synod. W. BENNETT, *Clk.*

BARRIE: *March 20*:—Met at Barrie, in the new church. The resignation of the pastoral charge of Barrie was given in by Mr. Leiper and left over till next meeting. The Assembly's remit on theological education was disapproved. Commissioners elected: *Ministers*—W. Fraser, D. D., Messrs. A. Findlay, S. Acheson, J. J. Cochrane, R. N. Grant and D. James. *Elders*—Messrs. John Gray, M. A., John Duff, A. P. Cockburn, M. P., Thomas Scott, John McBeth and George Duff. Professor McLaren, of Knox College, Toronto, was nominated as Moderator of the coming General Assembly.—R. MOODIE, *Clk.*

GUELPH: *March 20*:—The report on Sabbath-school statistics was presented by Rev. J. A. R. Dickson and a series of resolutions adopted in relation thereto. Agents of the different schemes of the Assembly reported their diligence in attending to the same. The following were elected commissioners to the General Assembly:—Messrs. J. K. Smith, D. B. Cameron, D. Strachan, G. Haigh, G. M. Hamilton, Dr. Wardrope and M. Tait, *ministers*. Messrs. A. D. Ferrier, A. D. Fordyce, John Scott (Galt), G. G. Nicol, John Scott (Mimosa), Charles Davidson and William Watson, *elders*; Rev. J. M. King, D. D., of Toronto, was nominated to the Moderatorship. Mr. D. B. Cameron brought up the subject of Sabbath desecration by the G. T. R. in running a passenger car with a freight train between Stratford and Toronto on Sabbath. Mr. Tait reported that the First Congregation, Guelph, had resolved to sell their property and, after paying their debts, to hand over the balance to the Presbytery for the schemes of the Church.—R. TORRANCE, *Clk.*

HAMILTON: *March 20*:—Appointed commissioners to Assembly: Messrs. Croll, Dr. Thomson, Abraham, Scouler, Laing, Lyle, Fletcher and Laidlaw, *ministers*; and Messrs.

McQueen, Lawrie, McCalla, Charlton, Rutherford, D. M. McLellan and Harcourt, *elders*. A call to Rev. A. Henderson, of Hyde Park, from Jarvis and Walpole, was not sustained on account of want of unanimity among the people. A call from First Congregation, St. Catharines, to Rev. J. H. Ratcliffe, of Ancaster, was sustained. A petition from St. Anns and Smithville, to be erected as a distinct charge separate from Wellandport, was laid on the table. An overture from the Session of Dunnville anent Ordained Missionary Supply, was adopted and transmitted to the Synod. Also an overture by Rev. S. Lyle anent term-service in the eldership. Report on the State of Religion was received. Action was taken in reference to a letter from Rev. W. P. Walker, published in the *Glasgow Herald*, and which the Presbytery regarded as calculated to do injury to the country by the false impression its statements might produce at a distance. Mr. Robertson, of Strabane, tendered resignation of his charge.—J. LAING, *Clk*.

PARIS: *March 12*:—The report on State of Religion was given in by Rev. W. M. Martin, and that on Sabbath-schools by Rev. M. McGregor. It was felt that special efforts should be made to secure the more general observance of family worship, and the more faithful home training of the young. The following were appointed commissioners to the Assembly: Messrs. McLeod, McEwen, Little, Dr. Cochrane, Mackay and Alexander, *ministers*; Messrs. Marshall, Hossie, Watson, Nichol, Allison and Oliver, *elders*; Rev. J. M. King, D.D., was nominated for the Moderatorship.—W. T. McMULLEN, *Clk*.

LONDON: *March 13*:—The following commissioners to the General Assembly were appointed: Messrs. Hugh Cameron, J. Johnstone, A. H. Kippen, Dr. Proudfoot, J. Rennie, Alex. Henderson and N. McKinnon, *ministers*; J. Gordon, D. K. McKenzie, G. W. Ross, Thos. Short, Samuel Fraser, J. W. Robson and Elliot Grieve, *elders*. Sabbath-school report was given in by Mr. Fraser. About 2,400 children reported as under religious instruction; over \$1,150 were raised by the children, of which \$300 for missions. Almost all the advanced pupils study the shorter catechism. The Presbytery recommend sessions to secure that young people in our Sabbath-schools be instructed in regard to the claims of the various schemes of the church. The Home Mission Committee was appointed to secure returns from congregations as to holding missionary meetings and contributing to the schemes of the church. It was further recommended that all families of the church within the bounds be urged to provide themselves with a copy of THE PRESBYTERIAN RECORD for the purpose of informing themselves in regard to the mission work of the church, and that sessions see

that this recommendation be carried out. The following recommendations in connection with the report of the committee on the state of religion were adopted:—

1. That the Presbytery give some strong declaration in regard to the hindrances specified in schedules, such as dancing, card-playing, tipping, Sabbath visiting, and excessive indulgence in amusements—even such as are in themselves lawful. 2. That the Presbytery earnestly urge parents to warn their families against the dangers of dissipating and infidel literature, and recommend that efforts be made to supply good and wholesome literature to the young. 3. That the Presbytery consider what, if any, special means might be adopted to deal with the "negative spiritual condition of Christian people," which is truly adduced as a main hindrance in the answer from one of the sessions. Resolutions: 1. That ministers and kirk-sessions use all wise and kindly efforts to instruct and warn our people against all those courses which the Word of God and long experience of life have shown to be most pernicious in all cases, and deadly in most cases to those who indulge in them: such as dancing (particularly in public places and assemblies), card-playing, tipping, which is but the prelude to the drunkenness to which tipping almost invariably leads. While not condemning all amusements, the Presbytery earnestly recommends those only which are truly recreating, such as music, sprightly and improving conversation, and all that large circle of lawful amusements which bring pleasure to the home, intelligence to the mind, purity to the heart, and benefit to society. 2. The Presbytery recommends sessions, families, and congregations to spare neither pains nor expense to provide for themselves and their children good selections from books of history, travel, science, discovery, and directly religious literature; the biographies of eminent Christians, such as the lives of McCheyne, Martyn, Williams, F. R. Havergal, and others; books of an attractive and improving character, as well as choice selections of more solid religious literature—all of which may now be procured at cheap rates and in large quantities. Such literature in our homes and Sunday-school libraries would be the most effectual antidote to the pernicious and hurtful literature which is now working so much mischief among so many of our young, and which the Presbytery believes, might, with proper care, be made as attractive to the young as is that pernicious literature against which we seek to guard those over whom we are called to watch with a truly parental solicitude. 3. In reference to the last recommendation the Presbytery state that none of the works of the power of darkness present a greater difficulty than the "negative spiritual condition of so-called Christians." We must not be discouraged if cases meet us where all efforts fail; even Christ Himself did not reach the heart of Judas Iscariot, nor did the wonders of the day of Pentecost save the Church from Annanias and Sapphira. Yet even this obstinate phase of unbelief and persistent enmity to the cause of Christ should not be abandoned without an effort. Prayer to God, in whose hands even such hearts are, along with patient and faithful dealing, and the aggressive energy of more earnest members, may often arouse even these characters, and bear them on with the living mass to the work of Christ in the world.

Rev. J. M. King, D. D., was nominated as Moderator of next General Assembly.—G. SUTHERLAND, *Clk*.

SARNIA: *March 13*:—The finding of the Presbytery in regard to the petition of parties at Petrolia, asking to be erected into a congregation, was as follows:—That the prayer of the petitioners be granted in so far only as the supply of preaching is concerned; but that no expression as to the future organization into a congregation be now given by the Presbytery. The following were appointed commissioners to the Assembly: Messrs. Hector Currie, P. C. Goldie, John Thomson and Jas. Carswell, *ministers*; Messrs. Francis Blaikie, John Ross,

D. McKenzie and A. Watson, *elders*. Mr. McRobie gave in an excellent report on the State of Religion. The report on Sabbath-schools was presented by Mr. McAlmon. Mr. Currie reported on behalf of the Home Mission Committee.—G. CUTHBERTSON, *Clk*.

STRATFORD: *March 13*:—A series of questions for use in the Presbyterian visitation of congregations was adopted; to be used in Mitchell next July. It was agreed to ask the Synod to transfer Trowbridge to Maitland Presbytery. Commissioners to the General Assembly were appointed as follows: Messrs. P. Wright, P. Scott, G. W. Panton, D. Gordon and W. A. Wilson, *ministers*; and Messrs. Alex. Wood, John Stewart, Thomas McPherson, J. C. Ross and Dr. Hodge, *elders*. Professor Maclaren, of Toronto, was nominated as Moderator.—J. FOTHERINGHAM, *Clk*.

BRUCE: *March 13*:—Commissioners to the Assembly were appointed as follows: Messrs. D. Duff, J. Ferguson, R. C. Moffatt, D. D., Jno. Scott, D.D., and Jno. Anderson, *ministers*; Messrs. J. C. Bell, Jas. Muir, John Henderson, James Steele and George Spence, *elders*. The Home Mission report was presented by Mr. Tolmie, Convener. Rev. Dr. John Scott was nominated as Moderator of General Assembly. The recommendation of the remittance of theological education and the examination of students were unanimously adopted. The recommendations on the method of appointing standing committees was generally approved, with the exception of the second, the Presbytery adhering to the present mode of election. A conference on the state of religion was held in the evening.—J. GOURLAY, *Clk*.

MAITLAND: *March 20*:—The following were appointed commissioners to the General Assembly:—Messrs. Sutherland, Murray, Davidson, Bickell, Muir and Hamilton, *ministers*; Messrs. Inglis, Strachan, Murdoch, McKinnon, Dickson and Stewart, *elders*. At the evening sederunt a conference on the state of religion and Sabbath-schools was held, which proved very interesting. It was agreed that all the ministers within the bounds be enjoined to preach a sermon on "Home Religion" on some Sabbath before next meeting. The topic for discussion at next meeting is, The Religious Education of the Young. Rev. Professor Maclaren was nominated for the Moderatorship of the General Assembly. The remit on mode of appointing the standing committees of the Church was approved of with this exception: recommend that when committees are composed of a representative from each Presbytery, that the appointment of these representatives be left to the several Presbyteries. Also, this Presbytery recommend that the expenses of all the standing committees be paid. The remit on theological education and examination of students was

considered. On motion it was agreed, "That this Presbytery strongly disapproves of the remit, but in the event of its being carried in the Assembly, the Presbytery respectively suggests that power be given to the Board to grant degrees in Divinity."—R. LEASK, *Clk*.

KINGSTON: *March 19*:—Messrs. W. S. Smith and L. W. Thom applied to be taken on trials for license. Leave is to be asked on their behalf. The resignation of Mr. Matthews was accepted. Rev. Kenneth McLennan, M.A., was nominated as Moderator of next Assembly, and Rev. Alexander Young as Moderator of Synod of Toronto, &c. Calls were tabled in favour of—1st. Rev. John Leishman, from South Gower, &c.; and 2nd. Dr. Smith, from St. Andrews, St. John, N.B. The following were appointed commissioners to the Assembly: *Ministers*—Messrs. David Mitchell, Walter Coulthard, Finlay McCuaig, Principal G. M. Grant, Messrs. Alexander Young and Thomas S. Chambers. *Elders*—Messrs. G. Robertson, G. Gillies, E. W. Rathbun, A. Macalister, W. G. Craig and J. Robertson. A request from Dr. Neill to be allowed to retire was favourably considered. A special minute was adopted expressive of the high appreciation of the generosity of Mr. H. B. Rathbun, of Deseronto, in making a gift of a new church to the congregation of that place. The remits from the Assembly were considered; that on standing committees was approved of in the main, and that on a Board of Examiners as it stands. *April 5*:—The call from St. Andrew's, St. John, was accepted by Dr. Smith. A call was tabled in favour of Rev. Andrew Wilson from Carlton Street Church, Toronto.—T. S. CHAMBERS, *Clk*.

OWEN SOUND: *March 20*:—The remit on appointing standing committees was adopted with recommendations as to details. The following commissioners to the General Assembly were appointed: Messrs. Jas. Cameron, Alex. McLennan, Arch. Stevenson and J. Somerville, *ministers*; Messrs. D. Durie, P. Christie, D. Saunders and J. Sutherland, *elders*. Rev. J. M. King, D.D., was nominated Moderator of Assembly. Presbytery agreed to make application to Assembly for leave to receive the Rev. Geo. Law as a minister of our Church. Reports on state of religion and Sabbath-schools were received and ordered to be presented to the conveners of the Synod's committees. A memorial on Sabbath observance was adopted and transmitted to the various managers of the steamboat companies doing business on the Upper Lakes. Home Mission matters of the Presbytery were fully considered.—JOHN SOMERVILLE, *Clk*.

GLENGARRY: *March 20*:—Owing to the almost impassable state of the roads, a considerable amount of business was transacted by telegraph. Rev. Finlay McLennan, Mode-

rator, was granted three months leave of absence to visit Scotland. The Assembly remits were referred to a committee, who reported adversely to that on a Board of Examination, and approvingly of that on Standing Committees—save the fourth recommendation, which is altered in so far as the Foreign Mission is concerned: the Presbytery being of opinion that twelve members instead of twenty-four are sufficient. Commissioners were appointed as follows: *Ministers*—Messrs. A. McGillivray, F. A. McLennan, J. Matheson and J. Ferguson; *elders*—Messrs. Christopher McRae, D. H. McDougall, Malcolm McCuaig and Malcolm McLean. Rev. Kenneth McLennan, of Charlottetown, was nominated for the Moderatorship of the Assembly. Rev. W. A. Lang was granted leave of absence for three months, owing to ill health.—H. LAMONT, *Clk.*

TRURO: *April 10*:—Agreed to form a Sabbath-school Association in connection with the Presbytery. Leave of absence for three months was granted to Rev. A. Cameron on account of ill health. In order to remove debt on the Maccan Church the Presbytery agreed to raise \$200. This, with the grant from the Hunter Fund, will leave only \$53 to be raised by the congregation. Application was made for \$200 supplement for Parrsboro in case of settlement. The proposed method of appointing standing committees of the General Assembly was disapproved of; also the proposed Board of Examination.—J. H. CHASE, *Clk.*

CHURCH OPENING.—Zion Church, Brantford, was re-opened for public worship on the 8th of April. Rev. Dr. Cochrane, the pastor, conducted the morning service, Principal Grant of Queen's College the afternoon and the evening services. The Church was densely crowded at all the services. The interior of the building has been transformed into one of the most spacious and elegant churches in the country. Dr. Cochrane this month completes the twenty-second year of a very successful pastorate in this congregation.

SYNOD OF HAMILTON AND LONDON.

This Synod met in Knox Church, St. Thomas, on the 9th of April. There was a large attendance of ministers and elders and also of the public. Rev. Walter Inglis, of Ayr, the retiring Moderator, preached the opening sermon. Rev. A. D. McDonald, of Seaforth, was elected Moderator for the year. Rev. Archibald McLean gave in the report on Temperance. In its deliverance thereon the Synod expressed its approval of legislative measures tending to increase the stringency of regulations under which licenses are granted, and strongly recommended the Presbyteries, Kirk-sessions

and members of the Church to use all lawful means for promoting the cause of temperance throughout the land. Rev. D. D. McLeod submitted the report on the State of Religion, which was on the whole very encouraging. Interesting addresses followed by Messrs. Goldsmith, Benson, Laing, McMullen, Laidlaw, Thomson (Sarnia), Ball and Dr. Cochrane. In connection with the report on Sabbath observance, the Synod deplored the continued prevalence of the public profanation of the Sabbath, especially on the railways, and urged upon all the members to use their influence for the suppression of this great evil. Rev. W. T. McMullen reported on behalf of the committee appointed to wait upon the Ontario Government with a view to having the Bible used as a text-book in the public schools of the Province. Rev. Mungo Fraser reported in behalf of the committee on Sabbath-schools. An overture from the Rev. Samuel Lyle, of Hamilton, in favour of term-service in the eldership, instead of their being appointed for life, was read, and, in Mr. Lyle's absence through sickness, was explained by Mr. Laing, of Dundas. It was agreed that it be laid on the table for further consideration until next meeting.—WILLIAM COCHRANE, *Clk.*

WOMEN'S FOREIGN MISSIONARY SOCIETIES.

TORONTO:—The second annual meeting of the W. F. M. Society, in connection with the *Western* section of the Presbyterian Church in Canada, was held in St. Andrew's Church, Toronto, in the beginning of April. There was a very large attendance, representatives and delegates being present from a number of the auxiliary associations. Full and interesting reports of the work during the past year were presented and read. The Society has now connected with it *sixty-six* auxiliaries, eleven mission bands and four Presbyterian societies, numbering in all about 2,000 members. The following were elected officers for the ensuing year:—President, Mrs. Ewart; Vice-Presidents, Mesdames McLaren, Macdonnell, W. Reid and McMurrich, and the Presidents of all the Auxiliary and Presbyterian societies; Recording Secretary, Mrs. MacMurchy; Home Secretary, Miss Topp; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. King. General Committee—Mrs. Morrison, Ormston; Mrs. Beattie, Port Hope; Miss Gordon, Whitby; Miss James, Hamilton; and Mesdames H. H. McLachlan, McMurrich, MacMurchy, Milligan, MacLennan, Miller, Morris, McCracken, Paterson, Richardson, W. Reid, J. Y. Reid, Smith, Thom and Miss Topp, of Toronto. At the evening session Professor McLaren presided, and admirable missionary addresses were given by Rev. Dr. Castle and Rev. H. M. Parsons.

KINGSTON.—The annual public meeting of the W. F. M. Society of the Presbytery of Kingston was held in St. Andrew's Hall on the 20th of March. Rev. Alexander Young, moderator of the Presbytery, presided. The annual report was read by Rev. T. S. Chambers. It shewed that \$200 had been sent to Dr. Reid for the support of mission day-schools at Mhow and in Formosa. One new auxiliary had been formed during the year, and one had been obliged to suspend working temporarily owing to the loss of office-bearers. Deep regret was expressed for the loss the Society had sustained by the death of Mrs. T. G. Smith, a beloved vice-president. Rev. J. Cumberland, of Amherst Island, addressed the meeting, warmly endorsing its object, expressing pleasure in the usefulness of the auxiliary in his own congregation, and his hope that there would soon be an auxiliary in each congregation of the Presbytery. Rev. W. Coulthard, of Picton, also gave a very earnest address on the needs of the great harvest field and the call to occupy it in consecrated devotion to the cause of Christ.

MONTREAL.—A large gathering met in the Lecture Hall of Crescent Street Church on the evening of April 6th to celebrate the first annual meeting of the Montreal Womens' Missionary Society—Mr. David Morrice, chairman. The report was read by Rev. A. B. Mackay. It has been resolved to support a native teacher in Formosa and also a lady in the Zenana work of India. The total receipts for the year were \$1,354.14. The balance on hand at the close of the year was \$590.45. The following office-bearers were appointed:—President, Mrs. John Campbell; Vice-Presidents, Mrs. A. B. MacKay, Mrs. Dr. Jenkins, Mrs. Robt. Campbell, Mrs. A. C. Leslie, Miss Sanderson and Miss McCaul; Recording Secretary, Miss S. J. MacMaster; Corresponding Secretary, Miss Henderson; Treasurer, Miss McIntosh. Addresses were delivered by Revds. Dr. Jenkins, R. Campbell, A. B. MacKay, W. R. Cruikshank and others. Refreshments provided by the ladies were then partaken of and a very pleasant meeting brought to a close.

THE COLLEGES.

PRESBYTERIAN COLLEGE, MONTREAL.—The annual Convocation was held in the David Morrice Hall on the evening of the 4th April. The proceedings were opened with devotional exercises conducted by Rev. J. B. Muir, moderator of the Presbytery of Montreal. A large number of prizes and scholarships were announced. The students' gold medal was awarded to Mr. W. T. Herridge, B.A. The degree of Bachelor in Divinity was conferred upon the following gentlemen:—The Rev. George Burnfield, M.A., of the

First Presbyterian Church, Brockville; Rev. J. A. R. Dickson, of Galt; Rev. J. J. Casey, of Montreal; Rev. J. Cameron, M.A., of Millbrook, and Mr. W. T. Herridge, B.A., third year's student, Montreal. Mr. D. Currie, B.A., and Mr. W. A. Mackenzie, B.A., were announced as having passed the first examination for B.D. The Valedictory was delivered by Mr. W. H. Geddes. Diplomas were presented to the following graduates:—Messrs. W. T. Herridge, B.D., F. McNabb, B.A., W. H. Geddes and D. G. Cameron. An impressive address was delivered to the graduating class by Rev. J. S. Black. Rev. Dr. Jenkins announced that the Senatus of Knox College, Toronto, had that day conferred the degree of Doctor in Divinity upon the Very Rev. D. H. MacVicar, LL.D., the Principal of this College. Forty-three of the students go out this summer into the Home Mission field as missionaries—four to the Maritime Provinces, three to Manitoba, and thirty-six to other parts of the Dominion. Mr. J. S. Taylor, a graduate of this institution, has accepted an appointment to the Foreign Mission field. Upon the whole the circumstances of the College, financially and otherwise, are such as to inspire hope and gladness.

KNOX COLLEGE, TORONTO.—The session closed on Wednesday, the 4th of April. The closing exercises were held in the Convocation Hall at 4 p.m. and in Knox Church at 7.45 p.m. At the afternoon meeting the results of the sessional and other examinations were announced, diplomas presented to the graduating class, and degrees in theology conferred. At the evening meeting the graduating class was addressed by Professor MacLaren, a valedictory was read by Mr. Joseph Builder, B.A., a member of said class, to which reply was made in name of the theological students of the first and second years by Mr. J. A. Jaffray, B.A.; whilst the closing address was given by the Rev. Dr. Cochrane, the Moderator of the General Assembly. There is but one opinion among those who were present as to the excellence of all these addresses, and the tendency of the entire proceedings in the evening to promote the objects which the College should have in view. The tone was earnest, thankful and hopeful. The College choir led the singing, and rendered with taste and feeling several anthems between addresses. The number of students in the three theological years during past session was forty-two; of these fifteen have completed their course. Their names are:—James Ballantyne, B.A., Joseph Builder, B.A., R. M. Craig, Thomas Davidson, M.A., David Forrest, George B. Greig, J. S. Henderson, John Mutch, M.A., Henry Norris, D. M. Ramsay, B.A., Angus Robertson, William Robertson, M.A., R. B. Smith, David A. Thomson, W. S. Wallace, M.A. Four mem-

bers of this class proceed to the North-West, and two have offered themselves for the foreign field. The entire number of students resident in the College was seventy-six; the number with the ministry in view, both resident and outside, may be estimated at one hundred. Three gentlemen, the Rev. W. A. Hunter, M.A., D. M. Ramsay, B.A., and W. G. Wallace, M.A., have passed examination in the first department for B.D. The degree of D.D. was conferred upon the Rev. Principal MacVicar, LL.D., and the Rev. John Scott, now of North Bruce, formerly of St. Andrew's Church, London. It was stated that in addition to the \$50,000 subscribed to the Endowment Fund by Mr. James McLaren, subscriptions amounting to about \$43,000 had been obtained to date, and that the College Board was maturing measures for a general canvass, with good prospect that the amount aimed at—\$200,000—would be secured. The College Library received very important additions during the year, numbering fully 700 volumes.

MANITOBA ITEMS.

Application will be made to the General Assembly to form a Synod of Manitoba, consisting of the three Presbyteries of Winnipeg, Pembina Mountain and Portage La Prairie. The last named will be the great missionary Presbytery of the Church. The Presbytery of Manitoba intends asking the Assembly to appoint a Theological Professor in Manitoba College provided the funds can be raised for the purpose. The name of Professor Scrimger, of Montreal College, is that in most favour. The Ladies' Aid Society of Knox Church, Winnipeg, having received \$1,500 for the schemes of the Church for 1882, immediately undertook raising money for Church furnishings. They purchased last month a new communion service valued between \$200 and \$300, for which they received a vote of thanks from the Session. The Society has likewise given several hundred dollars' worth of furnishings to the Winnipeg General Hospital. St. Andrew's congregation, Winnipeg, has engaged an assistant for the summer for Rev. Mr. Pitblado, and it is intended by the congregation to begin at once a mission station in the north of the city. Rev. J. W. Mitchell has been supplying Regina. The temporary church has become too small, and there is a talk of renting a hall at \$40 per month. Rev. J. Anderson, formerly of Paris, Ont., will succeed Mr. Mitchell for a time. Rev. Mr. Townsend was settled late in March in Archibald (Manitoba City). Revds. Messrs. Farquharson and Ross took part in the induction. It is understood that though Rev. Mr. Coulter, of Owen Sound Presbytery, refused the call to Nelson, the congregation there intends calling him again. Rev. H. J. Borth-

wick has resigned the charge of Mountain City. Rev. Mr. Mullins, the missionary of the French Evangelization Board, is to take charge of the Marais, a new field on the Red River between Winnipeg and Emerson. The nomination by Manitoba Presbytery of Dr. King, of Toronto, as Moderator, is looked on as a deserved tribute to the devotion to Home Mission work which that gentleman has shown, second to none in the Church.—B.

HOME MISSION COMMITTEE.

WESTERN SECTION.—The Committee met at Toronto on the 27th arch and continued its deliberations during three days. Twenty-eight members were in attendance. Rev. Dr. Cochrane, chairman; Rev. R. H. Warden, secretary. The claims of Presbyteries in Quebec and Ontario, for services rendered in supplemented congregations and mission stations during the past six months, were ordered to be paid to the amount of \$8,775.43. A number of new applications were considered and existing grants revised and modified as circumstances seemed to require. A letter was read from Rev. R. Jamieson, New Westminster, reporting an increase of twenty-one in the membership of his congregation, and of \$200 in their contributions towards stipend. A letter was read from Rev. Dr. Gray, convener of the Colonial Committee of the Church of Scotland, as to the work in British Columbia, also an extract minute of the Presbytery of British Columbia, and of a meeting of the congregation of Nanaimo. It was agreed, in the event of the congregation of Pandora street, Victoria, asking the appointment of a minister from the Presbyterian Church in Canada, that the sub-committee be empowered to make an appointment. It was resolved to record satisfaction with the announcement that the Church of Scotland, in view of all the circumstances, rather than that there be two rival Presbyteries in British Columbia, would prefer that all the congregations should be transferred to the Presbyterian Church in Canada under one Presbytery, and that pecuniary aid would not be at once or altogether withdrawn. Mr. Robertson presented an elaborate and interesting report of his work as Superintendent of Missions for the past six months. Prince Albert is now contributing \$800 per annum towards the missionary's salary. Mr. Sieve-right withdraws from that field in October, when his three years' engagement terminates. \$1,000 were placed at the disposal of the Presbytery of Manitoba for supplying ordinances in the North-West not otherwise provided for. Appointments were made for upwards of one hundred student missionaries from the several colleges of the Church, desiring work during the ensuing summer—eighteen being assigned to Manitoba and the North-

West. The total receipts of the Committee up to 27th March were \$27,508.21. The amount required before the close of the year (1st May) is \$11,947.46. A grant of £250 sterling had been received from the Presbyterian Church in Ireland.

TEMPORALITIES EXPENSE FUND.

KINGSTON, April 10th, 1883.

Editors of the RECORD.

Last September, I, as Convener of the General Assembly's Committee on "Expenses of Temporalities Fund," sent a circular to our ministers, explaining that the expenses amounted in all to over \$16,000, and asking them to kindly present the case to their congregations. So far, nearly half of the required amount has been sent in to the Treasurer, as follows: Montreal subscribers, \$2,600; Toronto, 1108; Kingston, \$674; Ottawa, \$470; Quebec, \$360; Halifax, \$250; Renfrew, \$100; Oxford Mills, \$100; Scarborough \$100; Smaller amounts from fifty congregations, elsewhere, and from individuals, \$956; in all \$6,718. This list represents some seventy congregations. Many others must be taking steps in the matter, for it is impossible to believe that nine-tenths of our church will let a few individuals suffer pecuniarily for a common cause. In addition to considerations mentioned in the circular, let me add these facts. The Beneficiaries on the fund consist of two classes:—(1) commuters and privileged ministers, and though most of these are old and dependent in great measure on their annuities, some of them have sent in personal contributions of \$100; (2) a much more numerous class, all of whom have been already mulcted to the amount of \$300 each. May I ask how many of our ministers and laymen who were and are zealous for the Union have paid \$300 for it, and also whether the men who have paid so much are to be left to pay, in addition, all the costs with which as a fact the Union has been connected? I know the answer, the practical answer, that every Christian man in our Church must give.

The committee still trust that they shall be able to present a satisfactory report to next Assembly. They can do so only by every one who has as yet done nothing remitting at once his share to Dr. Reid, or to Mr. Croil.

G. M. GRANT, *Convener.*

Obituary.

WILLIAM ANDERSON, an active and valued elder of the Church at Musquodoboit Harbour, N.S., died in Halifax on the 17th of March after a very brief illness. He often sat in the Church Courts. His hospitality was notable, and he will be greatly

missed. He was a native of Rothes, Scotland.

GEORGE MACKAY, of Rogers' Hill, Pictou, N.S., died recently, aged 71 years. He was an elder for over thirty years. He was a man of deeds, not of words merely. During forty years his house was the home of ministers who visited or laboured in the place.

JAMES MCNEILL, of Lot 14, P. E. Island, departed this life on the 24th of February, aged 94 years. He was one of the earliest settlers in the western section of the Island, and was for forty years an elder. Isolated as he was, and far away from the regular preaching of the Gospel, he organized a Sabbath-school, which he taught unweariedly for many years with very great success.

JAMES BURNS, an elder, and the Session Clerk of the congregation of Columbus and Brooklin, Ont., died recently in the 77th year of his age. Mr. Burns came from Strathavon, Scotland, in 1834. The Kirk-session deeply feel the loss of one so faithful in duty, so able in counsel and so highly esteemed in the Church.

Ecclesiastical News.

FATHER CHINIQUEY has met with a very cordial reception in England. He was introduced to the Presbytery of London by Rev. Dr. Donald Fraser, and stated that his mission to Britain was to stir up the slumbering Protestants who abounded on every hand. The *Protestant Standard* speaks of him as "one of the greatest living wonders of the age—seventy-four years old, his eyes undimmed and his natural strength unabated, he works almost unceasingly in defence of the truth, and opposes with the strength of a spiritual giant every system of priestcraft which stands in the way and hinders the progress of the gospel. . . . His very countenance is lit up with a radiancy of heavenly joy that is inexpressibly attractive." Mr. Chiniquy delivered a course of six anti-Papal lectures in Exeter Hall, which were largely attended. The old Father is accustomed to call "a spade a spade," and in addressing himself to Englishmen he was not mealy-mouthed. He laid the sin at their door of shameful indifference in regard to Popish pretensions and aggressions. "Your Christianity," he says, "is a miserable comedy. You are nothing but comedians if you think you can be saved by keeping your Christianity to yourselves. . . . What are you doing? Nothing. You think only of speaking ill of the Roman Catholics. So long as you cherish that sentiment it is impossible for you to do them any good; you cannot convert except when you love. . . . If any one here speaks of conquering the Roman Catholics he is considered

a fanatical man. That is the spirit of the day, and the danger is there. Rome is sure to conquer. And why? Because you are always yielding. Your parliament and first ministers are always yielding, yielding, yielding. Why is it that Mr. Gladstone is yielding, constantly giving way? Because he is backed by the coward people. I do not find fault with the Roman Catholics; they are true to themselves. They are not cowards. I admire them. Rich and poor give their money; but what are you doing? Nothing. You have money enough to pay the missionaries and the societies which spread the light in your midst, but you do not subscribe to them by reason of a meanness—a something which I cannot name, it is so vile." The Presbytery of London has entered upon what promises to be a prolonged controversy on the subject of the Confession of Faith. At a recent meeting Dr. Dale, of Barnet, moved the transmission of an overture to the Synod, the preamble to which sets forth that, "owing to the period and purpose of its composition, the Westminster Confession necessarily fails in some degree to be an accurate and unambiguous statement of those doctrines of Scripture which are considered by Presbyterians of chief importance, both by excess and still more by defect; inasmuch as, on the one hand, by its wide scope and minuteness of detail it requires assent to various propositions which do not lie within the province of the faith; while, on the other hand, by its failure adequately to recognize the love of God to the world, and His full and sincere offer of salvation to all men, taken in connection with the prominence it gives to the doctrine of the Divine Sovereignty, it does not sufficiently represent the warmth and freedom of the Gospel, &c." For this and other reasons the Synod is asked to consider the whole question with a view to such action as may be deemed wise. Dr. Edmond supported the overture, and took blame to himself for not having sooner moved in this matter. If it had been found necessary to revise the authorized version of the Bible, much more was it essential on the Church to take care that a document prepared by uninspired, though godly men, did not misrepresent the mind of God as they read it in Holy Scripture. Dr. White, in moving that the overture be not transmitted, took exception to every paragraph contained in it, and characterized such discussions as revolutionary and unconstitutional. Dr. Fisher, his seconder, said: "Woodman spare that tree." He had "reclined under it in early youth and sucked in its doctrines, and he hoped to lie down in his grave under the shadow of the Confession." Dr. Moore sympathized with the idea that perhaps the time had come for adopting a shorter creed, but he could not support the overture which led him to feel there was danger of an attack on Calvinism.

Dr. Dykes had no fears on that ground, but he was in favour of a simpler formula. To understand rightly the Confession of Faith required an amount of theological knowledge which was too much to expect from any but divines. Upon another occasion this Presbytery held a special conference on "methods of conducting divine worship in Presbyterian Churches." In many congregations, it was alleged, the sermon had assumed such prominence that "all that went before it was like clearing the decks for its discharge, and all that came after it like a *feu de joie* that the feat had been safely accomplished." Most of the speakers agreed that there was room for improvement, though, as might be expected, learned doctors differed as to the precise forms which such improvements should assume. Some hinted that a partial liturgy, adapted to particular occasions, might be introduced with advantage, such as forms of service for the sacraments, marriages, burials and other special occasions, and it was urged that this would be no innovation, but on the contrary a return to the practice of the early Reformers. Others regarded it as a matter for regret that Presbyterians had not the opportunity of taking an active share in the services of the sanctuary except in the service of praise. Dr. Dykes thought the congregation should take audible part in at least one brief prayer, and the best that could be selected for this purpose was the Lord's Prayer. Sir George Pechell thought the Creed, the Lord's Prayer, and perhaps the Ten Commandments might be repeated during the service with advantage, as is usual in the Continental Reformed Churches. Others advocated the responsive reading of the Psalms, while some would be content that the people should be induced to say, "Amen." Dr. Fraser was not quite satisfied with the discussion, but he thought they would altogether mistake the true state of the case if they went away with the foolish notion that their present mode of conducting divine worship left little or nothing to be desired. Rev. R. S. Duff, formerly of Tasmania, has been inducted as minister of Free St. George's Church, Glasgow—one of the most influential congregations in the city.

IRELAND.—A plan which is being carried out in the Belfast Presbytery with a view to arousing an increased interest in missions, is well worthy of adoption in other districts. The Presbytery has been divided into groups, each consisting of four or five congregations, and the ministers of each group are to exchange pulpits once a month for four months, each preaching a missionary sermon. Already the good results of the arrangement have begun to appear. In one Church, for example, the first missionary sermon brought up the next

missionary collection to "two and a-half times its former amount at one leap." The annual meeting of the Presbyterian Orphan Society was held a short time ago. The history of this society, instituted a good many years ago, has been an uniform chapter of success. It did not pass through a period of childhood; it sprang all at once into maturity, and all along it has gone on in triumph, rejoicing as a strong man to run a race. No doubt its merits were such that all could see them at a glance, and there is much in the proverb, "there is nothing that succeeds like success." More than anything else, however, is the fact that the management has been in the hands of a man that by energy and perseverance as well as enthusiasm commands success in everything to which he puts his hands. There is no such word as fail with the Rev. William Johnstone, D.D. The good done by the Orphan Society is incalculable. The orphans are all placed in families through the country. The Faculties of Magee College, Londonderry, and of the Theological College, Belfast, were unitedly given the power of conferring Theological Degrees a year or two ago. The names of the recipients of D.D. were announced a short time since; a batch of seven that are to be so honoured as the firstfruits of the new powers. The following are some of the names;—Professors Witherow and Croskery, of Magee College, men that all will acknowledge to have won their spurs long ago; the Rev. Wm. Magill, of Cork, who has spent about half a century in the ministry—and a more effective preacher or more devoted minister is not to be found in the country; the Rev. Smylie Robson, a retired missionary, who spent many years in Damascus and who passed through the horrors of a massacre in that city when a brother missionary was martyred; and the Rev. William McCaw, of Manchester, the Clerk of the Synod of the Presbyterian Church in England. All are men eminently worthy of the honour.

H.

FRANCE.—Pastor Fournau, who has held some *forty-four* meetings in the south, reports a very general and earnest desire, on the part of people everywhere, to hear the simple gospel. This applies as well to Protestants as to Romanists. The latter hear with gladness the good news of salvation through faith in Christ. They are tired and sick at heart with the empty mummeries of an unsympathetic priesthood. At *Ste. B.*, in the south-west, among a people entirely Roman Catholic, meetings have been conducted, once a fortnight, for a year, with encouraging success. Pastor Pazy, of Pau, has also been addressing meetings, in the same quarter, with like results. Notably at *Fumel*, which was Protestant in the early days of the Reformation, out from which Protestantism was stamped

out by the blood-thirsty Blaise de Montluc, who put almost all its adherents to the sword, some *two hundred* Roman Catholics assembled to hear the Protestant pastor. Gospel meetings are now regularly held there.

Macall Mission.—At *Cannes* the work of preaching the gospel goes on successfully. A circulating library of religious books has been opened, which is much appreciated by the people. Special services have been held for the Italian labourers there, which were very encouraging. Many conversions have taken place in the mission hall at *Cannes*, and, almost always, after-meetings are held, to meet and counsel and pray for anxious inquirers. The Macall Mission is enlarging its field of operations, as fast as means will permit. Recently the Protestant women of Paris organized, and carried out the project of a "sale," on a large scale, for the benefit of this mission, from which some *five thousand dollars* were realized. In the interest of this mission, M. Saillens and Mr. Robert Macall (cousin of the founder of the mission), have recently come to the United States. A warm reception was given them in Philadelphia. One hundred ministers of all denominations, with their wives and others, were invited to meet and welcome them; among whom were many of the most distinguished pastors of their respective bodies. It is now in contemplation to form a general society embracing the whole of America, whose object it will be to raise funds for the prosecution of this great work of evangelization. We trust their efforts may be crowned with abundant success. It would, indeed, be a great vantage-ground for the advancement of our Lord's cause if France were won back to the gospel. Hon. John Welsh, formerly American Minister to the Court of St. James, expressed this idea in the above company. And this is deeply felt by all Christians who know France, especially those who are labouring and praying for her conversion to the old faith of the Reformation.—C. H.

LETTER FROM REV. DR. STEEL.

To Dr. McGregor.

SYDNEY, N.S.W., 24th Jan., 1883.

The "Dayspring" arrived on January 1st, a few days after I wrote you last. The Rev. Mr. Neilson and family were on board and new retires from the mission. Mr. Neilson proposes to enter the church in Victoria, as the climate there seems to suit him best. The Rev. H. A. Robertson also came. They are all very spare, and requiring change, though their health has kept up. I paid Mr. Robertson £175 as you authorized. He and family sailed on the twentieth inst., per Orient Steamer, "John Elder," for London. They

hope to arrive by the beginning of March, a trying time of the year in Britain; after visiting Scotland they propose to sail from Glasgow to Halifax. Mr. Robertson's success in Eromanga has been very marked, and last year greatest of all. It has been a reaping time after the long and trying period of sowing. A large number were baptised last year. There are now 195 communicants on the island, and *mirabile dictu!* 33 males of these are employed as Christian teachers on their native island! What a large proportion of Christian workers out of a little flock in a barbarous isle! "The blood of the martyrs has been the seed of the church." In addition to this, I am to have the privilege next Sabbath of baptising a native of this island of Eromanga, in Sydney; This man has been employed by a dentist in Sydney for some time and has regularly attended my church. He has been carefully watched over by one of my elders, and his employer gives him an excellent character. We had the advantage of Mr. Robertson's presence among us to examine him, and I am glad to state that Mr. Robertson thought that we were warranted to admit him to the fellowship of the Church. Along with him a native of New Caledonia, employed by a medical man, in Sydney, is to be baptised. Thus we reap the fruits of missionary work, where we scarcely expected it. To God be the praise. R. S.

The Presbyterian Record.

MONTREAL: MAY, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

WE have in course of preparation, and hope to present to our readers next month, a very fine missionary map of the world, which will be found to be invaluable by all who are interesting themselves in the progress of modern missions. If any of our agents are contemplating an increase to their list of subscriptions, they should send in their orders during the present month, so as to secure for the new comers this *bonus*—which will be worth many "quarters" to all who shall receive it.

Literature.

THE RIGHT AND WRONG USES OF THE BIBLE, by R. Heber Newton, D.D., Rector of All Souls' Church, New York; John W. Lovell & Co., New York; price 20 cents. We regret that we must say that our enterprising friend, Mr. Lovell, has been unfortunate in his choice of this volume for his popular library series. Professing reverence for the Word of God himself, the writer seems to have set himself deliberately to the task of obliterating that sentiment in the minds of others. The man who dismisses from his belief the miracles of the Old Testament with—"I shrug my shoulders and pass on!" Who cannot take in the historical fact of the Red Sea deliverance: who says that "those who can believe the story of Elijah's ascension into heaven, may; those who cannot, need not;" such an one may be "sincere," but we do not regard him as a wise or a safe teacher of Divinity. We, too, "shrug our shoulders and pass on."

COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS, by F. Godet, D.D., Professor of Theology, Neuchatel; Funk & Wagnall's, New York, p.p. 531; price \$2.50. The author is well known as one of the most prominent Biblical scholars of the day. He is a believer, loyal to his convictions and in full sympathy with the book which he expounds. His views on the deep and difficult question of predestination may not perhaps square with a rigid Calvinism, but those who take exception to the author's exposition of verses 28 and 29 of chapter 8 will find what is more congenial to their tastes in the editor's notes contained in the appendix. It is, on the whole, a work of very high order and of permanent value, a faithful and scholarly review of what has been well called "the most profound work extant."

THE ANCIENT CHURCH: its History, Doctrine, Worship and Constitution, traced for the first three hundred years; by Rev. W. D. Killen, D.D., Professor of Ecclesiastical History, Belfast. New York: Anson D. F. Randolph & Co., p.p. 612; William Drysdale & Co., Montreal; price \$2.50. This is the third edition of a well-known and deservedly popular work. Dr. Killen is a pronounced Presbyterian and gives good reasons in these pages for the faith that is in him. He is thoroughly loyal to the New Testament, and fearless in expressing his interpretation of words and phrases that have been twisted or misapplied to support cherished theories. He is lucid and sound on the "eldership." He does not place much dependence on the writings of the so-called "Fathers." The "Ignatian Epistles" are pronounced to be transparent "forgeries."

MAP OF BRITISH NORTH AMERICA, by W. & A. K. Johnston, Edinburgh and London;

James Campbell & Son, Toronto; price \$6.00. We have to thank the Canadian publishers for a copy of this splendid map of the Dominion, which we commend to the notice of ministers and Kirk-sessions as most useful for illustrating the progress of the Home Mission work of our Church in the various Provinces. Size, seven feet six inches by four feet.

SEBA'S DISCIPLINE, by Marie Olivier; D. Lathrop & Co., Boston, p.p. 470; price \$1.50. This is a very handsomely got-up volume, containing a good story, well told, and will be a valuable acquisition to the Sunday-school library.

Official Notices.

GENERAL ASSEMBLY.

The ninth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of London, Ont., and within St. Andrew's Church there, on Wednesday, 13th June next, at 7.30 p.m.

Presbytery Clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licences, deaths, demissions, depositions within the several Synods, and all other official documents should be sent so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Committee on business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Andrew's Church, London, on Wednesday, 13th inst., at 4.30 p.m.

WM. REID, D.D. } *Clerks of*
W. FRASER, D.D. } *Gen. Assembly.*

ACCOMMODATION.

Commissioners are particularly requested to communicate with Mr. Andrew Thomson, London, without delay, intimating whether they intend being present; accommodation will only be provided for such as do so. Any who have made private arrangements will please state so to the Committee. Should any who have intimated to Mr. Thomson their intention of being present change their minds, they should inform Mr. Thomson at once of this change.

Arrangements will be made as usual with Railway and Steamboat lines. Presbytery Clerks will please send to Dr. Reid as soon as possible the names of Commissioners, the railway they will travel by, and stations, &c. It is of great importance that this information be sent at an early date.

MEETINGS OF SYNODS.

TORONTO AND KINGSTON.—In Chalmer's Church, Guelph, on the 1st of May, at 7.30 p.m.

MONTREAL AND OTTAWA.—In First Presbyterian Church, Brockville, on the 8th of May, at 7.30 p.m.

MEETINGS OF PRESBYTERIES.

Montreal, David Morrice Hall, 10th July, 11 a.m.

P. E. Island, Summerside, 1st May, 11 a.m.

Quebec, Three Rivers, 6th June, 10 a.m.

Lanark and Renfrew, Carleton Place, 22nd May, noon.

Lindsay, Woodville, 29th May, 11 a.m.

Peterboro, Norwood, 26th June, 7 p.m.

Stratford, Knox Church, Stratford, 8th May, 10 a.m.

Guelph, Chalmer's Church, 15th May, 10 a.m.

Sarnia, St. Andrew's Church, 19th June, 3 p.m.

Bruce, Pinkerton, 17th July, 2 p.m.

Huron, Clinton, 8th May, 10 a.m.

Paris, River Street Church, 15th May, 11 a.m.

Kingston, Belleville, 2nd July, 7.30 p.m.

Barrie, Barrie, 29th May, 11 a.m.

London, in 1st Pres. Church, 10th July, 11 a.m.

Glengarry, Lancaster, 10th July, 2 p.m.

Ottawa, Knox Church, 1st May, 2.30 p.m.

Hamilton, 1st May.

Truro, Stewiacke, 7th May, 7.30 p.m.

Wallace, 7th August.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

The Matriculation Examinations of the 43rd Session will be held in the Convocation Hall, University Buildings, Kingston, beginning on the 26th June, at 10 o'clock a.m.; also at the following local centres:—Lindsay, Hamilton, Carleton Place, Cornwall, and Moncton N. B.

Candidates for Matriculation are required to intimate in writing to the Registrar, (Rev. G. Bell, LL.D., Kingston), the place at which they intend to appear for examination, on or before June 4th.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, May 1st, 1883.

Registrar.

Page for the Young.

"WELL DONE!"

Not what you say,
Or wish, or hope,
While through the darkness
Here you grope,
But what you do
And what you are,
In heart and thought
And character—
This only makes you great;
And this,
If clothed in Jesus' righteousness,
Will open Heaven's gate.

Sell all, and buy
This precious gem,
And wear it as
A diadem,
A heart that's clean.
A mind that's pure
Will prompt to deeds
Which shall endure.
So God will own you as His son,
And say
To you, when ends life's little day:
"Well done!" my child, "Well done!"

GOOD MOTTOES.

Here are two good mottoes for young people and old people too:

- I. "Do all the good you can
To all the people you can,
In all the ways you can,
As long as you can."
- II. "I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

"SEEK YE FIRST THE KINGDOM OF GOD."

Why does Jesus say that? Not only because it is the most important, but because, perhaps, you won't be able to seek it at last. I knew a man who, when he was a little boy, said to himself, "I'm not going to trouble about religion, I'm going to get money; have a fine house, and beautiful horses and car-

riages. I'll seek last the Kingdom of God." He has never found the Kingdom. Do you know why? God had written over his life when he was a little boy, "Seek first the Kingdom of God," and that boy lifted his hand and rubbed out the word "first" and wrote in its place "L-A-S-T." Now, before you go to sleep to-night: before you go to school to-morrow; before you leave this church this afternoon, remember this command—"Seek ye first the Kingdom of God." Will you just ask Jesus to take you, and make you His children, for I know many boys and girls who have given their hearts to God; they sought the Kingdom first, and all other things were added unto them.

LUTHER'S COURAGE.

When Luther came in sight of the old bell tower of Worms, he stood up in his chariot and sang, "*Ein feste Burg es unser Gott*," the "Marseillaise" of the Reformation, the words and music of which he is said to have improvised only two days before. Shortly before the meeting of the Diet, an old soldier, George Freundesberg, put his hand upon Luther's shoulder and said to him, "Good monk, good monk, take heed what thou doest; thou art going into a harder fight than any of us have ever been in." But Luther's only answer to the veteran was, that he had "determined to stand upon the Bible and his conscience."

Luther's courageous defence before the Diet is on record, and forms one of the most glorious pages in history. When finally urged by the Emperor to retract, he said firmly, "Sire, unless I am convinced of my error by the testimony of Scripture, or by manifest evidence, I cannot and will not retract, for we must never act contrary to our conscience. Such is my profession of faith, and you must expect none other from me. *Hier stehe ich: Ich kann nicht anders: Gott helfe mir!*" (Here stand I: I cannot do otherwise: God help me!) He had to do his duty—to obey the orders of a Power higher than that of kings; and he did it at all hazards.

Afterwards, when hard pressed by his enemies at Augsburg, Luther said that "if he had five hundred heads; he would lose them all rather than recant his article concerning faith." Like all courageous men, his strength only seemed to grow in proportion to the difficulties he had to encounter and overcome. "There is no man in Germany," said Hutten, "who more utterly despises death than does Luther." And to his moral courage, perhaps more than to that of any other single man, do we owe the liberation of modern thought, and the vindication of the great rights of the human understanding.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
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CHURCH ST. POST OFFICE DRAWER
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ASSEMBLY FUND.

Received to 5th March, 1883.	\$ 1510.33
Murray Harbour.....	5.00
Galt Knox Church.....	44.33
Prescott.....	5.00
Carlton Place, St Andrews.....	8.00
Nichol Zion Church.....	1.60
Alma.....	2.40
McKillop Duff Church.....	6.00
Toronto Central Church.....	15.00
Tilsonburg.....	6.00
Lakefield and North Smith.....	3.00
Creemore.....	3.30
Wendigo Guthrie Church.....	3.35
Richmond & Stittsville.....	4.00
Hamilton Central Church.....	32.90
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do Erskine Ch.....	4.50
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do St Catherine's first Ch.....	10.00
Beverley.....	8.75
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St Anns.....	3.20
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Walpole.....	4.00
New Glasgow, N S.....	5.00
Glenarm or Fenelon.....	6.00
Kincardine, Chalmers Ch.....	2.00
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Luchute, Henry's Ch.....	4.25
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Newcastle.....	3.00
Crumlin.....	3.00
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Beckwith, Knox Ch.....	4.00
Vaughan, Knox Ch.....	5.00
Bolton, Caven Ch.....	5.00
Ospringe.....	1.00
Heathcote.....	3.70
Thornbury & Clarksburg.....	4.50
Chatsworth.....	12.15
Leith.....	3.15
Kilsyth.....	4.05
Gri rsville.....	2.00
Keady, addl.....	.10
Desboro, addl.....	.45
Peabody.....	3.00

North Derby.....	1.15
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Mimosa.....	2.86
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Orillia.....	9.32
Floss & Medonte.....	6.46
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McNab (or White Lake).....	5.00
Warwick, Knox Ch.....	2.50
Oshawa.....	9.00
Port Egin.....	5.35
Port Stanley.....	3.00
London, 1st Church.....	8.00
Ayr, Knox Ch.....	10.76
Almonte, St And's.....	10.00
Moncton.....	2.70
Weston.....	4.00
Cartwright & Ballyduff.....	5.18
Euphrasia & Holland.....	2.00
Hampstead.....	2.00
Alton.....	2.25
St Helens.....	6.00
Sydenham, Knox Ch.....	2.00
Hawkesbury.....	2.00
L'Orignal.....	1.00
Ayr, Stanley Street.....	10.00

\$2262.69

HOME MISSION.

Received to 5th March, 1883.	\$2,156.68
Seaford.....	100.29
King & Laskey.....	50.00
South Gloucester.....	12.91
Nichol, Zion Ch, Addl.....	3.00
Alma.....	12.00
Carlton Place, St And's.....	50.00
Wilthrop, Caven Ch.....	12.00
Montreal, St Paul's S S.....	50.00
Toronto, Central Pryn Ch.....	107.00
McKillop, Duff's Ch, addl.....	5.00
Dresden, Knox Ch.....	12.51
Avonton.....	54.00
Rockwood.....	28.00
Dunbar.....	17.00
Colquhoun.....	10.00
Chesterville.....	4.00
Kemmore.....	8.50
Warsville.....	5.00
Tilsonburg, addl.....	9.00
Portage La Prairie, addl.....	10.00
Lynedoch.....	17.04
London, 1st S S.....	66.00
Lakefield and North Smith.....	10.00
Ottawa, St And's.....	550.00
Creemore.....	10.00

Walter Scott, Nottawa.....	5.00
Saugeen, St And's.....	21.00
Clinton, Wilis Ch S S.....	8.60
Richmond & Stittsville, addl.....	20.00
Galt, Central Ch.....	100.00
St Mary's, Knox Ch.....	20.00
Avonmore.....	22.00
North Nissouri, addl.....	11.37
Coldsprings.....	111.00
Presbyterian, Ch of Ireland, addl.....	485.55
Peterborough, St Paul's S S.....	110.00
Walton, Duff's Ch.....	16.00
Peter McBean, Emerson.....	3.00
St Catherine's, 1st Ch.....	150.00
Gananoque, St And's.....	66.00
Brockville, St John's, addl.....	12.00
Dorchester Station.....	30.00
Duntroon.....	5.00
Holland, Knox Ch.....	8.00
Euphrasia, Temple Ch.....	13.00
Galt, Knox Ch, addl.....	138.94
Strabane, Nairn Ch.....	15.00
Bowmanville, St Paul's.....	100.00
Glammis.....	20.00
Smith Hill.....	8.00
A Friend, Vaughan, addl.....	23.00
St Catherine's, Knox Ch.....	97.00
do do S S.....	80.00
Cookstown.....	31.10
Hampstead.....	17.75
Nissouri South, addl.....	30.00
North Carradoc.....	21.40
Walpole.....	15.00
Nassagaweya, addl.....	8.00
Oakville.....	42.00
do S S for Muskoka.....	8.00
Estate of the late Mrs E B Burns.....	750.00
Jarvis.....	30.00
Cornwall, Knox Ch.....	45.00
Aliberton.....	13.00
Brooksdale.....	25.54
Chingawacousey, 2nd S S.....	14.66
Erin, Burn's Ch.....	17.00
do S S.....	3.00
Avonbank, addl.....	8.00
Fullerton, addl.....	11.00
Blenheim, St And's.....	22.00
Harriston, Guthrie Ch S S.....	10.00
Guelph, Chalmers Ch S S.....	15.00
Magnetawan, Miss Meet'g.....	5.64
Spence, do.....	4.50
Almie Lake, do.....	2.80
Beggsboro, do.....	4.10
Missionary Road, do.....	4.15
Doe Lake, do.....	5.06
Camilla, St And's Ch.....	4.00
Waford.....	18.07
Scarborough, Knox Ch, addl.....	12.50
do Melville Ch, addl.....	70.00
Mono East.....	20.00
Mono Mills.....	15.00
Caledon, St And's, addl.....	20.00
Hawkesville, St And's.....	7.33
Woodstock, Knox Ch.....	200.00
do do S S.....	100.00
Toronto, College Street S S.....	40.00
North Bruce, addl.....	53.54
Molesworth Young Peoples Missionary Association.....	43.30
Minesing.....	10.00
Brooksdale, addl.....	17.00
Ashton, addl.....	10.00
Leeds.....	46.68
Morrisburg S S.....	5.00
Hespeler.....	4.70
Montreal, Crescent St, addl.....	200.00
do St Joseph St S S.....	20.00
do Stanley St S S.....	15.00
do Knox Ch S S.....	50.00
Elgin.....	10.00
Allans' Corners.....	5.00
Execs of the late Robert Campbell, Matilda.....	20.00
John Irvine, Harriston.....	5.00
Wallacetown.....	27.00
Hillsdale & Elmvale.....	30.00

Cantley & Portland	10.00	Toronto, East Ch	90.00	Babe in Christ	1.00
Floss, Knox Ch	12.00	do College St Ch	6.00	Winthrop, Caven Ch	12.00
Hibbert, addl	18.00	High Bluff	31.75	McKillop, Duff's Ch	15.00
North	11.00	Prospect	5.50	Montreal, St Paul's S S,	
Scarborough, Knox Ch S S	15.00	Hornby	4.00	<i>New Hebrides</i>	20.00
Norwood, addl	22.00	Malton, Burn's Ch	15.00	Montreal, St Paul's S S,	
Crumlin	18.00	do do S S	2.00	<i>"Day Spring"</i>	15.00
Dunwich, Chalmers Ch	40.00	East Williams, St And's	60.00	Toronto, Central Ch	100.00
Buxton	10.00	Duff's Ch	30.00	Seaforth, addl	31.00
do S S	2.00	St Andrews, Que	26.00	Rockwood	13.50
Raleigh	2.50	Rockwood S S	7.00	Wardsville	5.00
East Oxford, St And's	28.00	Hydo Park, Supplement re-		Lynedoch	17.89
West Gwillimbury, 2nd	19.00	turned	50.00	London, 1st Ch S S	33.00
Amherst Island	20.00	Lucan	2.00	Lakefield & North Smith ..	10.00
Corunna	10.00	Moorefield	6.00	Ottawa, St And's Ch	250.00
Morewood	20.00	Streetsville, addl	79.00	Creemore	5.00
Peckwith, Knox Ch, addl ..	15.00	Toronto, East Ch S S	30.00	Walter Scott, Nottawa	3.00
Russell	16.00	East Puslinch, Duff's Ch ..	81.00	Saugeen, St And's	16.00
Metcalfe	1.00	Teermseth, 2nd	25.00	Clinton, Willis Ch S S	8.60
Vaughan, Knox Church	52.00	Pinkerton S S .....	.70	Wendigo, Guthrie Ch	12.00
Bolton, Caven Ch	15.00	Parkdale	40.00	Richmond & Stittsville	6.00
Vaughan, Knox Ch S S	5.00	Yorktownline	50.00	Maidstone	3.00
Stayner	20.00	McNab, addl	17.00	Galt, Central Ch	50.00
do S S	5.00	Beachburg, St And's, addl ..	20.20	do do for Pupil	
Sunnidale	8.18	Front Westmeath, addl	4.10	at Formosa	50.00
Thos McCrae & Co, Guelph ..	100.00	Garafraxa, St John's	2.00	St Mary's, Knox Ch	2.00
Toronto, Knox Ch	640.00	Belgrave	12.00	Avonmore	19.00
do do S S	50.00	Ravenshoe	7.50	North Nissou i	11.00
do do Bible		Warwick, Knox Ch, addl	2.50	Coldsprings	80.00
class	30.00	North Delaware	7.60	Hillsgreen	6.00
Toronto, Duchess St S S ..	3.00	South Delaware	1.75	Balsover	5.00
Mount Albert	15.00	Oshawa	45.00	Peterborough, St Paul's S S	110.00
Ospringe	9.00	Simcoe, St And's	7.88	Mount Pleasant	6.40
Leaskdale	20.00	Beverley, addl	2.00	Burford	2.29
Cobourg	83.95	Sunnidale, addl	1.10	Peter McBean, Emerson ..	2.00
Action, Knox Ch, addl	15.00	Port Elgin	28.00	St Catherines, 1st Ch	50.00
Moore, do	7.50	do S S	5.76	Gananoque, St And's	40.00
Scarborough, St And's	75.88	Woodbridge	20.00	Brockville, St John's, addl ..	12.00
Lucknow, Knox Ch	25.00	West Bentwick	7.70	Dorchester Station	20.00
Yorkmills & Fisherville	21.00	Luther	17.44	Duntroon	4.00
Colchester, addl	7.00	Port Stanley	20.00	Holland, Knox Ch	6.00
Princeton	25.00	London, 1st Ch	100.00	Euphrasia, Temple Ch	10.00
Hydo Park	7.00	Almonte, St. And's, \$30, }		Strabane, Nairn Ch	16.00
do S S	10.00	of which is special for }	100.00	Glamis	8.00
Komka	6.00	Manitoba		Teeswater, Westminster Ch	91.00
do S S	6.00	West Gwillimburg, 1st,		St Catherines, Knox Ch	42.00
Howick	16.23	addl	5.04	do do S S	30.00
Omenee, Mount Pleasant &		Woeckton	15.00	M L Meikle (Woodside) ..	3.00
Lakevale	50.00	Hamilton, McNab St S S ..	60.00	Cookstown	12.00
Chatham, St And's, addl ..	40.00	Brampton	10.00	Teeswater, Zion Ch	12.00
Wallaceburg	16.00	Almonte, St And's S S	10.00	Hampstead	26.75
Hornings	10.00	Monreal, Nazareth S S	30.00	Ballinac	11.20
Honeywood	10.00	Ottawa, St And's S S	78.36	Nissouri South	20.00
Thames Road	60.00	West Puslinch, Knox Ch ..	20.00	Hamilton St Johns, addl,	
Kirkton	35.00	Cartwright & Ballyduff	6.60	[Formosa]	5.00
Essa Townline	3.00	Berlin, St And's	20.00	Walpole	15.00
Grimsbey	28.00	Uxbridge	64.00	Milverton, Burn's Ch	22.25
Midhurst	3.00	Alton	12.00	Nassawewa, addl	8.00
Muir Settlement	12.00	St Helens	3.00	Oakville (including \$5 from	
Clinton, Willis Ch	146.15	East Ashfield	14.00	a Friend	22.00
Member of Drummondville		Hertsburg, St John's Ch	15.00	Oakville, Sabbath School,	
Cong'n, for Manitoba	1.00	Northern Advocate Co. of		Saskatchewan	8.00
Baltimore	100.00	Simcoe, for Manitoba	80.00	Egmondville	46.00
Lake Shore	3.75	Carlingford	18.00	Estate of the late Mrs E B	
Hollin	27.16	Sydenham, Knox Church	8.00	Burns	750.00
Glenailan	20.00	Ailsa Craig	37.80	Cornwall, Knox Ch	35.00
A Friend, Toronto	1.00	Carlisle	28.84	Alberton	8.00
Holstein	1.00	Ayr, Stanley Street	63.61	Keady, Chalmers Ch	6.00
Amcaster	20.00	Harriston, Guthrie Ch	1.00	Avo. bank, addl	7.80
Essa first	15.00	Amherstburg	15.00	Fullarton, addl	13.00
Palmerston, Knox Ch, addl ..	20.00	Montreal, Chalmers Ch S S ..	50.00	Lansdown, Fairfax & Sand	
Heathcote	4.00	do St John's Ch	2.75	Bay	13.63
Essa, Dunn's Ch	8.00	Morrisburg, Knox Ch	16.00	Brooksdale	13.00
Oshawa S S, addl	10.00	Columbus S S	10.00	John McKay, Tollendal,	
Toronto, Charles Street	240.00	Gould	10.00	Formosa	10.00
Portage la Prairie S S	10.00	Lachine, St And's Ch	9.00	Chinguaousey, 2nd S S	11.67
Milton, Knox Ch	20.00	Enniskillen & Riversdale	21.00	Erin, Burn's Ch	15.00
Esquesing, Boston Ch S S ..	15.00			do do S S	2.00
Point Edward	1.50			Bienhiem, St And's	8.00
Mooretown	16.00			Harriston, Guthrie Ch S S ..	10.00
Elma Centre	37.00			Guelph, Chalmers Ch S S ..	10.00
Kincardine, Knox Ch	2.00			Watford	18.07
Elmboro West	72.00			Scarborough, Knox Ch	89.00
Kenyon, for Manitoba	14.00			do Melville Ch	10.50
M M. Raper	1.00			Amherstburg	6.00
Member of East Puslinch				Mono Mills	10.00
Congregation	2.00			Mono East	10.00
J A, Guelph	1.00			Goderich, Knox Ch	48.00
Harriston, Knox Ch	15.00			Mrs Cameron, Campbells-	
Tara, addl	18.00			ville	2.43

FOREIGN MISSION.

Received to 5th March, 883 \$19,047.51

Senforth	46.73
King & Laskey	48.00
Prescott	21.00
Manotick	14.47
South Gloucester	9.35
Mosa, Burn's Ch	44.30
Alma	15.00
Carlton Place, St And's	15.00

\$31,265.72

A Friend, Merewood	2.43	Thames Road	50.00	Ottawa, St And's Street SS,	
Hawkesville, St And's.....	2.00	Kirkton	30.00	India	30.00
Woodstock, Knox Ch	100.00	Thames Road S S, Formosa.	21.00	West Puslinch, Knox Ch...	5.00
do do S S	38.00	Essa Townline	3.00	Berlin, St And's, do	14.00
Toronto, College Street S S,		Eden Mills	8.00	do do do SS	5.00
India	25.00	Priceville, St Columba Ch..	10.00	Uxbridge	10.00
Toronto, College Street S S,		Kippen, St And's.....	37.00	Hampstead, addl.....	5.00
Formosa	15.00	Midhurst	2.00	Alton	5.00
North Bruce	50.69	Grimsby	20.00	St Helens	17.00
Pine River	7.00	Mair Settlement	9.00	East Ashfield	10.00
King, St And's, addl.....	4.00	Millbrooke	31.00	Pittsburgh, St Johns.....	5.00
Molesworth, Young Peoples'		Centerville	50.00	Northern Advocate Co, Sim-	
Miss'y Assco'n.....	31.03	Clinton, Willis Ch.....	13.00	coe, Formosa.....	22.00
Minesing	5.00	Baltimore	30.00	Carlingford.....	15.00
Brookdale, addl.....	15.00	Lakeshore	30.00	Sydenham, Knox Ch	4.00
Archibald	7.03	Hollin	9.31	Ailsa Craig	18.90
South Plympton	19.34	Glenallan	5.00	Carlisle	14.42
A Friend, Owen Sound.	5.00	A Friend, Toronto	1.00	Ayr, Stanley Street	30.00
Malcolm McMaster, Pal-		Holstein	13.00	Harriston, Guthrie Ch	10.00
merston	10.00	Londesborough	6.00	Ashfield	5.00
Tilbury East	16.32	Essafore	10.00	Montreal, Chalmers Ch S S.	25.00
Ashton, addl.....	3.00	Avonton	30.45	do do do	
Kincardine, Chalmers Ch..	7.00	Palmerston, Knox Ch, addl.	20.00	Formosa.....	15.00
Leeds	25.77	do do SS.....	20.00	Morrisburg, Knox Ch	12.00
Morrisburg S S	5.00	Heatbete, addl.....	2.00	Vaniskillen & Riversdale ..	17.00
Montreal, Crescent Street ..	200.00	Essa, Dunn's Ch	5.00	Carradoc, Cooke's Ch	2.00
do St Joseph St S S	45.00	Oshawa S S, addl for Form-			
do Stanley do	15.00	osa.....	8.60		\$25,858.41
do Knox Ch S S	50.00	A Friend, Paris, for Zenana			
Williamstown, Hephzibah..		Work India	5.00	COLLEGES ORDINARY FUND.	
Ch	14.40	Toronto, Charles Street ..	191.00	Received to 5th March, 1883, \$	5377.63
E M, Montreal	1.00	Milton, Knox Ch	15.00	Seaforth.....	20.44
Farham Centre	2.00	Wakefield	20.00	Nichol, Zion Ch.....	10.00
John Irvine, Harriston	5.00	Elma Centre	18.00	Alma	15.00
Wallacetown	14.00	Flamboro West	33.50	Carlton Place, St And's....	8.00
Hilldale & Elmsdale	17.16	Sam'l Hunter, Flamboro		A Babe in Christ	1.00
Gantley & Portland	4.00	West, Formosa	5.00	S W Carpenter, Napanee ..	10.00
Floss, Knox Ch	5.00	East Puslinch, 3rd Con, B C	1.34	Mount Pleasant	9.37
Latona	19.00	do do	1.01	Cheltenham	11.38
Hibbert, addl.....	15.00	A member of East Puslinch		Toronto, Central Ch.....	100.00
North Mara	6.00	Cong'n	2.00	Seaforth, addl	31.00
Scarborough, Knox Ch S S..	15.00	J A, Guelph	1.00	Avonton	29.70
Norwood	15.00	Tara, addl	14.00	Rockwood, addl.....	10.00
Crumlin	16.00	Toronto, East Ch	39.73	Tilsonburgh	10.00
Dunwich, Chalmers Ch	30.00	Toronto, College St, Formosa	22.00	Lyned ch	6.92
Buxton	2.00	do do India.....	22.00	Lakefield & North Smith...	30.00
East Oxford, St And's	14.00	Cayuga	12.00	Scarborough, St And's.....	23.00
West Gwillimbury, 2nd	15.00	Malton, Burn's Ch	13.00	Ottawa, do	100.00
Amherst Island, St Pauls..	10.00	do do India.....	4.00	Creemore	5.00
Morewood	20.00	Avonton, S S, Cree Indians.	10.00	Saugeen, St And's.....	10.00
Beckwith, Knox Ch	15.00	East Williams, St And's....	44.45	Richmond & Stittsville....	5.00
Russell	8.00	Dunwich, Duff's Ch	22.00	Galt, Central Ch	100.00
Metcalfe	6.91	Tecumseth, 2nd.....	15.00	St Mary's, Knox Ch	20.00
Vaughan, Knox Ch	44.00	Moorefield	4.00	Coldsprings	40.00
Bolton, Caven Ch	32.00	Streetsville	80.00	St Catharines, 1st Ch.....	35.00
Vaughan, Knox Ch S S.....	6.00	Toronto, East Ch S S.....	20.00	Gananoque, St And's.....	40.00
Stayner	7.00	East Puslinch, Duff's Ch...	34.00	Dorchester Station.....	16.00
Bumidale	5.00	Parkdale	20.00	Duntroon	2.00
Stayner S S	2.50	Cheltenham	11.12	Galt, Knox Ch, addl.....	100.00
Thos McCrae & Co, Guelph.	25.00	Mount Pleasant	13.20	Strabane, Nairn Ch	15.00
Toronto Knox Ch	310.00	McNab	20.00	Bowmanville, St Paul's ..	50.00
do do Formosa.....	50.00	Garafraxa	2.00	Gammis	6.00
do do S S	50.00	Berno	14.00	St Catharines, Knox Ch...	20.00
do do Bible C'ss	30.00	Rauenshoo	7.50	Cookstown	6.58
do do Duchess St & S.....	30.00	North Delaware	2.00	do A Volunteer.....	1.00
Osprimgo	7.00	South Delaware	5.50	Guelph, St And's	50.00
Charmont	4.00	Fairbairn	7.30	Hampstead	9.25
A Friend	1.00	Oshawa	20.00	Nissouri South.....	10.00
Leaskdale	14.00	Georgina, do.....	21.00	Walpole	2.00
Cobourg	30.00	Simcoe, St And's	9.58	Nassagaweya, addl.....	12.00
do Sabbath School,		Beverley	70.00	Oakville	15.00
Formosa	22.12	Port Elgin	24.00	Egmondville	22.00
Scarborough, St And's, addl	61.33	do S S	5.76	Jarvis	15.00
Inchknow, Knox Ch	16.65	Woodbridge	12.00	Corwall, Knox Ch.....	25.00
York Mills & Fisherville ..	19.00	Ripley, Knox Ch	15.07	Alberton	7.00
Princeton	10.00	Dumblane	5.00	Brookdale	9.00
Cobourg, Sabbath School,		West Bentinck.....	2.10	Chingacousey, 2nd S S....	11.67
India	20.00	Luther	9.15	Erin, Burn's Ch	8.00
Hyde Park	7.00	Port Stanley	4.00	Elenheim, St And's.....	7.00
do Sabbath School.....	10.00	London, 1st Ch.....	67.00	Guelph, Chalmers Ch S S ..	10.00
Kemoka	5.50	Loss & Cobden	10.84	Scarborough, Melville Ch..	37.95
do Sabbath School.....	7.00	Amonte, St And's.....	35.00	Hawkesville, St And's.....	2.38
Harwick	16.00	Monkton	10.00	Woodstock, Knox Ch.....	100.00
J R McKenzie, Kenyon,		Weston	16.00	North Bruce	31.51
Formosa	7.00	Hamilton, McNab St S S...	60.00	Brookdale, addl.....	5.00
Onemee, Mount Pleasant &		Brampton	70.00	South Plympton	17.00
L. Kevalo	25.00	West Gwillimburg, 1st, addl	2.53	Hillside & Elmsdale	16.00
Chatham, St And's, addl....	30.00	Montreal, Nazareth St S S.	25.00	Latona	15.00
Harwich	25.00	Ottawa, St Andrew's do		Hibbert, addl	12.00
Wallacburg	13.00	Formosa	30.00	North Mara	5.00

Norwood, addl	7.50	Ayr, Stanley Street Ch.....	20.00	Jas Paterson, Woodstock ..	4.00
Crumlin	12.00	Harriston, Guthrie Ch.....	6.00	Rev D Tait, Berlin.....	10.00
Buxton	2.00	Amherstburg.....	4.00		\$8289.17
Raleigh.....	4.50		\$8724.21		
East Oxford, St And's.....	15.00	KNOX COLLEGE ORDINARY FUND.			MONTREAL COLLEGE BURSARY FUND.
West Gwillimburg, 2nd.....	6.00	Rec'd to 5th March, 1883 ..	\$212.25		Hamilton, McNab St S S...\$
Beckwith, Knox Ch, addl.....	3.32	Peter McBean, Emerson...	1.00		40.00
Russell.....	4.00	J S Steele, Oshawa.....	1.00		
Vaughan, Knox Ch.....	24.00	Fees for Diplomas	107.50		KNOX COLLEGE STUDENTS' MISSION-
Bolton, Caven Ch.....	17.00				ARY SOCIETY.
Stayner.....	10.00				Rec'd to 5th March, 1883...\$
Sunnidale.....	5.00				65.43
Toronto, Knox Ch.....	600.00				Scarborough, Knox Ch S S...
Ospinge.....	4.00				11.00
Leaskdale.....	10.00				Oshawa.....
Cobourg.....	30.00				10.00
Lucknow, Knox Ch.....	13.00				York Townline.....
Metcalfe.....	4.00				12.00
Yorkmills & Fredericton ..	9.00				\$98.43
Princeton.....	10.00				
Hyde Park.....	4.10				MANITOBA COLLEGE ORDINARY FUND.
do S S.....	5.00				Rec'd to 5th March, 1883. \$
Komoka.....	8.00				633.67
Omamee, Mount Pleasant &					McKillop, Duff's Ch.....
Lakevale.....	20.00				8.70
Chatham, St And's, addl...	40.00				Toronto, Central Ch.....
Wallaceburg.....	15.00				20.00
Thames Road.....	30.00				Dunbar.....
Kirkton.....	15.00				2.00
Essa Townline.....	3.00				Colquhoun.....
Vittoria.....	3.00				2.00
Grimsby.....	17.00				Chesterline.....
Muir Settlement.....	6.00				1.00
Millbrooke.....	15.00				Rockwood.....
Centreville.....	20.00				5.00
Clinton, Willis Ch.....	40.00				Scarborough, St And's.....
Hollin.....	17.85				17.00
Glenallan.....	10.00				Saugeen, do.....
Holstein.....	8.00				2.00
Ancaster.....	8.00				Campbellton, N B, St And's
Essa first.....	10.00				3.00
do Dunn's Ch.....	8.00				Black River.....
Toronto, Charles St.....	180.00				2.00
Milton, Knox Ch.....	7.00				Grand River.....
Elma Centre.....	12.00				2.00
Kincardine, Knox Ch.....	23.50				Economy.....
Flamboro West.....	40.00				5.50
Owen Sound, Division St...	22.80				Maitland.....
J A, Guelph.....	1.00				10.00
Harriston, Knox Ch.....	3.34				Halifax, Fort Massey.....
Tara, addl.....	5.00				25.00
Toronto, East Ch.....	25.00				Dartmouth, James Ch.....
do College St Ch.....	45.00				6.00
Hornby.....	1.50				Buctoucho.....
Malton, Burns Ch.....	7.00				1.00
East Williams, St And's...	16.45				Mooreline.....
Alisa Craig.....	7.58				5.50
Carlisle.....	7.00				St Catherine's, 1st S S.....
Moorefield.....	4.00				10.00
Streetsville, addl.....	31.03				Gananoque, St And's.....
Toronto, East Ch S S.....	20.00				14.00
East Puslinch, Duff's Ch...	30.00				Brookville, St John's.....
Parkdale.....	15.00				5.00
Cheltenham, addl.....	2.40				Wroxeter.....
Mount Pleasant, addl.....	.50				8.85
McNab.....	30.00				Cookstown.....
Garafraxa, St John.....	2.65				1.94
Belgrave.....	5.00				Guelph, St And's.....
Ravenshoe.....	5.00				15.00
North Delaware.....	1.70				Edmondville.....
South Delaware.....	4.75				10.00
Fairbairn.....	6.91				Jarvis.....
Oshawa.....	30.00				5.00
Simcoe, St And's.....	8.39				Cornwall, Knox Ch.....
Port Elgin.....	13.00				10.00
Woodbridge.....	8.00				Brookdale.....
Lutner.....	5.50				2.00
Port Stanley.....	5.00				Guelph, Chalmers Ch S S...
London, 1st Ch.....	100.00				15.00
Monckton.....	6.00				Amherstburg.....
Weston.....	10.00				2.00
Caledonia, Argyle Street &					North Bruce.....
Allan Settlement.....	28.00				6.85
West Puslinch, Knox Ch...	5.00				Markham, St John's.....
Berlin, St And's.....	8.00				4.00
Uxbridge.....	28.00				Morewood.....
Euphrasia & Holland.....	5.70				7.00
St Helens.....	23.00				Stayner.....
Carlingford.....	12.50				5.00
Sydenham, Knox Ch.....	4.00				Sunnidale.....
					3.32
					Toronto, Knox Ch.....
					50.00
					Acton do.....
					6.00
					Lucknow do.....
					5.00
					Yorkmills & Fisherville...
					2.00
					Thames Road.....
					11.00
					Kirkton.....
					5.50
					Grimsby.....
					1.00
					Muir Settlement.....
					1.00
					Holstein.....
					9.00
					Toronto, East Ch.....
					10.00
					Avonorton S S.....
					18.00
					Fairbairn.....
					5.21
					Oshawa.....
					10.00
					St Helens.....
					5.00
					Ashfield.....
					5.00
					Toronto, Old St And's.....
					61.04
					Brussels, Knox Ch.....
					4.00
					\$1085.33
					WIDOWS' FUND.
					Rec'd to 5th March, 1883...\$
					2223.42
					Prescott.....
					8.00
					Nichol, Zion Ch.....
					4.12
					Alma.....
					6.00
					Carlton Place, St And's...
					10.00
					Wardsville.....
					2.00
					Lakefield & North Smith...
					15.00
					Creemore.....
					2.00
					Saugeen, St And's.....
					3.00
					Gait, Central Ch.....
					20.00
					Coldsprings.....
					10.00
					Gananoque, St And's.....
					17.00
					Dorchester Station.....
					12.00

Duntroon.....	2.00	Amherst Island, St Paul's.....	2.50	Buxton.....	2.00
Galt, Knox Ch, addl.....	33.00	Morewood.....	10.00	East Oxford, St And's.....	2.00
Strabane, Nairn Ch.....	9.00	Beckwith, Knox Ch.....	10.0	West Gwillimbury, 2nd.....	5.00
Giammis.....	4.50	Ayr, Stanley Street Ch.....	10.00	Stayner.....	6.00
St Catherine's, Knox Ch.....	20.00	Harriston, Guthrie.....	5.00	Sunnyside.....	5.00
Cooktown.....	1.8	Ashfield.....	5.00	Thos McCrae & Co, Guelph.....	10.00
Vaughan, Knox Ch.....	5.4			Toronto, Knox Ch.....	20.00
Bolton, Caven Ch.....	5.03		\$2126.71	Ospringle.....	1.00
Nissouri South.....	10.00	With Rates from Rev'ds D		Ancaster.....	3.00
Wallpole.....	2.00	Mitchell, R Hume, G		Leaskdale.....	5.00
Nassagaweya, addl.....	6.00	Sutherland, W Hodnett,		Cobourg.....	15.00
Oakville.....	7.00	J McMahan, A Wilson,		Acton, Knox Ch.....	10.00
Egmondville.....	10.00	W M Martin, \$16; W J		Lucknow, do.....	10.00
Jarvis.....	10.00	Dey, \$24; T Wardrope,		Princeton.....	5.00
Cornwall, Knox Ch.....	7.75	\$16; R Scott, A Young, J		Hyde Park, addl.....	1.0
Alberton.....	3.00	L Murray, \$16; W Loch-		Komoka.....	3.75
Brooksedale.....	4.00	ead, \$16; J M Ault, \$10;		Howick.....	7.67
Erin, Burn's Ch.....	3.00	J Abraham, H Gracey, D		Omenee, Mount Pleasant &	
Ayr, Knox Ch.....	7.00	Coutts, \$21; W D Ballan-		Lakevale.....	16.00
Port Hope, 1st Ch.....	7.00	tyne, W McConnell, \$34;		Chatham, St And's.....	15.00
Hawkesville, St And's.....	2.5	T Scouler, G Conn, \$10;		Wallaceburg.....	6.00
North Bruce.....	6.85	G Crow, W Cochrane, J		Thames Road.....	8.00
Minesing.....	2.00	Cairns, \$1; W Millican,		Kirkton.....	7.0
South Plympton.....	3.00	Dun Cameron, C F Etcher,		Essa Townline.....	3.00
Ashton.....	5.00	D McDonald, Wm Gregg,		Walton, Duff's Ch.....	3.0
North Gower.....	4.00	D McKenzie, J Hastie,		Midhurst.....	1.00
Montreal, Crescent Street..	65.25	J W Penman, A Dawson,		Grimsby.....	3.00
Wallacetown.....	10.0	D Beattie, J White, J		Muir Settlement.....	2.00
Floss, Knox Ch.....	2.00	Gourlay.		Millbrooke.....	7.81
Markham, St John's.....	8.00			Centreville.....	11.27
Norwood.....	7.50	AGED AND INFIRM MINISTERS' FUND.		Clinton, Willis Church.....	13.45
Crumlin.....	4.00	Rec'd to 5th March, 1883... \$3137.88		Baltimore.....	10.00
West Gwillimbury, 2nd.....	2.00	Seaforth.....	21.42	Hollin.....	7.76
Amherst Island, St Paul's.....	2.50	Hampstead.....	5.00	Glenallan.....	5.00
Beckwith, Knox Ch.....	5.00	Prescott.....	5.0	Holstein.....	4.00
Toronto, do.....	100.00	Nichol, Zion Ch.....	5.54	Essa First.....	7.00
Ospringle.....	2.00	Alma.....	9.00	Essa, Dunn's Ch.....	2.00
Leaskdale.....	3.00	Carlton Place, St And's....	5.00	East Gloucester.....	8.30
Cobourg.....	15.00	Babe in Christ.....	1.00	Marintown, St And's.....	18.00
Scarborough, St And's.....	15.00	Winthrop, Caven Ch.....	6.00	Toronto, Charles Street.....	20.00
Lucknow, Knox Ch.....	5.00	McKitop, Duff's Ch.....	10.00	Milton, Knox Ch.....	7.00
Princeton.....	3.0	Toronto, Central Ch.....	40.00	Elma Centre.....	6.00
Howick.....	6.60	Wardville.....	2.00	Kincardine, Knox Ch.....	10.00
Buckingham.....	7.00	Lynedoch.....	6.46	Flamboro West.....	8.00
Chatham, St And's.....	10.00	Lakefield & North Smith..	25.00	A member of East Puslinch	
Wallaceburg.....	6.00	Ottawa, St And's.....	150.00	Congregation.....	2.00
Essa Townline.....	1.00	Creemore.....	3.00	Harriston, Knox Ch.....	4.00
Priceville, St Columba Ch.....	4.00	Saugeen, St And's.....	3.00	Tara, addl.....	4.00
Midhurst.....	1.00	Galt, Central Ch.....	20.00	Toronto, East Ch.....	5.00
Grimsby.....	3.00	St Mary's Knox Ch.....	5.00	do College Street.....	16.90
Muir Settlement.....	2.00	Avonmore.....	4.00	Malton, Burns Ch.....	5.00
Millbrooke.....	7.81	Coldsprings.....	15.00	East Williams, St And's....	9.75
Centreville.....	12.00	St Catherine's, 1st S S.....	10.00	Fergus, St And's.....	11.50
Baltimore.....	10.00	Gananoque, St And's.....	2.00	Moorfield.....	4.00
Glenallan.....	5.00	Brockville, St John's, addl.	10.00	East Puslinch, Duff's Ch...	10.00
Holstein.....	4.00	Dorchester Station.....	20.00	Streetsville.....	12.00
Ancaster.....	3.00	St Catherine's, Knox Ch.....	20.00	McNab.....	5.00
Essa First.....	1.80	Duntroon.....	2.00	Garafaxa, St John's.....	2.00
Essa, Dunn's Ch.....	1.65	Galt, Knox Ch, addl.....	33.00	Belgrave.....	2.50
Toronto, Charles Street.....	15.00	Giammis.....	4.00	Warwick, Knox Ch.....	2.0
Elma Centre.....	7.00	Cooktown.....	2.00	North Delaware.....	2.25
Flamboro West.....	8.00	Guelph, St And's.....	15.00	South Delaware.....	1.25
Harriston, Knox Ch.....	5.00	Nissouri South.....	10.00	Fairbairn.....	2.54
Tara.....	2.00	Walpole.....	1.00	Oshawa.....	10.00
Toronto, East Ch.....	5.00	Oakville.....	8.00	Georgina, &c.....	10.00
Toronto, College Street.....	2.00	Egmondville.....	11.00	Simcoe, St And's.....	6.20
Streetsville.....	15.00	Jarvis.....	10.00	Port Elgin.....	6.00
East Puslinch, Duff's Ch....	3.05	Cornwall, Knox Ch.....	7.7	West Bentinck.....	7.0
McNab.....	5.00	Alberton.....	3.00	Luther.....	2.00
Garafaxa, St John's.....	2.00	Brooksedale.....	5.00	Port Stanley.....	3.00
Belgrave.....	2.00	Erin, Burn's Ch.....	3.00	London, 1st Ch.....	10.00
Warwick, Knox Ch.....	3.00	Wienheim, St And's.....	2.00	Smith Hill.....	4.00
North Delaware.....	1.13	Ayr, Knox Ch.....	7.80	Almonte, St And's.....	15.00
South Delaware.....	1.25	Port Hope, 1st.....	12.00	Monckton.....	6.00
Fairbairn.....	2.54	Scarborough, Knox Ch.....	15.65	Weston.....	6.00
Oshawa.....	10.00	Hawkesville, St And's.....	2.50	Cartwright & Ballyduff....	4.77
Georgina, &c.....	10.00	Woodstock, Knox Ch.....	40.00	Berlin, St And's.....	7.00
Port Elgin.....	6.00	North Bruce.....	9.59	Uxbridge.....	10.00
Woodbridge.....	6.0	Brooksedale, addl.....	3.0	Lachute, Henry's Ch.....	5.00
West Bentinck.....	1.50	South Plympton.....	3.00	St Helens.....	9.00
Luther.....	4.31	Ashton.....	10.00	Ayr, Stanley Street.....	10.00
Port Stanley.....	3.00	North Gower.....	5.00	Sydenham, Knox Ch.....	4.00
Monckton.....	4.30	Montreal, Crescent Street..	65.25	Harriston, Guthrie Ch.....	5.00
Weston.....	5.00	Wallacetown.....	10.00		\$469.14
Lachute, Henry's Ch.....	4.0	Hillsdale & Elmvale.....	10.78	Rates Rec'd to 5th March,	
Berlin, St And's.....	5.0	Floss, Knox Ch.....	2.00	1883.....	\$ 1516.35
Uxbridge.....	5.00	Norwood.....	15.00	With Rates from Rev'ds W	
Ballinafad.....	7.0	Crumlin.....	7.00	Lochead, \$6; J Abraham,	
St Helens.....	4.00				
Sydenham, Knox Ch.....	4.00				

\$5; H Gracey, \$5; G Crow, \$3.25; J Cairns, \$3; W Cochran, \$9; W Millican, \$4.25; D Cameron, \$3.25; A Stevenson, \$3.00; C Fletcher, \$4.50; Wm Gregg, \$8; J Ewing, \$3.50; R Moodie, \$3; J Gourlay, \$4; D B Cameron, \$8; J W Periman, \$4; A Dawson, \$3; J White, \$4; J Patterson, \$4; A Grant, Ashfield, \$3.10..... 101.25

— \$1617.60

CHURCH & MANSR BUILDING FUND IN MANITOBA & N.-W. TERRITORY.

Rec'd to 5th March, 1883... \$1602.35
Mr Beardmore, Toronto.... 25.00

— \$1,627.35

CONTRIBUTIONS TO SCHEMES UNAPPROPRIATED TO 5TH APRIL, 1883.

Rec'd to 5th March, 1883... \$1004.43
Charles Street, Toronto, \$836; St Helens, \$59; London, \$300; Oshawa, \$54—\$1319.
Brussels, Melville Ch 46.00
Strathroy..... 27.00

— \$1077.48

LAW EXPENSES, TEMPORALITIES FUND.

Rec'd to 5th March, 1883... \$73.90
Molesworth..... 4.57

— \$78.47

MCCALL MISSION, PARIS, FRANCE.

Rec'd to 5th March, 1883... \$ 55.00
Toronto, Knox Ch, Bible Class 30.00
Toronto, Duchess St S S.... 12.26

— \$97.36

WALDENSIAN MISSION FUND.

Bequest of a late member of the Pingal Presbyterian Church.....r..... 100.00

ITALIAN MISSION, REV. MR. GAVAZZI.

Hamilton, McNab St S S... 5.00

RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO APRIL 4TH, 1883:—

FOREIGN MISSION.

Acknowledged already... \$6105.23
Barney's River 8.00
Balance from Foreign Mission, Bursary Fund 3.54
Port Hood, C B 2.89
D M W, Mabou 8.00
Mabou 7.00
Springfield, N B..... 4.00
Moses Priest, Blue Mt.... 5.00
Alex Campbell, Annapolis. 10.00
Miss Mary Johnson, Cross Roads, Stewiacke 2.00
Alex Taylor, St John's, Nfld 40.00
W B Spencer, Halifax..... 4.00
East River, Pictou..... 100.00
Meagher's Grant..... 8.00
St Paul's, New Antrim 3.00
Milford & Gay's River.... 37.14
John McLean, Hfx..... 100.00
Friend of Foreign Missions. 150.00

Ladies' Soc Union Church, Hopewell, for native teacher for Rev J W McKenzie, Elate 20.00
Valleyfield, P E I..... 40.00
John McKeen, Amherst 10.00
Boularderie 5.00
Redbank 2.00
Clifton 32.00
Moncton, addl 30.00

S S, for teacher for Rev J W McKenzie .. 16.00
Moncton, S S, for teacher for Rev H A Robertson .. 16.00
Carleton, Yarmouth..... 1.00
James Ch, Dartmouth, addl 4.00
Boz, Pictou..... 4.00
St Paul's, Fredericton..... 25.00
Harvey, N B..... 18.00
In memoriam of the late Rev D F Creelman, by those who knew and loved him, from a family in Chalmers Ch, Hfx 5.00
Another member of United Ch, New Glasgow 10.00
St Andrew's, Hfx 35.00
The Dunwoodie Family, Scotsburn 10.00
Rev Dr Murray 10.00
Little Harbour..... 12.00

In memoriam of Rev J C Meek..... 5.00
Clyde and Barrington..... 11.00
Dalhousie, N B..... 19.55
Springside 49.00
St Stephen's, N B..... 5.00
Belfast, P E I..... 132.93
Family of late Geo McKay, Hardwood Hill, in memoriam 22.00
Knox Ch, Wallace 41.00
A Friend, Hants..... 10.00
W F M Soc, Hfx, for Miss Blackadder's Sal, 1 qr .. 101.50
W F M Soc, Pictou, Aux for Monitor for Mr Morton.. 25.00
W F M Soc, Pictou, Aux for Mr Hendrie 25.00
W F M Soc, Harbour Grace, Aux for Zenana Mission.. 48.00
Anonymous, Maitland Post Mark 5.00
"H," Cow Bay, C B 4.00
Loch Lomond 4.00
Neil Stewart, Framboise... 50
St John's Ch, Hfx 120.00
St Andrew's, Sydney..... 31.00
Matthew Piercy, Comox, B C, formerly of Harvey, N B 2.50
Middle River, C B 29.89
Upper Stewiacke, L F M S, 2nd quarterly payment towards this temple's Sal 6.25
Sutherland's River & Vale Colliery 27.41
Sherbrooke & Goldenville. 50.00
Pleasant Valley, Sewing Circle, Upper Stewiacke.. 5.00
"Mrs R G," Stewiacke Cong 1.00

— \$7682.61

DAYSRING AND MISSION SCHOOLS.

Acknowledged already .. \$2480.66
Wolfville, S S 8.00
Barney's River 17.75
Blue Mt..... 17.02
St John's S S, Chatham .. 18.35
St Matthew's S S, Hfx, for Trinidad 20.00
Ship Harbour..... 2.00
St Andrew's, Sydney..... 30.00
Bass River S S, London-derry 25.53
Portauquique S S, London-derry 4.00
Moncton S S, addl 18.00
Cross Roads, S S, La Have. 37.65

Burnt Ch S S, N B..... 5.10
Church River, N B..... .90
New Jersey S S, N B. 4.61
East River Cong 7.35
do Ladies' Society, Middle Settlement 10.65
Lower Village S S, for Trin 6.35
M G, Pictou, per Juv Miss Scheme for one of Miss Blackadder's Schools..... 120.00
Richmond, N B, McKenzie Corner S S 14.57
Richmond, N B, Houlton SS 8.75
do do Oak Mt S S 5.00
do do Kirkland SS 4.68
Mrs Mary Chisholm, Wentworth 1.00
Urbania S S, addl, Maitland Cong 1.85
Ladies' M S United Cong, West River, for Trin Sch. 12.00
Knox Ch, Wallace 19.00
United Ch S S, New Glasgow..... 18.75
Loch Lomond 1.00
St John's Ch S S, Hfx, 1 qr. 10.00
St Paul's, Fredericton 15.00
Erskine S S, Montreal, Juv Miss Soc 40.00
St James Ch SS, Dartmouth, 1 qr..... 8.00

— \$3002.57

HOME MISSIONS.

Acknowledged already..... \$2960.17
Div Union Bank, Hfx..... 4.50
North River 16.75
Vale Colliery & Sutherland's River 17.40
Barney's River..... 7.33
Springfield 4.00
East River, Pictou..... 15.00
Alex Campbell, Annapolis. 4.00
Spry Bay, Sheet Harb Cong 5.00
Valleyfield 40.00
Moncton 45.00
Dartmouth, addl..... 1.00
Boz, Pictou..... 4.00
St Paul's, Fredericton..... 35.00
Harvey, N B..... 19.03
Chalmers Ch, Hfx 18.00
In memoriam of Rev D F Creelman, by family in Chalmers Ch, Hfx..... 5.00
St Andrew's, Hfx 20.00
Scotsburn 2.00
Mrs Mary Chisholm, Wentworth 2.00
H D, Chisholm, Wentworth 1.00
Goose River 5.00
Richmond, Hfx, addl 2.00
Clyde & Barrington..... 4.00
Middle River, C B..... 7.49
Antigonish 30.00
St Andrew's, Sydney..... 26.00
Springfield..... 30.00
St Stephen's, N B..... 10.00
Loch Lomond 4.00
St John's Ch, Hfx..... 90.00
Matthew Piercy, Comox, B C, formerly of Harvey, N B 2.50
Lower Stewiacke 12.00

— \$3449.17

SUPPLEMENTING FUND.

Acknowledged already... \$3210.19
Springfield 10.00
Noel 13.00
East River, Pictou 15.00
Alex Campbell, Annapolis. 3.00
Carleton, Yarmouth..... 3.00
Chebèque..... 2.00
Dartmouth, addl 6.00
St Paul's, Fredericton 35.00
In memory of Rev D F Creelman, from a family in Chalmers Ch, Hfx..... 5.00

St Andrew's, Hfx.....	10.00
Richmond, " addl.....	4.00
Springside.....	10.00
Loch Lomond.....	2.20
St John's Ch, Hfx.....	90.00
St Andrew's, Sydney.....	8.00
Middle River, C B.....	1.97
Rev Andrew Donald.....	1.00
Lower Stewiacke.....	8.00

\$3487.36

SUPPLEMENTING FUND DEBT

Acknowledged already.....	\$2480.08
Clifton.....	16.60
Duncan Waddell, Dartmouth.....	5.00
Thos Robertson, M P, Barrington.....	3.00
A C Jardine, St John.....	10.00
John McMillan, ".....	15.00
T H McMillan, ".....	5.00

\$2515.08

COLLEGE FUND.

Acknowledged already.....	\$7017.19
Int.....	52.64
Int.....	18.84
Elmsdale.....	28.04
St Andrew's, Hamilton, Bermuda.....	16.35
Interest.....	93.41
Springfield.....	4.00
Alex Campbell, Annapolis.....	4.00
Interest.....	125.00
East River, Pictou.....	15.00
Musquodoboit Har.....	7.00
Chebogue.....	2.00
Dartmouth, addl.....	10.00
St Paul's, Fredericton.....	12.83
St Andrew's, Hfx.....	20.10
Rev Dr Murray.....	6.00
Richmond, Hfx, addl.....	2.90
Trust coupons, 1/2 yr int on \$3,360.....	99.00
Springside.....	10.00
Loch Lomond.....	3.00
St John's Ch, Hfx.....	70.00
St Andrew's, Sydney.....	6.00
Middle River, C B.....	2.94
Interest.....	99.28

\$7714.48

BURSARY FUND

Acknowledged already.....	\$340.79
Dividend Union Bank, Hfx.....	4.50
St Andrew's, Little River.....	2.00
St James Ch, Dartmouth.....	8.50
St Andrew's, Hfx.....	7.00
St John's, ".....	10.00

\$381.23

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$1853.05
Div Union Bank, Hfx.....	22.50
Barney's River.....	2.50
Blue Mt.....	5.50
New London, North.....	15.00
Interest on \$358 to Nov 24.....	18.84
East River, Pictou.....	10.00
Moncton.....	20.00
Chebogue.....	1.00
Prince St, Pictou.....	10.00
St Andrew's, Hfx.....	10.00
Richmond, N B.....	3.00
Interest.....	27.00
Goose River.....	5.00
Clyde & Barrington.....	2.00
Loch Lomond.....	1.00
St John's Ch, Hfx.....	30.00
St Andrew's, Sydney.....	15.00
Middle River, C B.....	7.64

MINISTERS' PERCENTAGE.

Rev J C Herdman, for 1893.....	4.00
Rev A F Thomson, for 1889 & 1891.....	7.00

\$2,065.00

SYNOD FUND.

Acknowledged already.....	\$156.52
St Andrew's Ch, Hfx.....	5.00
St John's do.....	10.00
Middle River, C B.....	1.77

\$173.29

MANITOBA COLLEGE.

Acknowledged already.....	\$91.77
Boularderie.....	2.00
Clifton.....	1.00
St John's Ch, Hfx.....	15.00
Middle River, C B.....	1.25

\$120.02

NORTH-WEST MISSIONS.

In memoriam of Rev D F Creelman, from Family in Chalmers Ch, Hfx.....	10.00
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FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER, 261 ST.
JAMES ST., MONTREAL.

Acknowledged to 5th March \$14,747.37

Presb'y Ch, of Ireland.....	96.83
Ottawa, St Andrew's Ch.....	200.00
Lynedoch.....	11.70
Wardsville.....	5.00
Richmond & Saintsville.....	5.00
Clinton, Willis Ch.....	8.60
Avonmore.....	17.00
Kilbride S S.....	14.60
Jas Brebner, Allouez.....	4.00
Coldsprings.....	35.00
Ottawa, Knox S S.....	25.00
Brookville, St Johns.....	10.00
Hester Manro, Montreal.....	10.00
Rev J Carrin, Londonderry.....	1.75
Dorchester Station.....	18.00
Melbourne & Windsor Mills.....	10.25
Miss M L Mickle, Guelph.....	1.00
Giammis.....	5.00
A Friend, Pilot Mound, Man.....	1.00
St Catharines, Knox.....	61.59
St Catharines, Knox S S.....	28.00
Jarvis.....	10.00
Guelph, Chalmers S S.....	10.00
Per Rev I Mathieu, U S.....	1,232.31
Mrs Patton, Tiverton.....	2.00
Montreal, Chalmers S S.....	10.00
F C—Lancaster, Ont.....	2.00
Rev J Irvine, Harriston.....	5.00
Charlottetown, St Jas Ch S S.....	10.00
Jas McMillan, Black Land North Mara.....	2.00
Minesing.....	3.00
Buxton.....	5.00
Crumlin.....	2.00
Morewood.....	12.00
West Gwillimbury, Second Ch.....	20.00
Omenee, Mt Pleasant & Lake Vale.....	14.00
Martintown, St Andrew's.....	25.00
Brookdale.....	25.00
Brookdale.....	10.00
Amherst Island.....	5.00
Thames Road.....	30.00
Thames Road S S.....	9.00
Kirkton.....	15.00
Hiversdale & Enniskillen.....	17.00
Heathcote..... (2)	2.00
Columbus S S.....	18.00
Palmerston, Knox Ch.....	7.00
Baltimore.....	13.00
Baltimore S S.....	9.75
English River & Howick.....	16.65
Morrisburg, Knox.....	8.00
Cobourg.....	25.00
Milton, Knox Ch.....	15.00
Executors, Estate late Mr James Court, Montreal.....	\$300.00

Dresden & Knox Ch.....	8.74
Owen Sound, Division St.....	38.52
McNab.....	13.00
West Flamboro.....	11.00
Lower Ormstown S S.....	4.25
S Luther & Luther Village.....	7.76
Meaford.....	6.50
Meaford S School.....	3.00
Tharbolton & Fitzroy Harbour.....	12.00
Guelph, Chalmers Ch.....	30.00
Carlisle.....	4.00
West Pentick.....	0.20
High Bluff & Prospect.....	17.27
Monckton, Ont, Knox Ch.....	10.00
Cardinal.....	18.00
Kirkhill.....	20.00
Midland, Penetanguishene & Wyebridge.....	13.75
Per Rev W D Armstrong.....	1401.55
Mr & Mrs D Lamont, Caledon.....	10.00
West Winchester.....	24.00
Richmond, Que.....	10.00
Seymour, St Andrew's.....	15.00

Per Rev Dr McGregor, Halifax.

Green Hill, Salem Ch.....	13.50
Springfield.....	4.00
Alex Campbell, Annapolis.....	4.00
East River, Pictou.....	12.00
Valleyfield, P E I.....	18.00
Moncton.....	35.00
Charleton, (Yarmouth).....	1.75
Boz, -Pictou.....	4.00
In mem. Rev D F Creelman from a family in Chalmers Ch, Halifax.....	5.00
Halifax, St Andrew's Ch.....	20.00
Scotsburn.....	3.00
Mrs Mary Chisholm, Wentworth.....	1.00
Richmond, Halifax.....	1.65
Clyde & Barrington.....	2.00
W H Harrington, Halifax.....	10.00
Springdale.....	10.00
St Stephens, N B.....	5.00
Loch Lomond.....	4.00
Halifax, St Johns.....	70.00
Sydney, St Andrew's.....	28.00
Middle River, C B.....	11.40

Per Rev. Dr. Reid, Toronto.

Seaforth.....	21.12
Nichol, Zion Ch.....	10.00
Alma.....	14.48
Montreal, St Paul's S S.....	40.00
Toronto, Central Ch.....	50.00
London, First Ch S S.....	33.53
Lakefield & North Smith.....	10.00
Creemore.....	5.00
Walter Scott, Nottawa.....	2.00
Saugeen, St Andrew's.....	15.00
Galt, Central Ch.....	70.00
St Mary's, Knox Ch.....	10.00
North Nissouri.....	11.00
St Catharines, First.....	160.00
Gananoque, St Andrew's.....	30.00
Holland, Knox Ch.....	6.00
Euphrasia Temple Ch.....	10.00
Galt, Knox Ch..... add'l	100.00
Strabane Naira Ch.....	15.00
Cookstown.....	15.00
Nissouri South.....	15.00
Walpole.....	6.00
Oakville.....	6.00
do S School.....	8.00
Egmondville.....	31.00
Corawall Knox.....	30.00
Brookdale.....	14.00
Erin Burns Ch.....	12.00
do do S School.....	3.00
Blenheim, St Andrew's.....	6.70
Harriston, Guthrie Ch S S.....	10.00
Watford.....	18.07
Hawkesville, St Andrew's.....	2.30
Woodsstock, Knox Ch.....	23.00
do S School.....	20.00
Toronto, College St., S Sch.....	15.00

Member of Drummondville Church	1.00
Essa, First	10.00
Essa, Dunn's Ch.	6.00
Kincaidino, Knox Ch.	44.25
Member of East Pustineh Ch.	1.00
Tara	12.00
Toronto, College St. Ch.	20.00
East Williams, St Andrew's	27.15
Moorefield	3.00
East Pustineh, Duff's Ch.	20.00
Garafrava, St John's	2.00
Bolgrave	8.00
North Delaware	2.52
South Delaware	1.75
Oshawa	10.00
Port Elgin	18.00
Caledonia, Argyle St & Allan's	23.00
Berlin, St Andrew's	10.00
Uxbridge	25.00
Alton	3.00
North Bruce	42.47
Molesworth Young People's Miss'y Ass'n	15.40
King, St Andrew's	20.00
South Plympton	20.00
Wallacetown	12.00
Hillsdale & Elmvale	30.00
Floss, Knox Ch.	2.00
Scarboro, Knox Ch S S	15.00
E. Oxford, St Andrew's	5.00
Vaughan, Knox Ch	27.00
Boston, Caven Ch	16.00
Stayner	7.50
do Sab School	2.50
Sunndale	5.00
do S S	2.00
Thos. McCune & Co, Guelph	25.00
Toronto, Knox	113.11
do do S S	20.00
do do Ch for Hanka-kee	10.00
Toronto, Duchess St S S	20.00
Opeingo	7.00
A Friend	1.00
Leaskdale	11.00
Acton, Knox Ch	20.43
Princeton	10.00
Hyde Park	4.15
do Sab School	5.00
Komoka	6.00
Lucknow, Knox	12.00
Chatham, St Andrew's	15.00
Wallaceburg	13.00
Essa Town Line	10.00
Watson, Duff's Ch	7.00
Hellin	15.52
Glenalan	5.00
Holstein	16.00
Ancaster	4.88
Toronto, Charles St	35.00
Bolsover, St Andrew's Ch.	4.00
Harriston, Knox Ch	10.00
Toronto, East Ch	13.00
Malton, Burns Ch	5.00
Streetsville	50.75
Toronto East Ch S Sch.	12.00
Parkdale	10.00
Woodbridge	12.00
Port Stanley	4.00
London, First Ch	26.05
Almonte, St Andrew's	45.00
do do S S	10.00
Weston	15.00
Hamilton, McNab St, S S	46.00
Brampton	30.00
St Helens	16.00
Sydenham, Knox Ch	4.00
Ayr, Stanley St	20.00
Harriston, Guthrie Ch	10.00
	\$21,522.12

Glenmorris should have been \$22 instead of \$32, as in April Record.....

10.00

\$21,512.12

POINT-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal, Treasurer.

Acknowledged to 8th March	\$3862.18
Cash, Montreal	25.00
Peterboro, St Paul's S S	50.00
Robt McQueen, Kirkwall	10.00
David Morrice, Montreal	50.00
Pickering, St Andrew's S S	9.50
George Rogers, Montreal	10.00
Toronto, Knox S S	50.00
Oshawa, Sab Sch	12.50
Midhurst	5.00
Esqueving, Boston Ch S S	15.00
Cobourg, Sab Sch	50.00
Hawkesbury, St Paul's S S	1.00
Montreal, Nazareth St S S	25.00
Rev T Brouillette, Chénailiz, U S	3.50
Cross Roads S Sch La Have	10.00
Mrs Alex Strachan, Brussels	50.00
Pembroke, Calvin Ch S S	14.75
Galt, Central Ch	10.00
Georgina & Co	24.00
do Sab Sch	6.00
Scarboro, Knox Ch Bible Class	50.00
Toronto, Knox Ch	50.00
do Cooke's Ch S S	50.00
St Helen's Sab Sch	13.00
	\$4,456.43

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent

Acknowledged to 8th March	\$2631.14
Avenmore	9.00
Brockville, St John's, add'l	8.00
Matilda	3.00
Baltimore	20.00
Morrisburg, Knox Ch	11.00
Arundel	5.00
Vankleek Hill	38.00
Lachute, Henry's Ch	23.00
Montreal, St John's	2.50
Cardinal	13.00
Peterboro, St Paul's	119.00
West Winchester	20.00
Tarbolton & Fitzroy Har- bour	10.00
Meibourne & Windsor Mills	11.25
	\$2,972.89

PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden, Montreal, Treasurer.

EXERCISES CHAIR &c.

Already acknowledged	\$4,280.00
R Cowans, Montreal	25.00
W & D Yule, do	50.00
Warden King, do	150.00
A C Hutchison, do	25.00
David Morrice, do	150.00
Rev J S Black, do	25.00
Hugh McLennan, do	25.00
	\$4,730.00

SCHOLARSHIP FUND.

Already acknowledged	\$185.00
Montreal, Crescent St S S	50.00
do Knox Ch S S	60.00
Excenters late Robt Camp- bell, Matilda	20.00
Thank Offering Merin Flats Que.	5.00
David Morrice, Montreal	170.00
George Stephen, do	50.00
Hugh Mackay, do	60.00
Hugh McLennan, do	25.00
Peter Redpath, do	70.00
John Stirling, do	50.00
A Friend, Vernon	5.00
Guelph, Chalmers S S	40.00
	\$790.00

SENATE FUND.

Sundry Fees	\$40.00
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QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Rev. George Bell, LL.D., Treasurer.

ENDOWMENT FUND.

Already acknowledged ... \$85,236.54

Toronto.

Chas Morrison	bal on 25	12.50
<i>Whitby.</i>		
Miss E McKay	bal on 10	2.00
Benjamin Matill	" 25	5.00
J S Robertson	" 25	10.00
Miss J Logan	" 10	2.00
G M Robinson	" 25	10.00
Miss M Donaldson	" 10	2.00
John H Adhison	" 10	4.00

Montreal.

Rev J S Burnett	4 on 50	10.00
James Clark	bal on 10	2.00

Parkton.

Dugald Ferguson	2 on 10	2.00
Alex Stewart	2 on 10	1.00
E McEwen	2 on 10	1.00
John Ferguson	2 on 5	2.50
James Scott	2 on 4	2.00

Lachine.

No names		21.75
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Erzeroum, Turkey.

Rev R Chambers	bal on 100	20.00
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Prince Albert, Saskatchewan.

Rev J Sieveright	bal on 100	20.00
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Trenton.

Adam Young	2 on 25	5.00
Robert Young	2 on 25	5.00

Landstown.

Henry Dr. Leg.	bal on 5	2.00
J McManis, Jr.	" 10	2.00
Bruce McNeil	" 25	5.00

Kippen.

Rob't Thomson	bal on 100	20.00
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Montreal.

J Jeffrey	in full 10	10.00
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Campbellford.

Mrs F Dinwoodie	bal on 25	5.00
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Guelph.

Rev J O Smith	bal on 200	40.00
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Bonnaville.

Rev A Spencer	2 on 25	5.00
Dr Beith	bal on 20	10.00
Dr McLaughlin	2 on 20	5.00

Brockville.

Rev Dr Jardine	2 on 100	25.00
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Legacy.

Legacy of the late Robert Campbell, Matilda, per J H Meikle, executor		20.00
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Total to 31st March ... \$37,509.29

BUILDING FUND.

Am't already acknow'd. ... \$38,105.86

Kingston.

Wm Gamill	3 & 4 on 100	40.00
John Breden	bal on 500	100.00
Friend	in full	10.00
W Martin	bal on 100	5.00
W J Dick & Son	3 & 4 on 100	49.00
Mrs Ewing	on 100	10.00
Mrs Alex Adair	bal on 100	20.00
Rev Prof Ferguson	" 500	100.00

Total to 31st March .. \$33,475.85

QUEEN'S COLLEGE MISSION ASSO'N.

P. M. Pollock, Corr. Sec'y.

Already acknowledged ... \$158.82

C L Herald, Bracebridge SS	7.00
Rev D Wishart, of Madoc..	5.00
J Somerville, B A, Arthur Cong..	54.50
P Forest, Apsley, Cong.....	1.50
D McTavish, M A, Fort Collins, Col.....	17.05
A K McLeod, Consecon & Hilder, Cong.....	8.50
L W Thom, Kingston.....	5.00
Stephen Childerton, Cobden & Osceola.....	10.00
Rev D Fraser, of Mt Forest.	2.00
R C Murray, B A, Grand Valley, Man.....	40.00
John Hay, B A, Merrickville & Nor, Augusta.....	5.00

\$314.37

PRESBYTERIAN COLLEGE, MONTREAL.
MISSIONARY SOCIETY.

W. Fraser, Treasurer.

Crescent St Ch, Montreal ..	\$60.00
St Paul's Ch, ".....	50.00
Erskine Ch, ".....	25.00
Mrs W Porteous, Cornwall, in behalf of Chambly.....	21.00
Knox Ch, Montreal.....	20.00
Stanley St Ch, Montreal....	20.00
Nazareth St Sab School, Montreal.....	15.00
Bristol Congregation, per J A McFarlane.....	14.25
Curry Hill Congregation....	14.00
White Church, per Rev J A Anderson, B A.....	11.50
Mr M H Geddes.....	11.30
Castleford & Dewars, per Rev J B Stewart.....	10.50
Waubushene & Medonte, per R Stuart, B A.....	10.15
Darlingford, Manitoba, per D G Cameron.....	10.00
Taylor Church, Montreal....	10.00
St Gabriel.....	10.00
St Joseph St ".....	10.00
St Andrew's Ch, Ross.....	7.50
Quio & Eardley, per J C Campbell.....	7.00
Glensanfield, per D L Dewar.....	7.00
Wawanosh, per Rev J A Anderson, B A.....	6.50
Mr D Currie, B A.....	5.00
Rev W J Dey, M A.....	4.00
Mille Isles, per M L Leitch.....	3.75
Mr H W Barber.....	2.65
Darling, per J S McIlraith.....	2.00
Mr A Lee.....	2.00
Mrs Ross, Curry Hill.....	2.00
A Friend.....	.15

MANITOBA COLLEGE.

D Macarthur, Treasurer.

Presbytery of Manitoba:	
Previously acknowledged ..	\$550.65
Carman.....	7.00

Campbellville.....	1.65
Knox Ch, Selkirk.....	8.00
Little Britain.....	5.00
Brant.....	3.25
Greenwood.....	2.50
Caduceis.....	2.25
Burnside.....	10.30
Minnedosa.....	7.00
Gladstone.....	10.00
Rat Portage.....	5.00
Sioux Reserve.....	2.00
Kildonan.....	20.00
Morris.....	1.50
St Andrew's Ch, Winnipeg, additional.....	100.00

\$736.17

Per Rev. R. H. Warden.

Acknowledged from elsewhere:

Presbyterian Ch of Ireland.	\$481.44
North Gower.....	15.00
Athelstane, Que.....	5.00
Williamstown, Hephzibah Ch.....	3.50
St Sylvestre & Leeds.....	4.75
Montreal, St Joseph St SS.	5.00
Valo Colliery, &c, Nova Scotia.....	7.90

THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST, HALIFAX, TO MARCH 31ST, 1883.

Already acknowledge.....	\$70,712.95
St Andrew's Ch, Sydney, C B.....	10.00
"Boy," Pictou, N S.....	3.00
Malagawatch, C B.....	5.00

\$70,730.95

MINISTERS', WIDOWS' AND ORPHANS' FUND, LATE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Howard Primrose, Pictou, Treasurer.	
St Ann's & North Shore....	\$5.00
Shubenacadie.....	6.50
Lower Stewiacke.....	5.50
First Presbyterian Cong'n, Truro.....	15.00
Gabarus.....	2.50
Middle Musquodoboit.....	.25
Alberton & Mile River.....	6.00
Falmouth Ch, Sydney.....	4.00
Tignish, Montrose & Elmsdale.....	3.00
Upper Musquodoboit.....	1.93
Cow Bay, C B.....	2.00
Bocabec & Waweig.....	3.00
River Charles.....	3.00
Little Narrows, C B.....	1.70
Grand River.....	4.00
Cavendish & New Glasgow.	3.00
Interest and Dividends on Investments to date.....	477.43

\$543.81

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland,

JAMES CROIL, Montreal, Treas.

Rev Frederick Home.....	\$12.00
Russelltown, per Mr A J Reay.....	5.00
Ottawa, St And's Ch.....	50.00
Niagara, Rev W Cleland....	8.24
Guelph, Rev J C Smith.....	50.00
Londesboro, Rev J J Loch-ead.....	6.00
Niagara Falls, Rev James Gordon.....	12.00
East Williams, Rev John Wells.....	12.00
Moorefield, Rev Henry Edmison.....	3.00
Dalhousie Mills, Rev Dr Lamont.....	6.00
Almonte, Rev John Bennet.....	20.00
Kingston, Rev T G Smith....	80.00
Seymour, Rev Dr Neill.....	20.00
Prince Albert, Rev J Sieveright.....	12.00
Perth, St And's Ch, addl....	11.00
Rosemount & Mulmur, Rev W Anderson.....	20.00
Boyne River, Rev W R Ross.....	12.00

\$ 339.24

JUVENILE MISSION SCHEME.

Miss Machar, Kingston, Treas.

Miss Gordon, Pictou, N S..	\$120.00
A A. Halifax.....	1.00
Children of Dr Pastmere, Conestogo.....	4.00
Thomas Garland, Portage La Prairie.....	10.00
Member of St And's Ch, Pickering.....	2.00
St And's SS, Hawkesbury....	1.00
St And's SS, Fergus.....	10.00

\$ 143.00

TEMPORALITIES LAW EXPENSES.

JAMES CROIL, Treasurer, Montreal.

Rev Principal Grant, Kings-ton.....	\$100.00
West Nattawasaga, Rev A McDonald.....	20.00
Ailsa Craig and Carlisle, per Rev John Rennie.....	4.00
Hespeler, Ont, Rev J Haigh.....	5.50
New Richmond, Rev Peter Lindsay.....	25.00
Balderson, Rev J G Stuart.	7.00
Subscriptions previously ac-knowledged.....	7309.41

\$7,470.91

SEEDS

MY ILLUSTRATED CATALOGUE FOR 1883 containing description and prices of the choicest kinds of Field, Garden, and Flower Seeds mailed free to all intending purchasers upon application. It is the handsomest Catalogue published in Canada, and is invaluable to all who wish to buy PURE FRESH SEEDS. Special attention given to preparing MIXED GRASSES for PERMANENT PASTURE. Prices and full particulars will be found in Catalogue. WM. RENNIE Seedsmen. TORONTO.



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\$2.50 per Acre and Upwards.

with conditions requiring cultivation.

A rebate for cultivation of from \$1.25 to \$3.50 per acre, according to price paid for the land, allowed on certain conditions. The Company also offer lands

Without Condition of Settlement or Cultivation.

The Reserved Sections along the Main Line as far as Moose Jaw, i. e., the sections within one mile of the Railway, are now offered for sale on advantageous terms, but only to parties prepared to undertake their cultivation within a specified time.

The highly Valuable Lands in Southern Manitoba, allotted to the Company South of the Railway Belt, have been transferred to the CANADA NORTH-WEST LAND COMPANY, to whom intending purchasers must apply. These include lands along the South-Western Branch of the Canadian Pacific Railway, which will be completed and in operation this season to Gretna, on the International Boundary, and Westward to Pembina Mountain, also Lands in the district of the Souris, Pelican and Whitewater Lakes, and Moose Mountain.

TERMS OF PAYMENT,

Canadian Pacific Railway Lands.

Purchasers may pay one-sixth in cash, and the balance in five annual instalments, with interest at SIX PER CENT. per annum in advance.

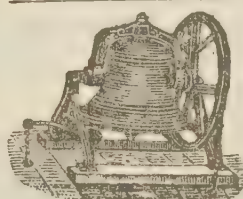
Parties purchasing without conditions of cultivation, will receive a deed of conveyance at time of purchase, if payment is made in full.

Payments may be made in **Land Grant Bonds**, which will be accepted at ten per cent. premium on their par value and accrued interest. These Bonds can be obtained on application at the Bank of Montreal, Montreal; or at any of its agencies.

For prices and conditions of sale, and all information with respect to the purchase of the Railway Company's Lands, apply to JOHN H. McFAVISH, Land Commissioner, Winnipeg. By order of the Board,

CHAS. DRINKWATER, Sec'y.

MONTREAL, 22nd January, 1883.



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Accumulated Funds £3,944,317

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GILBERT SCOTT, }

HON. THOMAS RYAN, } MANAGING DIRECTORS.
D. LORNE MACDOUGALL, }
THOMAS DAVIDSON, }

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POLYNESIAN.....	4100	Capt. R. Brown
SARMATIAN.....	3600	Capt. John Graham
CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.R.
MORAVIAN.....	3650	Lt. F. Archer, R.N.R.
PERUVIAN.....	3400	Capt. Jos. Ritchie
NOVA SCOTIAN.....	3300	Capt. W. Richardson
HIBERNIAN.....	3440	Capt. Hugh Wylie
CASPIAN.....	3200	Lt. B. Thomson, R.N.R.
AUSTRIAN.....	2700	Lt. R. Barrett, R.N.R.
NESTORIAN.....	2700	Capt. D. J. James
PRUSSIAN.....	3000	Capt. Alex. McDougall
SCANDINAVIAN.....	3000	Capt. John Parks
HANOVERIAN.....	4000	Capt. J. G. Stephen
BUENOS AYREAN.....	3800	Capt. James Scott
COREAN.....	4000	Capt. Barclay
GRECIAN.....	3600	Capt. C. E. LeGallais
MANITOBAN.....	3150	Capt. A. Macnicol
CANADIAN.....	2600	Capt. C. J. Menzies
PHOENICIAN.....	2300	Capt. John Brown
WALDENSIAN.....	2600	Capt. R. P. Moore
LUCERNE.....	2200	Capt. John Kerr
NEWFOUNDLAND...	1500	Capt. Mylius
ACADIAN.....	1350	Capt. F. McGrath.

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Sarmatian.....	Saturday, May 5
Parisian.....	Saturday, " 12

From Quebec.

Circassian.....	Saturday, May 19
Polynesian.....	Saturday, " 26

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According to Accommodation	
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FOR THE

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FOR THE DOMINION OF CANADA.

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JUNE, 1883.

No. 6

CONTENTS.

New Hebrides, by Rev. Dr. Inglis.....	141
Be Patient!.....	142
Woman's Work.....	142
International Sabbath-school Lessons.....	143
Our Own Church.....	146
Manitoba Items.....	147
The Colleges.....	149
Women's Societies.....	149

Meetings of Presbyteries.....	150
Ecclesiastical News.....	151
British Columbia.....	153
Formosa—Letter from Dr. Mackay.....	153
The New Hebrides, by Rev. J. W. Mackenzie.....	154
Trinidad, by Rev. K. J. Grant.....	155
Hospital at Tamsui.....	156
Literature.....	157

New Hebrides Missions.

REV. John Inglis, D.D., for many years a missionary on the Island of Aneityum has written an article in the *British and Foreign Evangelical Review* calling attention to the difficulties connected with missionary work in the New Hebrides. He says, "the climate is unhealthy; ague is more or less prevalent on all the islands; the natives are low and degraded; there is no national life; the tribes are small, and the chiefs have little power; every tribe is at war with its neighbour, and they are all cannibals. Some twenty languages are spoken in the group; every one as different from every other as Latin is from Greek, or German is from English. Considerable progress has already been made and, if only let alone, we feel confident that with the blessing of God, we could within a reasonable time, evangelize the entire population, and render life and property secure over the whole group. But we are confronted with two formidable antagonists—the French Government, and the so-called Labour-Traffic. The attitude of the French is menacing. They are threatening to annex the New Hebrides to their penal settlement of New Caledonia. We dread to think of our simple-minded converts being brought into close and constant contact with the criminal classes of France." Dr. Inglis speaks of the Labour Traffic as a fruitful source of evil, threatening not only injury to the missions but, eventually, the extermination of the natives. "At the present time there is a fleet of thirty labour vessels afloat among those islands, each one deporting on an average eighty emigrants. They will make four or five voyages annually, so that in all there is an annual drain of from 10,000 to 12,000 on the male population." The system goes under the smooth name of Free Emigra-

tion, but it is little better than kid-napping. There is no reason why these people should be coaxed away from home simply to sell their labour; much better for them to stay and cultivate their paternal acres and live with their families. There is not an island of the New Hebrides which could not maintain ten times its present population, even with their rude and primitive modes of agriculture. The problem is how to preserve, and if possible increase the population, not to reduce it by emigration. At first the traffic was all meekness; the labourers were engaged for six months only; if they were unwilling to return home at the end of that period, they would be allowed to remain six months longer. By and by the term of service was extended from one year to three years, and subsequently to five, and numbers were kept much longer.

The evil has been going on for twenty years. In 1862 a fleet of slavers from Peru commenced a raid among the eastern islands and carried off some thousands of the natives to work in the Peruvian mines. That was at once put a stop to, but only that a legalized "labour traffic" might take the place of slave dealing. But it was not until the American War raised the value of cotton to such fabulous prices that Fiji, Queensland, and New Caledonia became cotton growing countries, and the demand for labour became enormous. When peace was restored, and the price of cotton fell, the planters began to cultivate sugar instead of cotton, and so the demand for labour continued. It is easy to imagine how discouraging it must be for the missionaries to see the best of their young men taken away from them every year by gangs of mercenary roughs whose only object is to make money utterly regardless of the consequences, socially and morally, to the poor deluded natives.

Be Patient!

OF the eight hundred ministers of the Presbyterian Church in Canada not one is perfect; do not be surprised or disappointed then that your pastor is not faultless. He is perhaps no better and no worse than his brethren. If you expected angelic virtues without a mixture of human frailties, you were much to blame. Paul was not yet perfect. Peter and John had their faults. In all the range of Christian biography, where can you point to your faultless, blameless, perfect men? Since then faults and imperfections are to be expected, be watchful of your own heart and mind lest you give scope and exercise to a spirit of ungenerous criticism, laying hold on little things and magnifying them; imagining or inventing faults where none exist, and exaggerating such as are real. Fault-finding will not improve your minister, and will most surely injure yourself. It is needless to say that we should go to God's house filled with love to Him and prepared to render to Him the service of praise and prayer, and to receive with meekness the teaching of His word. The sermon may not be eloquent; it may not be delivered with the graces of oratory; but still it is God's word preached; and the very defects of the "earthen vessel" should teach us to look beyond to the glorious source of all perfection. Fault-finding, public or private, never fed a hungry soul—never cheered a broken heart—never guided a sinner to the Saviour—never wiped away the mourner's tear. Fault-finding in regard to the minister, the elders, the affairs of the congregation, the affairs of the Church at large, is usually a proof of narrowness and Pharisaic selfishness. Its root is self-conceit; its fruit is enmity, strife and uncharitableness. When your minister is doing his best to advance the Lord's work, do not harass and weaken him. Cheer him with your presence; with words of kindness; with deeds of love. Let him see by your conduct that the seed of the word is becoming fruitful. If you are not patient and forbearing, others will follow your example. Grumbling and complaining will spread. Will it be very delightful for you to catch echoes of your own querulousness? What if *all* were like you? What if your faults were held up to derision?

Be patient with your *young* minister; for he is daily becoming more experienced and better acquainted with the work he has to do. He will, with the help of God and of patient men and loving Christian women, become a man of great usefulness. Be patient with your *aged* pastor; his earthly race will soon be run; his sun is near the horizon which separates the seen from the unseen. Be patient with your *sick* minister; you may be sick yourself some day; and be in need of

sympathy. Be patient with your minister when he is well and strong and prosperous; for do not sickness, sorrow and death come swiftly upon us all? It were well indeed if not ministers only but all Christians so lived and worked as not to afford occasion of the least censure or offence to any one however watchful or hypercritical. It were well that all aimed to follow in the footsteps of the Lord Jesus, who has left us an example that we should follow His steps. No Christian, whatever his standing in the Church, should be satisfied with any lower standard than the perfect life of the Lord. None the less is patience a virtue that should be in constant exercise in the congregation and in all the courts of the Church,—even as it must ever be in all Christian families. Our all-seeing Lord who perceives infinitely more that is blame-worthy in us than we can detect in our brethren, and to whom all forms of evil must be infinitely more abhorrent than to us,—is still patient with us.

Woman's Work.

MONTH after month we have the pleasant duty of laying before the readers of the RECORD accounts of women's work in the mission cause at home and abroad. Societies are springing up that are doing an invaluable work not merely in adding to the funds of the Church, but in diffusing missionary information and training the young to take a deep, practical and intelligent interest in the kingdom of Christ. These societies now extend in our own Church from Harbour Grace in the east to Winnipeg in the Far West. There is room for a large increase in numbers; and the energy and thorough loyalty of the societies already at work leads us ardently to wish for their rapid extension, until one shall be found in every town and village containing one or more congregations. There were "elect ladies," prophetesses and deaconesses in the primitive Church. Godly women helped the Apostle Paul in his arduous work. Among the most eminent of the martyrs during pagan as well as papal persecutions were faithful women. In our own Church women have laboured devotedly and successfully, sometimes at the risk of their lives, among lawless savages. Women belonging to our country, and working as the agents of our own Church or sister Churches, are now occupying spheres of usefulness in the New Hebrides, in India, in Siam, in China, in Persia and in the West Indies.

It must be owned that the Churches have not made due use of women's services in the work of extending the Redeemer's kingdom; but the error of the past is being repaired. It has been found that in India women can have

ready access to the female portion of the population, while men are jealously excluded from opportunities of preaching or teaching in the Zenana. Indeed in all heathen lands it is vastly easier for women than for men to find their way into the home life of the people and thus to influence the women and children. Opportunity in India was the loud Providential call which could not be neglected. It is well that it should be so. There are now scores of devoted women, many of them possessing much medical skill, toiling for Christ in India. They are sowing precious seed in hearts darkened by slavery and superstition; and the results already are great. The women who have gone abroad to help in evangelizing the heathen are sustained in their work by faithful ones at home who give time and money and the best thoughts of their heads and the warmest feelings of their hearts to the work. As the missionaries sent to the heathen do much to improve their condition, material and spiritual, of the degraded victims of error, it is perfectly evident that the sending forth of such agents and the duty of supporting them and becoming acquainted with their work is doing very much to elevate and ennoble women at home. And, if we are taught that in Foreign Mission work women can render inestimable service, should we not expect similar service from godly women in relation to our Home Mission work? Women have more leisure than men; they can collect money, circulate the RECORD and other missionary periodicals, diffuse information by word of mouth, interest their boys and girls in missions; all this they certainly can do more efficiently than men. But is there not still more that they might well be trained and encouraged to grapple with? We need not answer the question. Meanwhile let us be thankful for all the "Woman's Work" going on within the bounds of the Church. Let us "help those women," and cordially encourage them to further progress.

The thirteenth annual meeting of the Women's Foreign Missionary Society of the Presbyterian Church in the United States was held at Syracuse, N. Y., on April 25th. Mr. Naomi Zannarea, a young Japanese who is pursuing his theological studies at Andover, made an interesting address. He spoke feelingly of what women had done for the women of his native land—of the ignorance and slavery of Japanese women, and of the elevating influence of Christianity among them. The Society agreed to a resolution earnestly beseeching Queen Victoria, Empress of India, to cause such enactments to be made as will free the children of India from the most hurtful practice of child-marriage. It was reported that the total receipts for the year were about \$122,000.

At Antioch.

JUNE 3.

ACTS XIII: 13-16; 43-52.

Golden Text, Acts 13: 49.

THESE missionaries had no thought of settling down in a comfortable "living." They were pioneers, laying foundations upon which others should build. John 4: 37, 38. It was pre-arranged that after visiting Cyprus they should go to Pamphylia, a district with which Paul must have been more or less acquainted—a Roman province adjoining Cilicia, occupying eighty miles of the sea coast and thirty miles deep. *Perga*, its chief city, on the river Cestus, seven miles inland, was noted for its great heathen temple of Diana. *John departing, &c.*—Matthew Henry says, "either because he did not like the work, or he wanted to go and see his mother." He was young, not inured to hardships and wanting in the enthusiasm necessary to accompany men like Paul and Barnabas through a hard country, infested with brigands and other "perils." 2 Cor. 11: 26. Though Paul resented John's faint-heartedness, ch. 15: 37, 38, he subsequently expressed confidence in his Christian integrity. Col. 4: 10; 2 Tim. 4: 11. Vs. 14, 15. *Antioch*—the capital of Pisidia, a different place from the Syrian Antioch, eighty miles due north of Perga (see map). *The Synagogue*—probably a large one, in which the Jewish service was conducted. The majority of the inhabitants were Greeks and Romans, so that one synagogue sufficed for the Jews. The strangers modestly took back seats, but did not long escape notice. Their fame had preceded them, and at the close of the introductory services they were courteously asked to come up to the platform and address the audience. Vs. 17-43 contain an outline of Paul's first reported sermon, in which he reviews the history of the Jewish Church, declares Christ to be the Messiah, refers to his rejection, crucifixion and resurrection, and closes with a solemn warning against the sin of unbelief. V. 44. Next Sabbath the Synagogue was crowded with Gentiles as well as Jews. The latter, haughty and selfish, could not endure that the Gentiles should enjoy the same privileges as themselves. "Exclusiveness" in religion is not confined to Jews, but, wherever manifested, it is *unchristian*. V. 46. Paul and Barnabas were not mealy-mouthed, but characterized this bigotry as it deserved, saying in effect:—"In preaching to you *first* we have done our duty; if you will not accept our message, others will." *So we turn to the Gentiles*—a policy to which he ever afterwards adhered, ch. 28: 28, Rom. 1: 16. V. 48. *The Gentiles were glad*. It was glorious news for them. *As many as were ordained*—all will be brought to believe in Christ who by his grace make eternal life their aim.—*M. Henry*. To find in this text preordination to eternal life asserted, is to force both the word and the contexts to a meaning which they do not contain.—*Alford*. V. 50. *Honourable*—refers to their social standing as wives of the most influential men of the town; who ruled their husbands—very *dishonourable*! Eph. 5: 22.

At Iconium and Lystra.

JUNE 10.

ACTS XIV: 1-18.

Golden Text, Acts 14: 3.

DRIVEN away from Antioch in Pisidia, the Apostles had come to Iconium, a large and opulent city in Lycaonia, about sixty miles to the south-east. As usual they took the first opportunity of attending the Synagogue. V. 1. *So spake*—So earnestly, affectionately, judiciously, so boldly as to carry conviction to many hearts. Rhetoric and eloquence do not always win the day. The secret of success in teaching is to speak from the heart to the heart, adapting the style to the circumstances of the hearers. A knowledge of human nature, tact and common sense and reliance on the Holy Spirit are required. 1 Cor. 14: 19; John 16: 13-15. *The unbelieving Jews.* It was mean and cowardly to do this. V. 3. They must have had good success in their ministry to stay so long. Vs. 4, 5. *The assault* was only contemplated. No stone was cast at Iconium. But coarse insulting language was used, and threats that would have led to acts of violence had the Apostles remained. V. 6, 7. The supposed sites of Lystra and Derbe are shewn on the map. In this wild, bleak, robber-infested country there was no Synagogue, but the high-way or the market would suit the missionaries as well, ch. 17: 17. Vs. 8, 10. Compare with the healing of the lame man by Peter, ch. 3. In all these miracles faith in the divine agency is either stated or implied as a necessary element, ch. 3: 16. Only by faith in Christ can we receive the remission of sins, ch. 10: 43. V. 11. The Apostles spoke in Greek, which most of the people understood, but now they express their surprise in the native dialect of the country. It was a common heathen belief that gods visited the earth in human form. Such a belief regarding Jupiter would be natural at Lystra, where his image or temple stood in front of the city gate. V. 12. Benevolent Barnabas is compared to *Jupiter*, the greatest of all the heathen dieties—"the father of gods and men;" while Paul, the glowing orator, is likened to *Mercury*—the swift winged messenger and the god of eloquence. V. 13. *Done sacrifice*—The oxen would have been killed and the blood poured upon the altar with all the formalities of the Jewish ritual. Vs. 14, 15. Here Paul is for the first time called an "Apostle" or missionary, a title which he afterwards claimed for himself. Rom. 1: 1; 2 Cor. 11: 5. In disclaiming the homage intended to be paid them they shewed how high they were above self-seeking, and how desirous they were that "the living God"—as contrasted with the dumb idols of the heathen—should have all the glory for whatever good had been done through their agency. V. 17. The idea here is that even the heathen have divine witness enough in their own consciences, and in God's providential dealings with them, to leave them without excuse for their *vanities*—their idolatry. Instead of denouncing their heathenish practices, Paul appeals to their common sense and dwells upon those truths which his hearers could not but admit. He that winneth souls is wise. Prov. 11: 30.

End of First Missionary Journey.

JUNE 17.

ACTS XIV: 19-28.

Golden Text, Matthew 28: 19.

PAUL and Barnabas at Lystra have sad experience of the fickleness of popular sentiment, the change as sudden as that of the barbarians at Malta, ch. 28: 4-6. V. 19. *Antioch*—in Pisidia, from which the missionaries had been driven out by fanatical Jews, some of whom now travel 130 miles for the purpose of obstructing the good work, by persuading the populace that these men were blasphemers—pretending to work miracles in God's name, but that in reality they were imposters. *Stoned*—see 2 Cor. 11: 25. Once he took part in the stoning of another, ch. 7: 58. What a crowd of memories must have come to his mind as he swooned away under this shower of stones! No mention of any trial or judicial sentence. It was a lawless outburst of popular frenzy, else they would have made sure that he was really dead. Vs. 20, 21. *The disciples*—most probably Timothy, who was a native of Lystra and of pious parentage, was one of the on-lookers. In 2 Tim. 3: 10, 11. Paul reminds his beloved friend of his personal knowledge of the sufferings he endured here and elsewhere. *Rose up*—His sudden recovery, if not miraculous, was at least evidence that the mighty power of God was present with his servants. *Came into the city*—perhaps to the house of Eunice and Lois, 1 Tim. 1: 5. *Derbe*—about twenty miles from Lystra, where the missionaries seem to have been unmolested in their work. One of the *many* disciples made here may have been the 'Gaius of Derbe' in ch. 20: 4. *Returned to Lystra*—Noble intrepidity! He was near Tarsus, where he could easily have gone, had he wished, and had a good time among his friends, but he would not neglect his work. Vs. 22, 23. Here we see his missionary method, (1) *To evangelize*, i.e., to proclaim the Gospel. The responsibility for doing so rests upon every Christian. (2) *To organize*—to form congregations and churches under duly appointed office-bearers. There is work for every one to do in the Church which, rightly considered, is a school for the training of its members to work. (3) *To edify*—to build them up, so the word means—to confirm and strengthen their faith and zeal. *Ordained elders*—lit. 'Chosen by show of hands.' From 2 Cor. 8: 19 and other passages it is clear that the people had a voice in all elections to sacred offices. As to the functions of the office, in the N. T. there is but one class of elders, or presbyters. But, as a plurality were appointed *in every Church*—each one doubtless devoted himself to that department of work to which he was best adapted—preachers, evangelists, pastors or teachers. Ephes. 4: 11, 12. Vs. 24, 25. *Pamphylia*—the district of which Perga was the capital. *Attalia*—sixteen miles south-west of Perga, on the sea coast. V. 27. *Picture* the enthusiasm of that great missionary meeting and the interest with which the report of these foreign missionaries would be received.

Joshua, Successor to Moses.

JULY 1.

JOSHUA I. 1-9.

Golden Text, Ephesians 6: 10.

JOSHUA, the son of Nun, of the tribe of Ephraim, Chron. 7: 20-27, born in Goshen about the year 1534, B. C., was at this time about 83 years of age. As he died aged 110, ch. 24: 29, he lived 27 years in Canaan. The original name was *Oshea*, changed to *Jehoshua*, '*Jehovah is his help*'—Num. 13: 8, 16. Also called *Hoshea*, Deut. 32: 44, and *Jesus*, Acts 7: 45. Moses had brought the Israelites to the borders of the promised land after their forty years in the wilderness. They were now encamped opposite Jericho. Joshua is a conspicuous type of Christ guiding his people to heaven. Isa. 55: 4. John 10: 3. The Book of Joshua was probably written by himself with the exception of a few verses at the end, added by some friendly hand. V. 1. *Servant of the Lord*—an honourable title. All are his servants who do his will, Matt. 7: 21. V. 2. *Moses is dead*—As an example of the punishment due to sin, and of God's justice, the death of Moses is very striking. Num. 20: 12. *Which I give*—As Canaan was a gift to Israel, so eternal life is the gift of God to believers. John 4: 14. It is divine grace alone which brings believers out of the wilderness of sin into the land of rest and glory. Vs. 3, 4. Notice the condition. They must use due diligence to get possession of Canaan. As a matter of fact, from cowardice, love of ease and want of faith, they never possessed one quarter of the promised land. The attainments of believers are according to the measure of their faith, Matt. 9: 29. 1 Pet. 1: 9. V. 5. *I will not fail thee*—precious promise! Earthly friends may leave us when we most need their help; but God, never. Isa. 43: 2, 3. V. 6, 7. *Be strong*—Make up your mind as to what is right and stand by your convictions. Your vacillating half-hearted Christians never amount to much. There must be discrimination and decision, Prov. 4: 7; 23: 23. Distrust is unbelief, and that is fatal, Heb. 3: 18, 19. V. 8. *The Book of the law*—the five books of Moses. The Bible is the only infallible rule of faith and practice. Meditating upon the truths of God's Word is far more important than speaking about them. We must study the Bible, Mere listless reading the Scriptures will do no good. *Good success*—Only by adherence to the law of God could the Israelites hope to subdue the Canaanites; in the same way it is only by walking in the path of duty that we can attain the rest that remains for the people of God. Joshua's need for courage was no greater than ours. We have many foes. If left to ourselves we must perish, but divine aid is promised to all who truly seek for it. Isa. 55: 6, 7. V. 9. *Have I not commanded thee?*—The soldier who has confidence in his leader obeys the word of command, 2 Tim. 2: 3, 4. All things are possible to him that believeth, Mark 9: 23.

Passing over Jordan.

JULY 8.

JOSHUA III: 5-17.

Golden Text, Isaiah 43: 2.

THIS and the preceding chapter form one of the most truly graphic passages in Scripture. We may learn from the lesson (1) that when God gives any man a work to do he fits him for it; (2) it is a mistake to say of any man that his loss is "irreparable." Moses did his work as none other could, but his work ended at Jordan. Joshua begins where Moses leaves off and carries the work on to a triumphal issue. The one was commissioned to bring the Hebrews to Jordan,—the other, to bring them over the Jordan. Moses typified Christ in delivering the people from bondage, Joshua, by bringing them into the land of rest. Joshua speaks to the people with the conscious authority of one thoroughly convinced of his own divine commission. Just how these two millions of people were to gain the other side of the rapid swollen river he might not know, but with unbounded faith he prepares them for the fact that they are to go over, and waits the issue. V. 5. *Sanctify yourselves*—consecrate yourselves to God. Ceremonial consecration implied the washing of their persons and their garments and the abstaining from everything that would indispose their minds to a devout contemplation of the miracles to be wrought on their behalf, Isa. 1: 16. By these wonders he would assure the Israelites of his continued favour, and put fear into the hearts of their enemies, ch. 2: 9, 10. V. 6. The pillar of cloud and fire no longer went before them, but the sacred ark, Heb. 9: 4, would be to them even a more intelligible symbol of divine guidance. Hitherto, it had remained in the centre of the host, but now it is to be placed a mile in advance of the encampment, v. 4. The priests showed their courage by exposing themselves to attacks from the Jebusites on the opposite shore. V. 7. This was only the beginning of miracles which were to inspire the people with confidence in their new leader. Vs. 11-16. As soon as the waters were shut off the priests, leaving the ark, stood in mid-channel until every soul was safely across. The ordinary width of the river at this point is only about sixty feet, but "in harvest-time" it would be twice that width, and ten to twelve feet deep. The place was afterwards called "Bethabara," or *house of passage*. It was probably here that Jesus was baptized, John 1: 28. The order to build the cairn of stones reminds us of our obligation to remember the lovingkindnesses of the Lord in our individual experiences, 1 Sam. 7: 12. The city *Adam* was about thirty miles to the north, where the river flows between ridges of mountains which nearly meet. V. 17. Canaan is attained at last! There is a "narrow stream" we must all cross before we reach "the better country." This narrative suggests to us the necessity of the great change we must undergo, from sin to holiness, Rev. 21: 27, and that only by faith and obedience to the revealed will of God can we hope to overcome the difficulties which beset our pathway to the kingdom of heaven.

Our Own Church.

THE CITY OF LONDON, situated in "the garden of Canada," has this year the honour of offering its hospitality to the Commissioners from the several Presbyteries who are to constitute the General Assembly of 1883. Everything betokens a pleasant meeting. The finances of all the missionary and benevolent funds are in a flourishing condition. The greatest want at the present time is that of ministers to fill our vacant pulpits and to go out into the mission fields. Never had the Church more need to ponder the Master's words:—"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." A pleasant feature of the Assembly will be the presence of some of our brethren from the foreign mission field. We may hope to see the Rev. Hugh A. Robertson who, with bravery seldom surpassed, some twelve years ago deliberately chose the blood-stained island of Eromanga as a sphere of missionary labour for himself and his young wife. Thanks be to God that he is permitted to come back and tell us what great things the Lord has done for Eromanga and other isles of the sea. And it will do us good to see Mr. Morton's face again and to hear from him how the great work is progressing in Trinidad. The Rev. Solomon Tunkansaicye, also, our missionary to the Indians in the North-West, will be present as a Commissioner.

OUR FOREIGN MISSIONS.—Rev. T. M. Christie has retired from the Trinidad mission on account of ill-health. He is now on a brief visit to Jamaica, on his way home. Mr. Hendry, who was appointed to succeed him at Couva, finds himself debarred from doing so, his medical advisers forbidding him to undertake mission work in Trinidad. Rev. John Morton with his family has returned on furlough, his health having failed most seriously, and immediate change of climate being insisted upon. The Mission Council at Trinidad have made the best arrangements they can for Couva and Tunapuna. A successor to Mr. Christie is immediately required; applications for the situation are invited. The new missionary should be ready to proceed in the fall to this station. The Rev. J. Fraser Campbell and his wife are on their way home

from India. The latest tidings from Formosa, the New Hebrides and Trinidad are of the most encouraging nature. The news that New Guinea has been provisionally annexed to Queensland has fallen like a bombshell among the cruisers in the South Seas. In the interests of missions it is devoutly to be hoped that the British Government will endorse the plucky and unexpected but well-timed action of one of the youngest of its colonies.

A JUBILEE.—The congregation of Erskine Church, Montreal, having attained its fiftieth year, it occurred to its office-bearers to commemorate the event in a becoming manner. It was proposed to raise \$5,000 for missions over and above the usual amounts contributed for this purpose. So liberal was the response, however, the sum of \$5,800 was handed in on very short notice. The money was divided as follows:—To Home Missions, \$1,500; for Missions in the North-West, \$1,000; to Foreign Missions, \$1,000; for French Evangelization, \$500; the balance to be appropriated in the city of Montreal to aid the weaker churches. Sabbath the 29th of April was set apart for special services in this connection. The pastor, Rev. J. S. Black, preached a historical discourse in the morning, in which kindly allusion was made to his predecessor, Dr. Gibson, now of London. He also paid an eloquent tribute of respect to the memory of Dr. Taylor, the founder of Erskine Church, whose ministry from 1833 to 1876 had been remarkably successful. The congregation has always been noted for its systematic liberality in support of missions. Although one-fourth of its members left some ten years ago on account of the organ question, the congregation is stronger now than ever it was, and its revenues are greater. The Venerable Dr. Wilkes preached in the afternoon, when many of the older citizens were present to listen to his reminiscences. Rev. D. J. Macdonnell, of Toronto, preached in the evening to a crowded house.

"L'AUREOLE."—Many of our readers will be glad to hear that this French weekly paper has after many vicissitudes fallen at length into Presbyterian hands. The Revds. Messrs. Duclos and Crutchet have taken hold of the enterprise as editors and proprietors. We have no doubt of their ability, energy and perseverance, and confidently hope that in their hands *L'Aurore* will prove to be one of the best means of evangelizing the French Canadians by the diffusion of enlightened Christian sentiment. It may prove useful to English-speaking persons who desire to acquire the French language. Those who do not wish to subscribe for it themselves may do good by subscribing for others. For \$10 seven copies of the paper will be sent to any parties whose names and addresses are furnished to the

publishers, 33 St. Bonaventure Street, Montreal. The form of the paper is 16 pages large quarto; the price is \$1.50 *per annum*, payable in advance.

PERSONAL.—The University of Glasgow has conferred the degree of D.D. on Rev. John Inglis, now residing in Britain, for many years associated with Rev. Dr. Geddie as missionary to the heathen on the island of Aneityum, New Hebrides. Rev. Dr. Pollok, of Halifax; Professor Watson, of Queen's College, Kingston; and Mr. C. B. Robinson, of the *Canada Presbyterian*, have gone to Britain for their summer holidays. The Rev. John Fraser, of Indian Lands, was taken seriously ill at Montreal, where he was spending a day or two *en route* to the old country. It is hoped, however, that he may be able to proceed on his journey before long.

MR. EDWARD MACKAY, of Montreal, departed this life on the 6th of May. He was one of the old residents of the city who will be greatly missed. He had a large heart and an open hand for every good object that came in his way. In his life-time he contributed liberally towards the missionary, benevolent and educational funds of the Church, and by his last Will and Testament he has bequeathed legacies for these purposes to the amount of about \$78,000. The Presbyterian College, Montreal, is to receive \$10,000 in addition to the \$40,000 given by Mr. Mackay a short time ago to endow a Chair. \$10,000 each are left to the Home and Foreign Missions of the Church, \$1,000 to the Presbyterian College at Winnipeg, \$4,000 to Aged and Infirm Ministers' Fund, and \$3,000 to the Ministers', Widows' and Orphans' Fund.

QUEEN'S.—The Hon. Alexander Morris has been appointed Chairman of the Board of Trustees of Queen's College in room of Hon. John Hamilton, deceased. Rev. Donald Ross, of Lachine, has been appointed third professor in the Theological Faculty, his chair being that of Biblical Criticism and Apologetics. Rev. James Carmichael, of King, has been re-appointed Lecturer on Church History. Rev. Dr. George Bell has accepted the position of Registrar and Librarian of the University, and Mr. John McIver has been elected Treasurer in place of Mr. C. F. Ireland, resigned—All excellent appointments. We are glad to learn that the Senate has conferred the Degree of Doctor in Divinity upon Rev. Professor Maclaren, of Knox College, Toronto, who is in every respect worthy of the distinction, and that our old friend, Dr. Bell, of geological fame, has had the LL.D. added to his already numerous titles.

ORDINATIONS AND INDUCTIONS.

TORONTO: *Carlton Street Church*.—Rev. Andrew Wilson, formerly of Brock Street

Church, Kingston, was inducted as first pastor of this new congregation on the 17th of May.

MARKHAM: *Toronto*.—Rev. Frederick Smith, formerly of Amherstburg, was inducted to St. Andrew's Church on the 15th of May.

BOBCAYGEON: *Peterboro*.—Mr. Craigie was ordained and inducted on the 23rd of May.

BATHURST: *Miramichi*.—The Rev. James Quinn was inducted into the pastoral charge of St. Luke's Church on the 1st of May.

ST. JOHN, N.B.—The induction of Rev. Dr. T. G. Smith, formerly of Kingston, Ont., to the charge of St. Andrew's Church, St. John, was appointed to take place on the 29th of May.

BEDEQUE: *P. E. Island*.—The Rev. William Scott was inducted on the 2nd of May.

SPRINGSIDE: *Truro*.—Rev. S. C. Gunn, formerly of E. St. Peter's, P. E. I., was inducted on the 8th of May.

MANITOBA ITEMS.

Rev. J. Hastie, of Lindsay, is supplying Brandon for a few Sabbaths. Brandon congregation gives much promise. Regina seems to have a good proportion of Presbyterians in its population, but its future is by no means assured. Moose Jaw is a rival of Regina. Services have been begun there by a resident missionary. The theological students under the Presbytery have passed the examinations required of them in the College. Six students passed the examination in Systematic Theology; a portion of them took Greek Exegesis, Hebrew Exegesis and Church History. Revs. T. McGuire, J. J. Pringle, B.A., and J. C. Tibb, M.A., assisted the professors in the examination. The University examinations began on the 14th of May. Between twenty and thirty students go up from Manitoba College to the several University examinations. Of these five or six are expected to receive their B.A. degree this year. Rev. A. Campbell, B.A., and J. Farquharson, B.A., along with the Professors, are University examiners. A most representative banquet took place in honour of Duncan Macarthur, retiring manager of the Merchants' Bank. Mr. Macarthur has been for ten years a mainstay of Presbyterianism in the North-West. His well-considered statements showing strong faith in the future of the North-West are being widely quoted. The Bishop of Rupert's Land lately delivered his charge to the annual Synod. Allusion after allusion was made as to the great work being done by our Church. The tone of the address was rather despondent. This is to be regretted. It is most important for the interests of religion that the Church of England should be vigorous in the North-

West, as it is evangelical in tone. Missionaries are arriving in considerable numbers, now that the colleges are closed. Mr. Robertson is at his post here getting them located, and organizing the stations around Winnipeg. Knox Church, Winnipeg, is discussing church building. St. Andrew's, Winnipeg, which has risen Minerva-like into existence fully armed for its work, has obtained an assistant for its overworked pastor. B.

THE COLLEGES.

QUEEN'S UNIVERSITY AND COLLEGE.—The closing ceremonies this session were more brilliant than ever. The Moderator, who had lectured on "Whitfield, the model preacher," the evening previous, under the auspices of the University Y. M. C. A., preached the Baccalaureate sermon on the 22nd April in Convocation Hall. On Monday the lists with the names of all who had passed the University examinations were made up and published by the Senate. In the evening public lectures on scientific subjects were given by two of the professors. On Tuesday afternoon Sandford Fleming, Esq., C.M.G., was re-elected as Chancellor for the next three years, and delivered a very able address thereafter on the origin of Universities and University Degrees. In the evening the Chancellor gave a *Conversazione*, which is acknowledged to have been the most brilliant affair of the kind ever held in Kingston. About a thousand guests were present. On Wednesday afternoon Convocation was held, when twenty-four B.A.'s, one M.A., one LL.B., thirteen M.D.'s, one LL.D. and two D.D.'s were laureated; scholarships, gold medals and prize essays awarded, and speeches made, the whole proceedings being enlivened to the delight of the crowded audience and the grave occupants of the platform by the witticisms and apt songs and glees of the students in the gallery. Though Convocation was held during the day, so great was the interest of the people that hundreds had to be turned away for lack of room, and scores stood patiently round the door during the whole of the two hours' proceedings. In the evening, the University Council and the Alma Mater Society gave a banquet to the Chancellor, at which 150 sat down. While all the ceremonies attending the close of the 43rd session of old Queen's were interesting, a special feature and one illustrative of the Catholicity of the University, was the presence on the same platform of the Moderator of the General Assembly, the R. C. Bishop of Kingston, the Dean of the Anglican Cathedral, Montreal, and representatives of the Congregational and Methodist Churches. There are sixty-two students for the ministry in Queen's. Twenty of these are in the Divinity Faculty, viz., eight in the first year, eight in the second and

four in the third. The names of the third year's students are as follows:—Messrs. Leslie Thom, W. S. Smith, W. E. D'Argent and John Robertson. The total number of students last session was *two hundred and fifty*.

PRESBYTERIAN COLLEGE, HALIFAX.—The session was closed on the evening of Thursday, April 26. A large congregation assembled in Chalmer's Church. Dr. Burns, Chairman of the Board, presided. Principal Macknight, D.D., presented the Senate's report. Fourteen students attended throughout the session, seven of whom completed their course. Two, Mr. William Dawson and Mr. C. S. Lord, had won the degree of Bachelor of Divinity. Valuable additions to the Library had been received from Dr. Burns, Mr. Duncan and Mrs. Munro (Wallace). The graduating class, seven in number, consisted of Wm. Dawson, C. S. Lord, A. W. Mahon, Robert Ross, J. M. Robinson, R. C. Quinn and S. Rosborough. The Principal, in addressing the graduating class, advised them to lay aside scholasticism when they entered the pulpit; to keep their science and their learning in the study, and never parade them before the people. A man of eminent learning will be found out without blowing his own trumpet. Keep near the central truths of the Gospel! Addresses were given by Revs. T. Sedgwick and J. C. Burgess and Dr. Macrae. Rev. R. Mackay stated that the alumni of the College had formed an association for the advancement of its interests. The society was organized, and would hold its next meeting in October, when the Synod meets. At a meeting of the College Board, held on the same day, it appeared that very nearly \$71,000 of the Endowment and Building Fund had been paid in. The Board found that arrears had accumulated amounting to nearly \$4,000. This year's receipts show a slight improvement as compared with the previous year. The Board resolved to intimate to the Governors of Dalhousie College that the next Synod would in all probability take into consideration its relations to that institution. This step is taken with a view to economy. Rev. William McCulloch, D.D., presented the Board with a portrait of his late father, Rev. Thomas McCulloch, D.D., who had been intimately connected with the educational work of the Church and the Province. The portrait had been bequeathed to the College by the late Miss McCulloch. The degree of B.D. was conferred on Messrs. Dawson and Lord.

THE SYNODS.

TORONTO AND KINGSTON.—This Synod met in Chalmer's Church, Guelph, on the 1st of May at 7.30 p.m. About 180 ministers were present. The retiring moderator, Rev. A. A. Drummond, of Newcastle, preached the opening sermon. Rev. James Cameron, of

Chatsworth, was elected Moderator for the ensuing year. A large amount of routine business was transacted. The reports on the State of Religion, Sabbath-schools, Sabbath observance and Temperance were as usual the chief features of public interest. Dr. Waters, of Newark, N.J., was present and received a hearty welcome. The next meeting was appointed to be held in Belleville on the second Tuesday of April, 1884. A Conference, for which arrangements had been made by the Committee on the State of Religion, was held in connection with the meeting of the Synod, and proved to be an occasion of very great interest.

MONTREAL AND OTTAWA—This Synod met in the beautiful First Presbyterian Church, Brockville, on the 8th of May. There was a good attendance of members, and the meeting was on the whole a very pleasant and satisfactory one. The opening sermon was preached by the Rev. Robert Campbell, of St. Gabriel's, Montreal, and, in his stead, the Rev. John S. Burnet, of Martintown, was elected moderator for the ensuing year. The reports on State of Religion, Temperance, Sabbath-schools, Statistics, &c., were read and discussed and ordered to be transmitted to the General Assembly. Leave was granted to take students on trial for license, and a large amount of routine business was attended to. Perhaps, after all, the most enjoyable part of the proceedings was the social meeting on the Wednesday evening, when the cup of tea and the refreshments served by the ladies of both congregations, vocal and instrumental music, and some lively speeches were heartily enjoyed by all present. The next meeting was appointed to take place in Ottawa on the second Tuesday in May, 1884.

WOMEN'S SOCIETIES.

WOMAN'S FOREIGN MISSIONARY SOCIETY, HALIFAX.—The sixth annual meeting of this Society was held in St. Matthew's Church on the 6th of April. Addresses were delivered by Revs. Dr. Burns, P. M. Morrison, W. S. Whittier and A. L. Wyllie. The report presented was of the most encouraging description. Reference was made to the visit of Miss Blackadder, the missionary teacher at Princetown, Trinidad, whose salary is paid by this Society. Miss B. had to return for a few months' furlough for the benefit of her health. During her stay in Nova Scotia she addressed a large number of meetings and greatly increased the interest in Coolie missions. Her addresses added \$300 to the funds of the Society. Miss B. is now at her old post energetically working among a people that have learned to love and honour her. The farewell meeting of Rev. J. W. Mackenzie and Mrs. Mackenzie when leav-

ing to return to Efate, New Hebrides, was an occasion of deep interest. The loving and earnest appeals of these missionaries will not soon be forgotten. During the year eight boxes of clothing, stationery, maps, toys, sewing material, &c., made up by this Society and its auxiliaries and friends, were forwarded to Trinidad. The "Helping Hand Mission Band" of Halifax rendered valuable aid. This band gave \$125 to the funds of our Society. We have now six auxiliaries—St. Johns and Harbour Grace, in Newfoundland; Pictou, Antigonish, Windsor and Merigomish, in Nova Scotia. The total amount of \$1,300 was raised during the year, being \$500 in excess of the previous year. The officers for the ensuing year are:—President. Mrs. R. F. Burns; Vice-Presidents, Miss Fairbanks and Mrs. R. Laing; Recording Secretary, Miss Thomson; Corresponding Secretary, Miss Campbell; Treasurer, Mrs. Costley; with a committee of twenty ladies. An effort will be made this year, it is hoped, to increase the number of auxiliaries, and thus enlist a much larger number of ladies in the good work.

WOMAN'S HOME MISSIONARY SOCIETY, ST. JOHN, N.B.—The first annual meeting of this Society was held in St. Andrew's Church, St. John, on the 5th of February, when a very encouraging report was read by the Rev. G. M. Mackay, who has been appointed as missionary within the bounds of the Presbytery of St. John. The object of this Society is to awaken an interest in Home Missions and to give material aid by means of yearly subscriptions and collections to this mission. It is also hoped that by meeting and working together the members of the Society may benefit themselves, and that a greater feeling of unity may grow up between the members of the several Churches than has hitherto existed. The following are the officers of the Society for the year:—Mrs. James Lawton, President; Mrs. Donald, Mrs. Brittain, Mrs. McArthur, Mrs. Crittenden, Miss Murphy and Mrs. Elder are the Vice-Presidents; Mrs. J. H. Wagstaff, Recording Secretary; Mrs. Mersereau, Corresponding Secretary; and Mrs. R. Thomson, Treasurer. There is besides a working committee of twenty-eight ladies belonging to the different Presbyterian congregations in the city.

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my father." Those on the left will be cursed—"Depart ye, cursed." All must appear before the judgment-seat of Christ, to receive the things done in the body, whether good or bad. What words will be spoken to you?

Meetings of Presbyteries.

PRINCE EDWARD ISLAND: May 1. —The Presbytery met at Summerside. The congregation meeting in Prince Street Church, Charlottetown, was recommended to discontinue their services and unite with one or other of the churches in the town. Mr. Carr was appointed to intimate to them this resolution. *May 2.*—Met at Bedeque for the induction of Rev. Wm. Scott. The congregation has provided a suitable manse and five acres of land. Mr. Scott enters on a very interesting field, where the late venerable Robt. Sime Patterson, one of the fathers of the Church, laboured arduously for many years.—J. M. MCLEOD, *Clk.*

MIRAMICHI: April 17.—The Presbytery met at Chatham. Rev. James Quinn was translated from Tabusintac to Bathurst, the induction being appointed on May 1. Mr. Waits was appointed Moderator of Tabusintac session. The Presbytery instructed the Clerk to express to Dr. T. G. Smith, Kingston, disapproval of the act of recommending a theological student to one of our stations and, after his appointment, the withdrawal of the same to other work in the west. Rev. K. McLennan was nominated for Moderator of the General Assembly. The following elders were appointed as the Presytery's Commissioners:—W. S. Loggie, Chatham; J. B. McKenzie, Campbellton; James Hamilton, Stratford, Ont.; Jas. Steveley, London, Ont. Reports on the State of Religion and on Sabbath-schools were approved. The sum of \$65 was raised in behalf of the mission to Lumbermen in the Presbytery's bounds.—J. MCCARTER, *Clk.*

PICTOU: May 1.—The Presbytery met at New Glasgow. Messrs. C. S. Lord and R. D. Ross, after satisfactory trials, were duly licensed to preach the Gospel. Rev. R. Laird was appointed Commissioner to the General Assembly in place of D. Murray, resigned.—E. A. MCCURDY, *Clk.*

HALIFAX: May 9.—The Presbytery met in Poplar Grove Church. Moderation in calls was granted to Canard, Noel and Middle Musquodoboit. Mr. Bearisto's resignation of Carlton and Chebogue was accepted. Application will be made to the General Assembly for leave to receive Mr. J. Millen Robinson, a licentiate of the Presbyterian Church of the United States, and Mr. James Anderson, a licentiate of the U. P. Church, Scotland.—A. SIMPSON, *Clk.*

ST. JOHN: May 8.—On motion of Dr. Macrae the Presbytery agreed to ask the General Assembly whether Presbytery has a right to enjoin collections for its own Home Mission

work? The induction of Rev. Dr. Smith into the charge of St. Andrew's Church was appointed to take place on the 29th of May. Messrs. William Dawson and R. C. Quinn were licensed to preach the Gospel.

TRURO: May 8.—The Presbytery met at Springside, Upper Stewiacke, for the induction of Rev. S. C. Gunn. This congregation has had a separate existence for seventeen years. It is one of the few within whose bounds no "dissent" exists. The Presbytery met at Stewiacke Village, when a large congregation was addressed on the State of Religion.—J. H. CHASE, *Clk.*

LUNENBURG AND SHELBURNE: April 24.—This Presbytery met at Conqueral Bank to consider the question of annexing two stations to New Dublin. After full consideration, and in deference to the wishes of the people, the stations in question were continued in their connection with Bridgewater. Agreed to apply for supplement of \$200 for New Dublin. This is the only grant the Presbytery now asks. Five years ago three grants were required. Mr. Duncan Cameron's services have been secured for the summer for Lockport station. A report on the Statistics of the Presbytery was submitted by the Clerk, showing smaller contributions than last year. La Have gave \$1.60 per family; Lunenburg \$2.18 per communicant. The rates in other congregations are lower. There are fewer blanks than any previous year.—D. S. FRASER, *Clk.*

TORONTO: April 24.—Rev. J. Hogg tendered the resignation of his pastoral charge, on the ground of recent sickness, which had much reduced his strength and rendered in his opinion a lengthened rest necessary. The Presbytery waived in this case the ordinary rule, and agreed to hear commissioners who were present from Charles Street Church, and to dispose of the case without delay. The commissioners were accordingly heard. And the Presbytery, with much regret, accepted of Mr. Hogg's resignation, to take effect on and after the 20th of May. The annual report of the Home Mission Committee was read by Rev. Dr. King, convener, showing (*inter alia*) that the congregations within the bounds have contributed during the year to the General Assembly's Fund \$6,165, being an increase of \$55, with several congregations still to hear from, and sent as a free contribution to said fund nearly \$5,000, being more than double the amount contributed by any other Presbytery of the Church. Reports were received from committees on the State of Religion and Sabbath-schools. The translation of Rev. F. Smith from Amherstburg to St. Andrew's Church, Markham, was appointed for May 15th; and that of Rev. A. Wilson from Kingston to Carlton Street Church, Toronto, for May 17th. A letter was read from Rev. Wm.

Stewart, tendering his resignation of Hornby ; and the clerk was instructed to cite his congregation to appear for their interests at an adjourned meeting to be held in the usual place on the 17th of May at 11 a.m. Rev. J. A. McDonald delivered his trials for ordination ; and the same was to take place at Hornby's Mills on April 26. Mr. Joseph Builder, B.A., theological student, was examined, and the Presbytery agreed to ask leave of the Synod to take him on public trials for license. At meetings held at Guelph on the 2nd and 3rd of May, Mr. W. G. Wallace was licensed to preach the Gospel. Also, the Presbytery released Rev. R. P. Mackay from his pastoral oversight of Highland Creek congregation, that so it be united with Dunbarton congregation, and put under the jurisdiction of Whitby Presbytery.—R. MONTEATH, *Clk.*

MANITOBA.—The following were appointed Commissioners to the General Assembly:—Messrs. Duncan, Tunkansaicye, McRae, Polson, Hodnett, D. M. Gordon, A. Bell, C. B. Pitblado, J. Robertson and D. Stalker, *ministers*; Professors Hart and Bryce, Dr. Fleming, Messrs. Panton, Mutchmore, McDonald, McVicar, G. W. Ross, H. C. Ross and J. Sutherland, *elders*.—T. HART, *Clk.*

STRATFORD: May 8.—A call from Millbank to Mr. A. H. Kippen was sustained. The remit on Standing Committees was in the main approved. Mr. Hislop, of Avonton, continues very ill. The Presbytery recommended its ministers and people to co-operate with Knox College Board in raising an endowment fund.—J. FOTHERINGHAM, *Clk.*

Ecclesiastical News.

REV. JAMES BARCLAY of St. Cuthbert's, having intimated to the Presbytery of Edinburgh his decision to accept the invitation to St. Paul's, Montreal, the usual steps were taken to release him from his present charge. In that Presbytery there has been a long discussion on the new Universities' (Scotland) Bill, which contemplates some important changes in the management and equipment of the Scottish Universities, of which there are four, namely St. Andrew's, founded in 1411 ; Glasgow, in 1451 ; Aberdeen, in 1494, and Edinburgh, in 1582. In each of these there are Theological Faculties which are not very adequately endowed. The professors are at present required to be members of the Church of Scotland. The Universities' Bill proposes to make the Theological Chairs thoroughly undenominational. In view also of the limited number of Theological Students and the insufficient stipends of the professors, the suggestion is made that it might be well

to consider the propriety of having only two theological faculties instead of four,—or in other words to combine Aberdeen with Glasgow and St. Andrew's with Edinburgh. It is admitted by all that some reforms are needed, but the difficulty of dealing practically with the question becomes apparent immediately that it is opened for discussion. There are those who regard the Bill as a first step in the direction of "disestablishment"—that terrible bugbear that looms up every now and then. They would rather see the theological faculties done away with altogether than that the Chairs should be thrown open to "all the Reformed Churches in the country." The possibility of a Methodist, or a Baptist, or an Episcopalian, not to speak of other "Dissenters," being elected to teach theology is suggestive to such minds of a pandemonium in which theology would degenerate into fanaticism and superstition. The ground is also taken that the nation and not the church is responsible for the efficiency of theological teaching in a national University, the natural corollary of course being that the test of fitness to teach theology must be conformity with the tenets of the National Church. The removal of the Theological Faculty from St. Andrew's would in all probability put an extinguisher upon the oldest of the Scottish Universities. The Synod of Aberdeen has expressed disapproval of the Bill by a majority of forty-seven to seven votes. The English Presbytery of London has had another lively discussion on the relation of the Church to the Westminster Confession of Faith. It remains to be seen what action, if any, the Synod will take in the premises. This kind of progressive theology is at a discount in Philadelphia where it has been twice discussed by the ministerial association, but without any apparent effect. Only one brother was found to admit that a few verbal changes in the Confession might be made for the better ; "but the feeling against any movement to revise was so preponderating that the discussion did not last out the hour." Dr. Marcus Dods, a leading Free Church minister in Glasgow, in closing a series of lectures on the History of the Church in Scotland said that we have to look forward to a thorough reconstruction of the Scottish Church. The first step toward that he thinks must be disestablishment, "and it must be on the basis of a short creed." The ecclesiastical year ending with May has been, from all accounts, one of exceptional financial prosperity, especially in regard to the revenues of the missionary Societies, which have been larger during the past twelve months than for a number of years. All the English Societies will report an increase of income. The two great missionary Boards of the Presbyterian Church in the United States have received a splendid support from their constituencies

during the year. The receipts for their Home Missions were over \$500,000 while their Foreign Mission Board received \$650,000—the largest amount ever received through the ordinary channels by any Home or Foreign Missionary Society in the country. The American Board of Commissioners for Foreign Missions have lately sent out two deputations to Turkey. The missions carried on by the Board there for the last fifty years have reached an interesting crisis. The native churches appear to be desirous of becoming more self-governing than they have been. The duty devolving upon the deputies is an important and delicate one and will be watched with much concern by all who have the care of missionary operations among the heathen. Dr. Somerville is still prosecuting his evangelistic work among the tribes of South Africa. The brave old man has done some hard travelling. He will visit Lovedale before returning to Scotland in the end of July. Arrangements are in progress for the Belfast meeting of the Presbyterian Council to be held in June 1884. An effort will be made at that time to organize the Council into a shape for permanent activity and usefulness by the appointment of a staff of officers and the employment of a Secretary who shall devote his whole time to promote its interests. This of course involves a certain amount of expense which must be provided for. Messrs. Moody and Sankey have returned to their homes in America after eighteen months continuous evangelistic labour in Britain and France. During all that time Mr. Moody preached daily and Mr. Sankey sang. It is believed that greater results were accomplished by this visit than the previous one. Sometimes as many as eleven meetings were held in a day. It was not unusual for 12,000 people to frequent a single meeting in some of the English towns. The French people were delighted with Mr. Sankey's hymns and with his singing. They intend returning to Europe in October. The Presbyterian Church in New South Wales is suffering from a dearth of ministers. The Sustentation Fund in that colony has paid an equal dividend of \$1500.

IRELAND.—Naturally all attention just now is directed to the trials going on in Dublin and the convictions obtained in the case of the Phoenix Park assassins. How some of those that are sentenced can assert their innocence in the face of the overwhelming testimony is somewhat singular, but it is not any more mysterious than the fact that some of the worst of the lot were accustomed to take the communion frequently during the time that the plots were hatched and put into execution. What a revoltingly oblique moral sentiment there is when the hand that was

reeking with the blood of fellowmen did not tremble when receiving the consecrated wafer which, in the eyes of the Roman Catholics, means so much. Can it be possible that the teaching of that Church results in persuading men to believe themselves innocent of the most revolting crimes after that said crimes are confessed and absolution given? We shrink from such a conclusion, however unavoidable it may seem to be. The Synods of the Presbyterian Church have been holding their meetings, and a good deal of interest was taken in the proceedings. A threatened interference with the principle of non-sectarianism in the public schools was the occasion of a warm discussion in each of the Synods. It has been whispered that Government contemplates the founding of a separate Normal School for the training of teachers for the Roman Catholics, hence the righteous indignation that was manifested. Vigorous and eloquent speeches were made. The proposed action was denounced, and strong resolutions were unanimously carried. Whether the Government will go on in yielding to the demands of the Roman hierarchy remains to be seen. Our brethren have all along contended for the principle of united education in common schools, and as well indeed in colleges, in the most strenuous and persistent manner. H.

FRANCE.—*The Macall Mission* to the working classes has been re-organized and enlarged, and we have no doubt its efficiency will be greatly increased. It was not possible that Mr. Macall should continue to bear alone, as he has done now some twelve years, the responsibility of carrying on so great a work. It has now been entrusted to a committee of brethren, of whom four are French, one English, one Scotch and two American, and of which Mr. Macall is president. The official title of the work is, "The Popular Evangelical Mission of France." The committee, who are responsible for the money necessary to prosecute the work, have affiliated committees in Paris, London, Edinburgh and many other large cities and towns in Great Britain and America, who seek to interest as many as possible in the Mission and secure contributions therefor. This central committee proposes to establish a reserve fund of some twenty-five thousand dollars, in case of any emergency. To the mission-stations planted and directed by Mr. Macall, have been added those founded by M. Saillens in Marseilles and its neighbourhood. The new organization will have two centres, Paris and Marseilles, but the whole work will be conducted by the committee at Paris. The income of the Macall Mission for 1882 amounted to forty-five thousand six hundred dollars:

that of M. Saillens to fourteen thousand four hundred; making a total of sixty thousand dollars. The number of stations founded by Mr. Macall up to the present is sixty-six; by M. Saillens, fourteen; in all, eighty. M. Saillens is to take the place of the late lamented Mr. Dodds, whose presence and counsel are so sadly missed. It is gratifying to know that evangelistic work is being carried on in France, under the supervision of the Rev. W. Gibson, who expends some ten thousand dollars annually in this work. Pastors here and there are attacking the strongholds of ignorance and superstition, almost always with encouraging success. Pastor Bourgeon, of *Caen*, has recently held a series of meetings in a district entirely Catholic. At *Ceton* he had an audience of one hundred and fifty Catholics; at *Bellévue* they desired him to return, or send a preacher of the Gospel. France is now a great battle-ground, where many zealous servants of Christ are fighting in their Master's name. Against them are fearful odds; atheism, superstition, ignorance and indifference to religion. Added to this, the influence of the Romish priesthood is bitterly hostile to the work of spreading the Gospel. Our brethren need the prayers and sympathies of the Church of Christ everywhere. "Thy Kingdom Come!" C. H.

BRITISH COLUMBIA.

VICTORIA, B. C.,—The annual meeting of the First Presbyterian Church was held on 26th March. The attendance was large. The clerk of session reviewed the past year. The church was re-organized in September on the basis of union with the Presbyterian Church in Canada. There were forty-eight names on the roll then; over forty were added since that time. The prayer-meetings are well attended and there is a good Sabbath-School. The manager's report showed that the church owed its origin to the Presbyterian Church in Ireland, which spent nearly \$6,000 in entirely supporting the first minister for over three years from 1862 to 1865. The whole debt was only \$1,750 seven years ago. About a year ago the debt amounted to over \$4,750. The managers have retrenched in every possible way in order not only to be self-sustaining but to pay off the past indebtedness. The receipts of the past year were in excess of each of the two preceding years. All the current expenses were met and \$350 were paid on account of indebtedness on Sunday-School room and arrears of salary. A special collection was made for the Home Mission Fund of Canada and a balance remained on hand. The last General Assembly having deferred action in obtaining a minister, the Rev. Daniel Gamble, a native of the North of Ireland, and graduate

of the S. F. Seminary was invited to supply the pulpit for one year. After nine months of faithful and successful service, the congregation have given him a unanimous and cordial call to become its stated pastor.

JOHN MCKENZIE, *Secretary*.

Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

To Dr. MacLaren.

TAMSUI, 8th March, 1883.

To-morrow, at 3 p.m., it will be *eleven* years since I stepped on the shores of Northern Formosa. What scenes have passed before these eyes since that day—what moments of joy and anxiety—yea, what soul-inspiring gatherings! I have just counted the trophies of victory in my room—trophies won since our return from America—trophies which speak louder and clearer than the orator's rounded sentences. Idols of all sizes and shapes, *forty* in number; tablets (ancestral) of all colours, *twenty-five* in number, worshipped by succeeding generations, some are black with the smoke of incense, others crumble with lapse of time; but all, all were the gods of poor devotees. In addition I have a *shrine* exactly three feet wide and three feet two inches high, which was given me by a man who a few years ago would *really* sooner part with his life! Praise the Lord, all who love His holy name praise him. Let men tell me there is no God. I throw it back with indignation. I *know* that my Lord and God reigns forever. These memorials of victory (with many others) I intend for the museums in Montreal and Kingston colleges. I have not forgotten my promise to each of the Principals.

During 1882 many of our converts gave liberally towards the relief fund for the *famine* in China proper. Another old convert went home with joy on her lips. Our work progressing as usual. Oxford College is flourishing. Torrents of rain here every day for *three weeks* past. May Almighty God come in all His might and power and save this beloved isle!

G. L. M.

LATER NEWS.—A telegram received from Dr. Mackay contains the following intelligence, for which the Presbyterian Church in Canada should "thank God and take courage":—

"A thousand Aborigines have thrown away their idols."

The people of whom Dr. Mackay thus speaks are not Chinese; they are Malays. In Formosa, they are generally found in the mountainous parts of the island. Their religion is a mixture of Mohammedanism. They are, for the most part, savages. They have,

in their natural state, abandoned themselves, with desperation, to the most ferocious habits, —taking delight in doing mischief to their neighbours.

Our New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

To Dr. McGregor.

ERAKOR, Efate, 25th Nov., 1882.

In the good providence of God we are back again to our station. It is just a week to-day since we landed. We were much later in getting to our station than we expected. There were two reasons for this. The vessel was late in getting to Sydney on account of rough weather in the islands, and then when we arrived in the group, Mr. Gray, the new missionary from South Australia, had to be settled on Tanna before the "Dayspring" proceeded north. We were thus eight weeks from the day we left Sydney until we arrived here. This was trying to our patience, but it has turned out, I believe, for the best. Being so long on board the vessel, I feel much more vigorous than when I arrived in the group. My health now is all that I could desire. I must, however, be careful, as I have not so much strength to expend as when I first joined the mission. I need not say we have been kept very busy since we landed, for although the natives did all they could towards putting our premises in order before we arrived, having thatched, whitewashed and cleansed out the house, yet we had a great deal to attend to. Our cases had to be opened and the contents stowed away, our orders made out, our letters written, medicine dispensed to the sick, grievances of the natives listened to and advice given, &c., &c. All this had to be done inside the week, lest the vessel should be back on her way to Sydney. Being so very busy we have not been able to open our schools, but we hope to do so next week.

Our poor natives were very glad to see us back again. They saw the "Dayspring" as soon as she hove in sight, and between two and three hundred of them assembled on the beach to welcome us. Several of them came wading out in the water. When we came up to the house we found two heaps of yams and two pigs beside them—presents for us and for the vessel. Since that scarcely a day has passed without our receiving some expression of good feeling, either fish, yam, taro, melons, green cocoa-nuts, bananas, or pine apples. You cannot imagine how delighted we were to hear that a teacher was still staying at Fila. You know we had a long night of toil there, but the dawn is breaking. You may remember when I was in Nova Scotia, I had a letter from Pomal saying a teacher had gone there,

but I was afraid they would soon drive him away. He has remained there ever since, and now some half-dozen have renounced heathenism and are learning to read. Last Monday four of them came to see us, bringing a present of yams. The pleasure of meeting them that day under such circumstances was a ten-fold reward for leaving our native land. During my absence four more natives from Bufo—three men and a woman—renounced heathenism and moved to the Christian villages, Erakor and Eratap, in order to embrace the Gospel. Thus you see the natives whom I left in charge were carrying on the good work.

I am extremely sorry to find that the French are buying large tracts of land on this side of the island. To the heathen they give liquor as part payment. I fear there will be trouble soon. To-day one of our natives told me that the natives from other islands, employed by a foreigner living near us, come and steal food from the Erakor people's plantations on Sab-bath. A Frenchman has bought the island of Iririki from a Fila native, not friendly to us. You know it was bought for our mission years ago, and Mr. Annand lived there. The natives told the Frenchman that the island belonged to us, but he would not listen to them. He told one of them that if he did not take from him the things he had brought with which to purchase it he would throw them into the sea and taken possession of it.

You remember when I was in Montreal some members of Mr. Black's congregation and a gentleman in Quebec offered to contribute \$25 a year for three or four years to support young men while they were being trained for teachers. Three whom I wished have consented to come and stay with me, and three more have offered their services, but I wish to make the best selection I possibly can. We heard in Sydney of the death of the chief of Erakor, Pomal. We miss him very much, for he was a fine native, and a great support to the cause. When a Church was organized here he was one of the first baptized, being then quite a young man. Of course, like all human beings, he had his failings, but when he did wrong he was ready to acknowledge his fault and to endeavour to amend. I never found him setting aside my advice when I had occasion to advise him against the course he was pursuing, even if some personal interest were to be sacrificed. He was ever ready to accompany me in visiting heathen villages or to go by himself. Indeed he was visiting Fila regularly in turn with other natives up to the time of his illness. I have known him on more than one occasion losing several days in the planting season in preventing war and restoring peace among the heathen villages. No native on the island was more widely known or more highly respected by both Christian and heathen. His

manner of living, too, was very much improved. He had a nice plastered cottage of three rooms, and had many of the comforts of life. His successor will be appointed shortly.

J. W. M.

DR. STEEL, writing from Sydney on 21st March last, says:—The Rev. W. B. Murray was ordained by the General Assembly of our Church on the 12th instant in presence of a large congregation. He is a very superior man and scholar. Dr. William Gunn arrived along with his wife on the 10th, and is now busy preparing to occupy the Rev. J. Cope-land's place on Futuna. He is well reported of. Rev. P. Milne, wife and family, have just arrived from New Zealand to join the "Day-spring." Rev. D. McDonald will wait till next trip. I wrote to the Governor of Fiji, who is acting High Commissioner in the Western Pacific about titles of deeds to property in the New Hebrides. His Excellency writes, requesting me not to send any deeds for registration till he hears more definitely from the Imperial Government on the matter. You will have observed in telegraphic news that while it was reported that France had resolved to send the worst convicts to New Caledonia, the Loyalty Isles and the *New Hebrides*, the English Government have stated that neither power is to annex the New Hebrides. At the same time the French colonists are purchasing land in the group. I fear, therefore, for the mission. On the other hand Bishop Selwyn has receded to the north, and left all the islands south of Ambryo open to our mission. Espiritu Santo is also open to us.

R. S.

Our Trinidad Mission.

TWELFTH ANNUAL REPORT OF REV. KENNETH J. GRANT.

THE close of another year reminds us of our duty to give an account of our Stewardship. The year opened with an additional grant from Messrs. Tennants of £50 stg., and a new school-house, costing at least £60. This marked evidence of liberality and interest in our work led me to form the resolution to place schools at once within reach of all their estates in this district. We carried out our plan and schools have been in operation throughout the year, on Bonaventure, Concord, Point a Pierre, Hermitage, La Fortune, and Belle Vue. Four of these receive result fees from the Col. Government. Judge Huggins contributes to the support of Point a Pierre. Whilst thankful for this extension of our work in the earlier part of the year, we did not cease to be anxiously concerned for

an important section of our district in which stands the great Sugar Refinery of the Col. Company. There we had no mission schools, but the Lord has provided. As reported, Mr. and Mrs. Lubbock, who were here on a visit from London, spent a couple of hours one day in examining our principal school, and a few weeks later I had the great satisfaction of being informed that the Directors of the Company had doubled their contributions by granting us £60 additional for school work at Petite Morne and Usine Ste. Madeleine, and at the same time receiving a cheque for the amount. Immediately suitable rooms were given to me on both estates, and school work was commenced. We feel assured that your board rejoices with us in this generous provision for the extension of our work amongst the Indian immigrants. We now think that existing schools, numbering 18 in all, do fairly meet the wants of this mission district allowed to me. Our great aim now is to secure their efficient working.

I have not counted in the foregoing a small school in a village on Ne Plus Ultra Estate though it serves as a link in the chain that connects schools beyond with the central station. We hope shortly to draw the children of this school to San Fernando.

Two schools, Canaan and Cedar Grove, supported by Mr. Lamont, meet the requirements of his four estates. At Picton and Wellington schools are supported by Mr. Cumming. The appended list of schools shows a roll of 828 pupils and a daily average of 524, being in excess of last year 202 and 147 respectively.

Prominence is given to Bible instruction and we believe that few of our young people, who have attended school long enough to read fairly will grow up in the Hindu religion. This department of our work, which brings us constantly in contact with the people, does much to disarm opposition, to soften down prejudices and to give us free access to the adult population. The central school in the hands of Mr. J. W. Corsbie, has grown in numbers, and we feel assured that the pupils have made good progress. The teacher in a cheerful spirit has diligently prosecuted his work, and his zeal in the Sabbath-school has given entire satisfaction. Weekly he taught the children a new tune with the hymn attached in our Sabbath-school Helps.

Recently, the Governor accompanied by his daughter and a large number of ladies and gentlemen visited and examined the school. There was also an unusual turn out of the parents and friends of the children. His Excellency expressed himself as highly satisfied with the state of the school, spoke words of counsel and encouragement and then retired with his suite to Les Efforts House, the residence of the Hon. Mr. Fenwick, one of the managers of the school. This visit has pro-

duced a most favourable impression among the Indian people, and its influence on the Mission, will doubtless be salutary. In addition to school work, religious instruction is given daily in estate hospitals and in labourers houses, in the Indian language by ten Asiatic helpers, eight being teachers and two catechists. These teachers assembled at San Fernando weekly, on Friday evening, and remained until noon, Saturday, to be instructed and to give a detailed account of their week's work. With the assistance of these helpers services are regularly maintained every Sabbath at eleven stations, including the San Fernando church. Some of the larger hospitals are visited thrice weekly.

Your catechist, George Sadaphal, is as steady as the ox accustomed to the yoke. He has grown in knowledge, is ever faithful in duty, exemplary in life, and his labours are producing good results. His head-quarters are at Wellington estate, the property of Mr. Cumming, one of our liberal supporters. The ordination of Lal Behari by the Presbytery of Trinidad is an endorsement of the favourable reports which we have submitted from year to year. With his eye directed to the evangelizing of his countrymen, the motto of his life is "this one thing I do." He lives beside us on the mission premises and co-operates with us in the work of general superintendence.

The annexed financial report shows a considerable expenditure on buildings. The increase in pupils necessitated the enlargement of our central school house; and Lal Behari's house had also to be enlarged. Both of these items have been largely met by the gift of \$200.00 from an unnamed donor in connection with Knox Church, Galt. To the Rev. Mr. Smith and his large hearted people we are much indebted for former favours. Farther we could not have ventured on the work at Bonaventure, had it not been for aid rendered to Ramjilal by the Women's F. M. Society, Pictou, N. S. And yet again during the year when we were planning how to provide for helpers, who came weekly for instructions, generous friends of former years, Miss Stark of Toronto and Miss Crook of Flamboro, with her Bible-class, came to our help. We could fill a page telling of disappointments and anxieties, but we prefer speaking of our many encouragements. From the foregoing and the subjoined financial statement you will observe at once the kindly interest taken in our work, and the liberal provision made for its support by the Government and proprietors. I have great pleasure in adding that every facility continues to be afforded us by gentlemen in charge of estates for prosecuting our work with comfort. From the Colonial Government in this year we have received £65 more than last year, and from proprietors £110 additional. To our roll of Baptisms 78 have

been added, of these 43 are adults, and 35 children. The Communion roll shows 113 in good standing; Marriages, 23. Of those baptised some have been seven years under instruction, others five years. The greater number of adults received can read the Scriptures in Hindi. All the converts contribute to the mission fund. (See financial statement.) The conduct of the young men at the central church is worthy of the highest commendation. The burden of managing the outward things of the House of God no longer rests on me. They have fairly shouldered the responsibilities and are now preparing to effect repairs on the church, which will cost probably \$300, hence their inability to pay more of my salary than in the year closing.

With gratitude to God, for friends, for liberal support, for blossoms, for green fruit, and for ripe, and with confidence that He whose aid failed not in the past will to-day and forever abide faithful, we humbly submit this our twelfth annual report.—K. J. GRANT.

HOSPITAL AT TAMSUI.

THE annual report of the Mackay Mission Hospital, at Tamsui, states that during the year 1882, no less than *one thousand nine hundred and thirty-eight* patients got free medical treatment, a far greater number than in any previous year. The number of cases treated for diseases of the eye was two hundred and fourteen. Blindness is very prevalent in Formosa.

The name "Mackay Hospital" was given to this Institution in honour of Mrs. Mackay, of Windsor, Ont., who erected the hospital at Tamsui, in memory of her late husband, who in his lifetime took a deep interest in the mission to Formosa. Mrs. Mackay has also given \$500 towards building a church in Bang-Kah. During 1882 the Hospital was under the able and successful management of Dr. Johansen, physician and surgeon at Tamsui, who shewed a deep interest in the patients and in everything connected with the premises. Although his own time has been very much occupied with the Oxford College, and other matters requiring his personal attention, Dr. Mackay has visited every city, town and hamlet in North Formosa several times since his return from Canada. He and his native assistant, he says, dispensed medicine to 8,038 persons, and extracted 2,360 teeth. At the different chapels scores were cured of that distressing disease of the eye—conjunctivites granularis—by the persistent use of sulphate of copper. "Lân Hé, the native preacher at Sintiam attended to nearly 2,000 patients; but of that number many had teeth extracted, as he is very skil-

ful and uses a splendid set of American tooth forceps, which I gave him several years ago. When it is remembered that the inhabitants of that town were amongst the most bitter against myself and work a few years ago, and that they assembled to throw me over the aqueduct, the amount of good done by the skill of this native convert cannot be overestimated. Our grand object, viz. : *The Evangelization of Northern Formosa* is greatly advanced by the medical work in the Hospitals and chapels. May the influence spread over mountain and valley, until ten thousands voices shall swell the songs of praise to Almighty God."

The Presbyterian Record.

MONTREAL: JUNE, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

IN order to preserve for future use the Missionary Map which we have now the pleasure to present to our readers it should either be pasted upon a piece of thick cardboard or, still better, be stretched upon a piece of thin muslin. The ladies will understand how to do this. Those who are taking an active interest in missionary work throughout the world will, we are sure, be glad to have by them for reference this map, on which they will find the names of the principal stations of nearly all the British and American Foreign Missionary Societies, as well as those of the Presbyterian Church in Canada.

In spite of our best efforts to despatch the RECORD at the earliest possible date, complaints reach us now and then from some of the remoter districts that it does not come up to time, and that consequently the Notes on the Sabbath-school Lessons for the first Sabbath of the month cannot in such cases be made available. To prevent disappointment we have extended the notes in this number to

the 8th of July, and hereafter shall endeavour to be a week ahead in this department.

On account of the General Assembly meeting on the 13th, the RECORD for July may be a few days later than usual in coming out.

Literature.

HEAVEN OUR HOME; MEET FOR HEAVEN, AND LIFE IN HEAVEN: Boston, Roberts Brothers, 1883; pp. 889; price \$2.00. These three volumes in one are beautifully printed, and carry us back in thought to the time, a good many years ago, when they were first published. The author, if we are not mistaken, was the late Rev. William Branks, of Torphichen, Scotland. The books were then, and are still, deservedly popular. The present is the ninth edition of the first named, and the sixth and seventh of the others. They are stored with precious thoughts, full of comfort and encouragement to all who in hope and expectation are looking towards "the better country."

CURRENT DISCUSSIONS IN THEOLOGY, by Professors Boardman, Curtiss, and Scott, of Chicago Theological Seminary. F. H. Revel, Chicago; p.p. 217; price \$1.00. The aim of this work is to aid ministers and theological students in keeping themselves abreast of the thinking of our times in the various departments of theology, by a systematic review of the more important theological speculations of the day. The editors' names are a sufficient guarantee for the soundness of the conclusions reached in regard to the great issues which are discussed.

THE CHURCH IN SCOTLAND, by Rev. Jas. C. Moffat, Professor of Church History, Princeton Theological Seminary. The Presbyterian Board of Publication, Philadelphia; pp. 450; price \$1.75. This is a valuable résumé of the History of Christianity in Scotland, its antecedents, its conflicts and its advocates from the earliest recorded times to the first Assembly of the Reformed Church. To those who are unacquainted with the early history of Christianity in Scotland this comprehensive volume affords an excellent opportunity of informing themselves on the subject, while to those who are already familiar with it, it will be useful as a book of reference.

D'AUBIGNÉ'S MARTYRS OF THE REFORMATION, by Rev. Professor C. H. A. Buckley, D.D., of Howard University, Washington. The Presbyterian Board of Publication, Philadelphia; pp. 510; price \$1.75. This we may call a gallery of religious portraits, culled from D'Aubigné's celebrated History of the Refor-

mation and given in his own language. They cannot fail to be read with the deepest interest.

THE BIOGRAPHER is the title of a new monthly magazine to be devoted to short sketches of eminent persons, published at 23 Park Row, New York; pp. 64; price \$3.00 per year; illustrated. The first number contains thirty-five biographical sketches, with portraits. Among these are some celebrated Canadians and ex-Canadians. The *Biographer* is mistaken in saying that Sir John was born at Kingston, Ont. He is a native of Glasgow, Scotland. It is true, however, that he was "caught young," and for all practical intents and purposes may be called a Canadian. A magazine of this kind cannot fail of support provided it is reliable and impartial, but in both these important points the first number of the *Biographer* is deficient. It lacks discrimination.

LIFE IN HAWAII: A. D. Randolph & Co., New York; p.p. 340,—is a delightful autobiography by the late Rev. Titus Coan—for forty-eight years a faithful and successful missionary in the Sandwich Islands, who died last December. We have seldom read a more fascinating book; price \$1.50. W. Drysdale & Co., Montreal.

DOROTHY DORCHESTER, \$1.25; GATHERED IN, \$1.00; and THROUGH THE DESERT, \$1.00, are three very attractive volumes suitable for the Sunday-school Library, published by the Presbyterian Board, Philadelphia.

BRITISH AND FOREIGN EVANGELICAL REVIEW: Jas. Bain & Son, Toronto; price \$2.00 per annum. The current number of this excellent quarterly, among other articles, contains a very interesting sketch of the origin of the "Moravian Brethren," with an account of their trials and persecutions, and also of their remarkable enterprise and success in missionary work. There is also a paper by Rev. Dr. Inglis on the New Hebrides as a mission field, with particular reference to the hindrances in the way of missionary effort, especially that of the notorious "labour traffic."

GEORGE ELLIOT'S ESSAYS, now collected and printed in book form for the first time; and AN HOUR WITH CHARLOTTE BRONTE, are the latest additions to Messrs. Funk & Wagnalls' Standard Library; price 25 cents and 15 cents respectively. They are both charming books.

Official Notices.

GENERAL ASSEMBLY.

The ninth session of the General Assembly of the Presbyterian Church in Canada will be opened in the City of London, Ont., and within St. Andrew's Church there, on Wednesday, 13th June, at 7.30 p.m.

Presbytery Clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licences, deaths, demissions, depositions within the several Synods, and all other official documents should be sent so as to be in the hands of Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of Commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Committee on business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Andrew's Church, London, on Wednesday, 13th instant, at 4.30 p.m.

WM. REID, D.D. } *Clerks of*
W. FRASER, D.D. } *Gen. Assembly.*

ACCOMMODATION.

Commissioners are particularly requested to communicate with Mr. Andrew Thomson, London, without delay, intimating whether they intend being present; accommodation will only be provided for such as do so. Any who have made private arrangements will please state so to the Committee. Should any who have intimated to Mr. Thomson their intention of being present change their minds, they should inform Mr. Thomson at once of this change.

MEETINGS OF PRESBYTERIES.

P. E. Island, Charlottetown, 7th August, 11 a.m.

Lunenburg and Shelburne, Bridgewater, 10th July, 2 p.m.

Miramichi, Campbellton, 17th July.

Truro, Coldstream, 10th July, 10 a.m.

Montreal, David Morrice Hall, 10th July, 11 a.m.

Quebec, Three Rivers, 6th June, 10 a.m.

Peterboro, Norwood, 3rd July, 7 p.m.

Sarnia, St. Andrew's Church, 26th June, 3 p.m.

Bruce, Pinkerton, 17th July, 2 p.m.

Kingston, Belleville, 2nd July, 7.30 p.m.

London, 1st Presbyterian Church, 10th July, 11 a.m.

Glengarry, Lancaster, 10th July, 2 p.m.

Wallace, 7th August.

Maitland, Kincardine, 10th July, 1 p.m.

Whitby, Port Perry, 17th July.

Stratford, Mitchell, 10th July, 2 p.m.

Chatham, Chatham, 10th July, 11 a.m.

A Page for the Young.



Let down in a basket.

After St. Paul's conversion he remained a short time in Damascus, *Acts* 9: 22. He then went away into Arabia, where he remained the greater part of three years, *Galatians* 1: 17, 8. After that he returned to Damascus and preached the Gospel with so much boldness that the Governor of the city gave orders to have him arrested. *2 Corinthians*, 11: 32. Then it was that his disciples took him by night and let him down from a window overhanging the city wall in a basket made of ropes; and so he escaped from his enemies, *Acts* 9: 25, and went to Jerusalem, where Barnabas was very kind to him and introduced him to the Apostles. A friend in need is a friend indeed. It is a good thing to give a helping hand to those who are in trouble and require assistance. It is a good thing to bring your friends to the Church and the Sunday-school. It was remarked of our Saviour that he went about continually "doing good." Do any of our young friends want to be thought "good looking"? There is no beauty to be compared with the loveliness of doing good to all as we have opportunity.

GERON AND THE YOUTH.

Geron, an old man of eighty, was sitting at the door of his rural dwelling, when a youth from town came to him and entered into conversation. When he heard the number of his

years he marvelled at his healthful and vigorous appearance, and asked Geron what he had done to enjoy such strength and serenity in the winter of his life. He answered, "My son, this is, like every good gift, from above. Yet we must do something here below to obtain it." Then the old man rose, took the stranger to the orchard, and showed him the splendid trees, laden with delicious fruit. Then the old man said, "Dost thou marvel that I now enjoy the fruit of those trees? Behold, my son, I planted them in my youth. Here thou hast the mystery of my quiet, faithful old age." The youth bowed his head, for he understood the old man's words, and pondered them in his heart.

HELP THE MISSIONS.

Oh! help the missions forward—
With willing hearts subscribe—
That all may hear the Gospel
In every human tribe;
That all may hear of Jesus,
May hear His words of peace;
That out of every nation
His kingdom may increase.

Whatever gift you proffer
In love unto the Lord,
He'll ne'er despise the offer
To spread abroad His Word;
He surely will reward you,
As unto Him you "lend,"
And those are ever blessed
Who thus His praise extend.

Not only give, but ever
Pray for the world's wide field,
That when the Reaper cometh
It may the harvest yield;
And pray for those who labour
In near and distant lands,
That all may know God's presence,
And feel safe in His hands.

CAN'T CATCH IT.

Children, what is it that you can never catch, even if you were to chase after it, as quick as possible, with the swiftest horse in the world?

You can never catch the word that has once gone out of your lips.

Once spoken, it is out of your power; do your best, you can never recall it.

Therefore, take care what you say, for "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise."—Prov. x. 19.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF MAY, 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 5th April, 1883..	\$2262.69
Lansdown Fairfax & Sand Bay....	2.75
Caledon, Knox Church.....	3.00
Kirkhill.....	3.00
Toronto, Cooke's Ch.....	12.50
Scott and Uxbridge.....	4.00
Kintore.....	3.00
Drumbo, Willis Ch.....	2.00
Dalhousie & North Sherbrooke.....	4.00
Winslow.....	3.00
West Winchester.....	8.00
Brussels, Knox Ch.....	9.00
Rochesterville.....	5.00
Newburgh & Camden.....	2.00
Toronto, Erskine Ch.....	12.00
Sarnia, St Andrew's Ch.....	15.00
Goderich, Knox Ch.....	15.00
Cardinal.....	3.00
Mainsville.....	3.00
Ailsa Craig.....	3.00
Carlisle.....	2.00
Buckingham.....add'l	5.00
Napanee.....	5.00
Thedford, Knox Ch.....	5.20
Cannington.....	3.00
Arnprior.....	7.00
Underwood.....	4.90
Pickering, St Andrew's.....	4.00
Scotstown.....	2.00
New Richmond, Que.....	10.00
Boyer, &c &c.....add'l	2.00
Wingham.....	5.00
Millbank.....	5.00
Elma Centre.....	12.00
Monckton.....	5.00
Summerstown, Salem Ch.....	2.00
Kilmarneck.....	2.00
Guelph, Chalmer's Ch.....	18.00
Brookdale.....	2.25
East Zorra, Burns' Ch.....	2.25
North Brant.....	4.00
Kenyon.....	6.00
Bethesda.....	3.00
Alnwick.....	1.85
Cranbrooke, Knox Ch.....	3.00
Toronto, Knox Ch.....	31.65
Moore, Bear Creek.....	3.00
Mandamin.....	4.00
Amherst Island, St Paul's Ch.....	2.00
Lingwick.....	2.00
Newtonville & Kendall.....	2.25
Ramsay.....	2.00
Perth, St Andrew's.....add'l	3.45
West Puslinch, Knox Ch.....	7.37
Woodstock, Chalmer's Ch.....	12.00
Norwich.....	3.00
Windham.....	3.00
Wellesley.....	4.00
Kitley, St Andrew's.....	3.00
Seaforth.....	12.75
Port Hope, Mill Street.....	3.00
Lobo, Melville Church.....	2.00
North Carradoc.....	1.00
Chatham, 1st Church.....	10.00
Shelburne.....	1.65
Doon.....	2.50
Three Rivers.....	4.00
Teeswater, Zion Ch.....	7.00
Primrose.....	1.75
Seymour, St Andrew's.....	5.00
Ethel.....	2.00
Cantley & Portland.....	1.50
Ottawa, Knox Ch.....	11.55
St Marys, Knox Ch.....	8.00
Admaston.....	6.00
Vaughan' St Andrew's.....	6.00
Harrington.....	2.00

Colborne.....	1.00
Langside.....	2.00
Ross & Cobden.....	5.00
Alexandria.....	3.00
Presbytery of Saugeen.....	123.00
Alice.....	2.00
Quebec, St Andrew's.....	20.00
West Adelaide.....	1.00
Belleville, St Andrew's.....	10.00
Ottawa, Daly St Ch.....	11.00
Markham, St Andrew's and Cedar Grove, Zion Ch.....	5.00
Paris, Dumfries St.....	15.00
Richmond Hill.....	3.45
Thornhill.....	3.00
Harwich.....	10.00
Aspy, Knox Ch.....	5.00
Scarborough, Knox Ch.....	11.00
Coldsprings.....	10.00
Tara.....	5.00
Stratford, Knox Ch.....	25.00
Thames Road.....	8.50
Kirkton.....	5.50
Hillsburg.....add'l	4.00
Guelph, St Andrew's.....	16.75
Ottawa, St Andrew's, 2 yrs.....	40.00
Fort Coulonge.....	2.00
Orangeville, St Andrew's.....	6.00
Corunna & Mooretown.....	2.90
Cumberland.....	6.00
Centre Bruce.....	1.40
West Port & Newboro.....	1.00
Southampton.....	12.00
Kintyre.....	1.00
Embro, Knox Ch.....	10.00
Yorkmills & Fisherville.....	2.00
Brantford, Zion Ch.....	17.88
Lyn.....	1.60
Caintown.....	1.90
Lunenburg.....	3.65
Bridgewater.....	5.75
New Dublin.....	1.65
Mahone Bay.....	4.25
Clyde & Barrington.....	4.30
Shelburne & Lockport.....	5.40
Riversdale.....	2.65
Kingston, Chalmer's Ch.....	10.00
Almonte, St John's Ch.....	12.00
Lucknow, St Andrew's Ch.....	2.50
Dalhousie Mills & Cote St George.....	5.00
Fingal.....	10.00
Melrose, Lonsdale & Shannonville.....	2.00
Belleville, John Street.....	20.00
Pictou.....	5.00
Ingersoll, Erskine Ch.....	10.00
Londesborough.....	1.65
Hamilton, McNab St.....add'l	23.00
Mitchell, Knox Ch.....	6.35
Kingston, St Andrew's.....	15.00
McNab & Horton.....	10.00
Chesterfield.....	12.00
Mono Mills, Mono East and Caledon, St Andrew's.....	3.00
Cambray.....	2.50
Cannington.....	4.75
Balrover.....	1.30
Brock & Manilla.....	7.00
Beaverton.....	10.10
Uxbridge.....	6.45
Greenbank.....	3.75
Longford & North Mara.....	4.60
Sunderland.....	1.00
Leaskdale.....	2.60
Zephyr.....	.85
Mission Stations.....	1.66
Lindsay.....	10.00
Woodville.....	11.20
Fenelon Falls & Somerville.....	3.40
Elsinore.....	1.93
Pine River.....	3.00
Lanark.....	2.45
Dunwich, Duff's Church.....	4.00
Bowmanville, St Paul's.....	10.00
Percy.....	5.00
Campbellford.....	6.00
Ekford, Knox Ch.....	5.00
Toronto, St James Square.....	22.50
Mount Pleasant.....	3.60

Thornbury & Clarksburg St Paul's.....	2.00
Craigvale, Lefroy & Central Ch.....	10.00
Sydney, St Andrew's.....	5.00
Middle River.....	2.47
La Have.....	4.00
Fredericton.....	12.00
Clifton, Granville & New London.....	2.00
Tahusintac Burnt Ch.....	3.00
Glace Bay.....	5.00
Greenhill, Salem Ch.....	3.00
Lake Megantic.....	2.00
Montreal, St Gabriel Street Aylmer.....	17.00
Ottawa, Bank St.....add'l	1.75
Litchfield.....	12.00
Indian Lands.....	5.00
Montreal, Crescent St.....	4.00
do Stanley St.....	37.00
do Chalmer's Ch.....	9.85
Farnham Centre.....	7.59
Wyoming.....	2.00
Port Hope, 1st Church.....	3.00
Scarborough, Melville Ch.....	8.00
Glenallan & Hollin.....	3.00
Parkdale.....	8.80
	4.00

\$3524.69

HOME MISSION.

Rec'd to 5th April, 1883....	\$31265.72
Midland.....	5.20
Penetanguishene.....	4.75
Wyebridge.....	7.19
Rylston.....	16.00
Enniskillen & Cartwright.....	20.00
Caledon, Knox Ch.....	60.00
Kirkhill.....	25.00
Seymour, St Andrews.....	20.00
Toronto, Cooke's Ch.....	150.00
Scott & Uxbridge.....	8.00
Windsor, St Andrew's.....	50.00
English Settlement.....add'l	46.00
Roxborough, Knox Ch.....	10.00
Hamilton, Knox Ch.....add'l	57.00
Kintore.....	15.00
Wick.....	45.00
Drumbo, Willis Ch.....	25.00
Markham, Melville Ch.....	25.00
West Winchester.....	50.00
Brussels, Knox Ch.....	40.00
Rochesterville.....add'l	5.00
do Sab School.....	6.00
Newburgh & Camden.....	75.00
Richmond, Chalmer's Ch.....	15.00
Morris.....	13.60
Blytheswood.....	12.35
Campbell Settlement.....	2.00
Leamington.....	5.00
Tecumseth, 1st.....	25.00
Burnside.....	38.85
North Pelham.....	14.00
Acton, Knox Ch S S for Man. & N W.....	13.15
Sarnia, St Andrew's.....	145.00
Bethany Church.....	1.00
Cardinal.....	7.00
Mainsville.....	9.50
Ailsa Craig.....add'l	10.75
Carlisle.....do	5.61
Johnston.....	1.25
Daywood.....	1.75
Hanover.....	5.00
West Bentinck.....add'l	1.30
Balaklava.....	7.00
Fergus, St Andrew's.....add'l	20.17
Bracebridge.....	10.80
South Falls.....	11.50
Monck.....	6.00
Napanee.....	27.00
Thedford, Knox Church.....	37.14
Cannington.....	10.00
Arnprior.....	120.00
Gladstone.....	60.00
Underwood.....	8.00
Pickering, St Andrew's.....	39.00
Carp.....	10.00
Keene.....	45.00

Storrington.....	17.00	Rev Patk Greig, Scotland,		R H C, Emerson, Manitoba,	2.50
Pittsburgh.....	18.00	N W T.....	48.55	Ravenswood.....add'l	1.25
Glenburnie.....	6.00	Alexandria.....	25.00	Mitchell, Knox Ch.....	60.86
A McCausland, Owen Sound		Roslin and Thurlow.....	12.00	Warton, St Paul's.....	12.50
from unclaimed victims of		Binbrooke, Knox Ch.....	18.00	Hepworth.....	1.50
the "Asia" disaster.....	4.15	Saltfleet, Cheyne Church, in		Rev Archd Cross, Scotland.	500.00
Cruikshank Station.....	4.00	which there is \$10.00 from		McNab and Horton...add'l	25.00
Thankoffering, Wroxeter,		Mrs A Wilson, Scotland..	17.00	Belleville, John St.... do	12.00
for Manitoba.....	20.00	Chalmer's Ch, Presbytery of		Alliston.....	9.00
Belgrave.....add'l	.50	Chatham.....	9.00	Stratford, St. Andrew's....	10.00
Hamilton, McNab Street...	383.30	West Adelaide.....	11.00	Chesterfield.....	100.00
Wingham.....	25.00	Belleville, St Andrew's....	100.00	Proffline.....add'l	5.00
Cumberland.....add'l	10.00	Ottawa, Daly Street.....	124.00	Elsinore.....	3.47
Brantford, 1st Church.....	10.00	Do do S Sc, Miss		Kincardine, St Andrew's...	3.00
Millbank.....	31.00	Harmon's Class.....	13.05	Gorrie.....	6.00
Dover.....	30.00	Markham, St Andrew's and		Dunwich, Duff's Ch...add'l	3.00
Montreal, Crescent St Sch..	50.00	Cedar Grove, Zion Ch....	50.00	Aldboro, Argyle Ch.....	25.00
A Friend, Glamis.....	5.00	Manotick.....	18.07	Crowland.....	12.00
MacMillan's Corners.....	6.00	East King.....	20.00	Waterdown.....	20.00
Rosemount.....	10.00	Kilbride.....add'l	6.25	Bownanville, St Paul's, add'l	14.80
Cedarville.....add'l	9.40	Price's Corners, Bethel Ch..	9.00	Do do Ch S Sc	36.61
Neepawa.....	5.00	Paris, Dumfries Street....	50.00	Thornbury and Clarksburg,	
A P S, Clinton.....	3.00	Aurora.....	28.00	St Paul's.....	10.00
Rodgersville.....	33.80	Do S School.....	8.00	Craigvale, Lefroy & Central.	
Kilmarnock.....	10.00	Richmond Hill.....	20.00	Church.....	15.60
Guelph, Chalmer's Ch.....	74.00	Thornhill.....	25.00	Oxford.....	10.00
Stouffville.....add'l	16.00	Durham, 1st Ch.....	14.25	Luke Megantic.....add'l	10.00
Ottawa, St Andrew's Y W		A Friend, Hamilton.....	7.00	Newmarket S S.....	20.00
Bible Class for Manitoba		Middleville and Dalhousie.	13.88	Montreal, St Gabriel St Ch	
and N W T.....	16.97	Stratford, Knox Ch.....	300.00	Missionary Association...	34.40
Kenyon.....add'l	25.00	Caistor.....	4.80	Montreal, St Gabriel St Ch.	43.00
North Brant.....	19.00	Caledonia, Sutherland St..	17.00	Aylmer.....	9.00
A Duff and family, Holms-		Warsaw and Dummer.....	12.00	Dundas, Knox Ch.....	90.00
ville.....	5.00	Ivy.....	2.00	Riversdale and Enniskillen.	7.00
Greenwood Group.....	6.35	Walkerton, Free St John's S		Indian Lands.....	30.00
Brant and Argyle.....	3.10	School.....	5.00	Montreal, St Marks.....	34.00
Dundas.....	1.55	Ingersoll, Knox Ch...add'l	50.00	Do Chalmer's Ch S S	
Bethesda.....	30.00	Gravenhurst.....	33.00	add'l.....	50.00
Alnwick.....	20.00	Oro, Esson Ch.....	3.00	Montreal, Erskine Ch.add'l	225.00
Crankbrooke, Knox Ch.....	15.00	Oro, Willis Ch.....	2.00	Montreal, Erskine Ch S Sc.	30.00
A Friend, McKillop.....	1.00	Proffline.....add'l	43.00	Do do do Cote	
Moore, Bear Creek.....	32.00	Aylwin.....	8.00	St Antoine S School.....	10.00
Beamsville.....	15.00	North Kinloss.....	10.00	Montreal, Erskine Ch, part	
Clinton.....	10.00	Executors of the late David		of Jubilee Thanksgiving	
Port Hope, Mill Street....	34.00	Caldwell, of Hawkesville.	5.00	(\$1,000, of which for N W	
Caledon, Melville Ch.....	12.00	London, St James' Ch.....	20.00	mission).....	2500.00
Lingwick.....add'l	4.00	Thamesville.....	30.00	Wyoming.....	24.00
Ramsay.....	40.00	Centre Bruce.....	3.00	Lachute, 1st Ch.....	9.00
Port Elgin.....add'l	8.00	Rev John Dunbar, Dunbar-		Colquhoun Ch, omitted in	
Perth, St Andrew's... do	35.58	ton.....	40.00	1882.....	16.50
Woodstock, Chalmer's Ch..	125.00	Managing Editor of the		Dixie.....	13.60
Orillia.....	70.00	PRESBYTERIAN RECORD, for		Caledon and Sand Hill....	9.00
Norwich.....	30.00	Manitoba and the N W...	250.00	Orangeville.....	40.00
Windham.....	20.00	Westport and Newboro....	7.00	Sharon, Manitoba.....	10.00
Wellesley.....	21.00	Morton and Delta.....	4.00	Toronto, Erskine Ch S S....	20.00
Belmore.....	15.00	Southampton.....	60.00		
McIntosh.....	28.90	Port Perry & Prince Albert	25.20		
Barton.....	6.00	Georgetown.....	15.00		
Selkirk.....	12.00	Limehouse.....	7.50		
Little Britain.....	8.00	Caledonia, Argyle St and			
Oro, Guthrie Church.....	4.00	Allan Settlement.....	80.00		
Alvinston.....	25.00	Brantford, Zion Ch.....	40.00		
West Essa, Burns' Ch.....	20.00	Lyn.....	14.00		
Kitley, St Andrew's.....	12.00	Caintown.....	10.00		
Blackheath.....	5.00	Tavistock.....	13.00		
Port Dalhousie.....	16.00	Cayuga, Oneida and Indiana	58.00		
Shelburne.....	25.00	Dalhousie Mills and Cote St			
Three Rivers.....	28.00	George.....	25.00		
Wm Brown, Caledonia....	50.00	Lucknow, St Andrew's....	18.00		
Durham, St Johns.....	45.00	Kincardine, Knox Ch...add'l	6.20		
Primrose.....	12.00	Paris, Dumfries St...add'l	150.00		
Somerville.....	8.00	Kingston, St Andrew's....	50.00		
Dunville.....	10.00	Fingal.....add'l	20.00		
Penelon Falls.....	19.00	Newcastle.....	16.50		
Tilbury East.....	36.00	Allanford.....	9.74		
Cambray.....	3.00	Montreal, St Paul's S Sc for			
Ethel.....	8.00	N W T.....	10.00		
Lindsay.....	45.56	Montreal, St Paul's S Sc ..	10.00		
Brown's Corners and Union-		Kildonan.....	30.00		
ville.....	16.00	Melrose, Lonsdale & Shan-			
Birtle.....	29.00	nonville.....	45.17		
Ottawa, Knox Ch.....	125.00	Pictou.....	24.55		
Port Dover.....	25.00	Belleville, John St...add'l	57.00		
Blythe, St Andrew's.....	100.00	Ingersoll, Erskine Ch.....	2.50		
Parkdale.....add'l	1.00	Edmonton.....	6.00		
Vaughan, St Andrew's.....	70.00	Louisa.....	6.50		
Normanby, Head Station...	10.00	Maxwell.....	20.00		
Queensville.....	7.75	Faversham.....	29.00		
Colborne.....	13.47	McIntyre.....	17.00		
Langside.....	15.00	Ancaster East.....	3.40		

\$42,186.04

FOREIGN MISSION.

Received to 5th April, 1883, \$25,858.41	
Midland.....	4.80
Penetanguishine.....	4.55
Wyebidge.....	6.60
Rylston.....	6.00
Enniskillen and Cartwright	10.00
Wroxeter.....	78.56
Caledon, Kox Ch.....	20.00
Kirkhill.....	20.00
Seymour, St Andrew's.....	15.00
Prince Albert, N W T, sale	
of houses, &c., less ex-	
penses.....	94.60
Toronto, Cooke's Ch.....	100.00
Scott and Uxbridge.....	18.00
Doon.....	4.00
Hamilton, Knox Ch...add'l	50.00
Kintore.....	12.00
Carman.....	6.25
Drumbo, Willis Ch.....	10.00
Markham, Melville Ch.....	22.00
Winstow.....	8.00
West Winchester.....	50.00
Brussels, Knox Ch.....	15.00
Rochesterville.....add'l	4.00
Do S School.....	6.25
Windsor, St Andrew's.....	30.00
Dalhousie and North Sher-	
brooke.....	13.60
Newburgh and Camden....	5.00
Richmond, Chalmer's Ch...	12.00

Blythwood.....	1.00	West Essa, Burns' Ch.....	6.00	Caintown	10.00
Leamington.....	1.00	Blackheath.....	5.00	Tavistock.....	12.25
Bearbrooke..... add'l	1.00	Port Dalhousie	7.50	Cayuga, Oneida and Indiana	68.00
Tecumseh, 1st Ch.....	18.85	Shelburne.....	8.00	Dalhousie & Cote St George	10.00
North Pelham.....	6.00	Three Rivers.....	28.00	Dunbarton.....	23.00
Sarnia, St Andrew's.....	100.00	Montreal, St Paul's S Sc for		Lucknow, St Andrew's.....	7.00
Brookville, St John's Ch,		S School at Formosa.....	75.00	Kincardine, Knox Ch.....	59.30
add'l.....	5.00	Wm Brown, Caledonia....	40.00	Paris, Dumfries St.....	5.00
A Family in St John's Ch,		Markham, St John's.....	31.00	Fingal..... add'l	10.00
Halifax, in mem of Rev A		Port Dover.....	20.00	Allanford.....	5.87
F Creelman, <i>Formosa</i>	10.00	Primrose.....	8.00	Montreal, St Paul's S S for	
Nfd, Harbour Grace, Auxil-		Penelon Falls.....	4.00	Eromanga.....	10.00
liary of Hfx, W F Mis Sey		Cambay.....	3.00	Kildonan.....	16.75
Bethany Church.....	48.00	Ethel.....	3.00	Melrose, Lonsdale & Shan-	
Cardinal.....	21.09	Lindsay.....	5.00	nonville.....	20.00
Mainville.....	4.85	Brown's Corners and Union-		Belleville, John Street....	45.00
Madoc, St Peter's S S.....	8.00	ville.....	15.00	Pictou.....	15.00
McNab and Horton	54.00	Ottawa, Knox Ch.....	40.00	Wick.....	36.00
Williamstown, St Andrew's		St Vincent, Knox Ch.....	13.00	Kingston, St Andrew's.....	100.00
Balaklava.....	12.00	Sydenham, St Paul's Ch....	14.50	Eversham.....	12.00
Fergus, St Andrew's, add'l	25.00	Blyth, St Andrew's Ch.....	77.00	Maxwell.....	10.00
Napanee.....	10.00	Do do do S Sc.....	8.00	McIntyre.....	5.00
Cannington.....	0.00	Vaughan, St Andrew's	40.00	R H C, Emerson.....	2.50
H Grundy, Peterborough...	25.00	Queensville.....	7.75	Mitchell, Knox Ch.....	32.77
Arnprior.....	100.00	Colborne.....	11.00	Geo Eyfe, Guelph.....	5.00
Gladstone.....	15.00	Langside.....	5.00	Owen Sound Division St..	71.85
Flossie Vancamp	1.00	Alexandria.....	10.00	Dresden.....	11.47
Underwood.....	8.00	Hampden.....	5.50	Tilsonburg.....	25.00
Pickering, St Andrew's....	20.00	Lanark.....	26.00	Alliston.....	9.00
Carp.....	9.80	Binbrook, Knox Ch.....	17.00	Stratford, St Andrew's....	10.00
Storrington.....	10.00	Saltfleet, Cheyne Ch.....	16.00	Chesterfield.....	35.00
Pittsburgh.....	10.00	Chalmers Ch, Presbytery of		Caledon, St Andrew's.....	7.00
Glenburnie.....	4.00	Chatham.....	8.00	Elsnore.....	2.80
Cruickshank Station.....	2.00	West Adelaide.....	7.00	Kincardine, St Andrew's...	6.00
Belgrave..... add'l	.50	Belleville, St Andrew's....	55.00	Fordwich.....	6.00
Hamilton, McNab St.....	242.78	Pakenham do.....	6.22	Aldboro, Argyle Ch.....	25.00
Hillsburgh, St Andrew's...	7.60	Ottawa, Daly Street.....	94.00	Crowland.....	4.00
Wingham.....	20.00	Do do do Mrs.....		Waterdown.....	10.00
Cumberland..... add'l	6.00	Thornburn's Class.....	5.20	Bowmanville, St Paul's...	40.00
Brantford, 1st Ch.....	10.00	Ottawa, Daly St S Sc, Miss		Do do S Sc.....	15.00
Millbank.....	22.25	Anderson's Class.....	7.00	Ekfrid, Knox Ch.....	23.00
Montreal, Crescent St Ch..	60.00	Ottawa, Daly St S Sc, Miss		Paris, Dumfries St..... add'l	50.00
A Friend, East Gloucester..	1.00	Wilson's Class.....	90	Thornburg & Clarksburg, St	
A Friend, Glamis.....	5.00	Ottawa, Daly St S School,		Paul's.....	8.00
McMillan's Corners.....	6.00	Miss McKenzie's Class...}	4.15	Craigvale, Lefroy & Central	
Summerstown, Salem Ch...	5.00	Miss Ganock's Class....}		Church.....	12.00
Cedarville.....	12.00	Markham, St Andrew's and		Nfd, St Johns, Auxilliary of	
A P S, Clinton.....	2.00	Cedar Grove, Zion Ch....	28.85	Hfx W F M Sey for Rev J	
Rodgerville.....	16.00	East King.....	9.00	F Campbell, India.....	200.00
Kilmarnock.....	5.00	Kilbride..... add'l	6.00	Vankleek Hill.....	75.00
Carluke.....	10.00	Price's Corners, Bethel Ch..	8.00	W A Brodie, East Hawkes-	
Guelph, Chalmers' Ch.....	30.00	Richmond Hill.....	4.00	bury.....	5.00
Stouffville.....	4.00	Thornhill.....	10.00	Oxford.....	7.00
Kenyon.....	40.00	Dalhousie.....	2.50	Lake Megantic.....	5.00
North Brant.....	15.00	Esqueving, Union Ch.....	55.85	Newmarket.....	7.00
Winnipeg, St Andrew's, For-		Norval.....	13.62	Montreal, St Gabriel Street	
mosa.....	12.00	Stratford, Knox Ch.....	220.00	Missionary Association...	30.00
Andrew Duff and family,		Caistor.....	3.57	Do do do do.....	19.47
Hornsville.....	5.00	Caledonia, Sutherland St..	12.00	Aylmer.....	4.65
Andrew Duff, 3 children, An-		Warsaw and Dummer.....	10.00	Dundas, Knox Ch.....	35.00
nie, Bertha and Abby,		Weyburn.....	2.00	Riversdale and Enniskillen,	
Formosa.....	1.00	Walkerton, Free St John's		add'l.....	7.00
Bequest of the late Mr Wm		S School.....	5.00	India, Lands, Dominionville	
Moore, East Williams, per		Ingersoll, Knox Ch.....	44.25	S School.....	10.00
his Executors.....	50.00	Embro do do.....	75.33	Litchfield.....	20.00
Bethesda.....	7.00	Gravenhurst.....	9.00	Lachine S S, Formosa.....	10.00
Alnwick.....	3.00	Oro, Esson Ch.....	3.00	Do do India.....	10.00
Scarborough, Melville Ch,		Oro, Willis' Ch.....	1.00	Montreal, St Mark's.....	6.00
add'l.....	5.50	Proffine..... add'l	1.50	Do Chalmers' Ch S S,	
Cranbrooke, Knox Ch.....	14.00	Aylwin.....	6.00	Formosa.....	35.00
A Friend, McKillop.....	1.00	North Kinloss.....	5.00	Montreal, Erskine Ch, add'l	16.50
Moore, Bear Creek.....	32.00	Bequest of the late Mr Dvd		Do do do S S,	
Beamsville.....	5.00	Caldwell, per his Execu-		Formosa.....	40.00
Clinton.....	3.00	tors.....	5.00	Montreal, Erskine Ch S S,	
Caledon, Melville Ch.....	9.00	London, St James' Ch.....	5.00	India.....	40.00
Mandaumin..... add'l	1.00	A Presbyterian of Uxbridge		Montreal, Erskine Ch, part	
A Friend of F Mission, Chat-		Centre Bruce.....	3.00	of Jubilee Thank Off.....	1000.00
ham, Formosa.....	5.00	Westport and Newboro	5.00	Montreal, W F M Society of	
Lingwick.....	8.00	Morton and Delta.....	4.00	Presbyn Ch in Canada for	
Ramsay.....	2.00	Southampton.....	25.00	Formosa.....	100.00
Port Elgin..... add'l	4.50	Kintyre..... add'l	3.00	Montreal, W F M Society of	
Perth, St Andrew's..... do	31.82	Port Perry & Prince Albert		Presbyn Ch in Canada for	
Woodstock, Chalmers' Ch...	52.00	Georgetown.....	7.50	India.....	100.00
Orillia.....	32.00	Limehouse.....	3.50	Wyoming.....	10.00
Norwich.....	10.00	Harrowsmith.....	.83	W F M Mis Assn of Presbyn	
Windham.....	12.00	Caledonia, Argyle St & Allan		Ch in Canada.....	7000.00
Wellesley.....	21.00	Settlement.....	60.00	Lachute, 1st Ch.....	8.00
Belmore.....	18.00	Huron.....	12.00	Innerkip, omitted on April	
McIntosh.....	54.60	Brantford, Zion Ch.....	150.00	14th, 1882.....	8.00
Alvinston.....	20.00	Lyn.....	12.00	Utica Missionary Assn.....	9.35

North Nissouri, omitted on April 13th, 1882	15.00
Juvenile Mission Scheme for Bible Women and Schools in Indore, India	40.00
Juvenile Mission Scheme for Bible Women, &c, in Formosa	25.00
Toronto, Erskine Ch S S for Trinidad	40.00
—	\$39,703.98

COLLEGES ORDINARY FUND.

Received to 5th April, 1883..	\$8,724.21
Rylston	10.00
Caledon, Knox Ch	5.00
Kirkhill	12.00
Windsor, St Andrew's	25.00
Toronto, Cooke's Ch	150.00
Scott and Uxbridge	10.00
Hamilton, Knox Ch..add'l	30.00
Kintore	4.00
Drumbo, Willis Ch	10.00
Markham, Melville Ch	13.00
Brussels, Knox Ch	10.00
Newburgh and Camden	4.00
Blytheswood	2.00
Leamington	1.00
Sarnia, St Andrew's	100.00
Bethany Church	1.00
Johnston	1.00
Cavan	1.00
Hanover, Special	3.00
Balaklava	4.00
Fergus, St Andrew's..add'l	15.90
Bracebridge S S	3.50
South Falls	3.20
Napanee	10.00
Theford, Knox Ch..add'l	1.25
Cannington	5.00
Arnprior	25.00
Underwood	8.00
Pickering, St Andrew's	7.00
Storrington	12.00
Pittsburgh	12.00
Glenburnie	5.00
Belgrave .....	.25
Hamilton, McNab Street..	200.00
Wingham	20.00
Brantford, 1st Ch	5.00
Millbank	11.35
MacMillan's Corners	4.00
Cedarville	12.00
Kilmarnock	5.00
Carlisle	7.00
Guelph, Chalmers Ch	31.58
Stouffville	4.00
North Brant	5.00
Andrew Duff and family, Holmesville	2.00
Bethesda	8.00
Alnwick	5.00
Newbury	1.25
Cranbrooke, Knox Ch	14.00
Moore Bear Creek	11.00
Beamsville	5.00
Newtonville and Kendall	15.00
Ramsay	6.00
Perth, St Andrew's ..add'l	15.22
Woodstock, Chalmers Ch	60.00
Orillia	50.00
Norwich	6.00
Windham	8.00
Wellesley	21.00
Alvinston	10.00
West Essa, Burns' Ch	5.00
Blackheath	4.50
Sheburne	20.90
Wm Brown, Caledonia	10.00
Port Dover	15.00
Primrose	24.00
Fenelon Falls	4.00
Seymour, St Andrew's	4.00
Cambray	2.00
Ethel	3.00
Brown's Corners & Unionville	10.60
Ottawa, Knox Ch	30.00
Blyth, St Andrew's	35.00

Queensville	5.50
Colborne	1.50
Langside	6.00
Alexandria	5.00
Binbrooke, Knox Ch	7.00
Saltfleet, Cheyne Ch	6.00
West Adelaide	4.00
Markham, St Andrew's and Cedar Grove Zion Ch	15.00
Kilbride	1.63
Price's Corners, Bethel Ch	4.60
Paris, Dumfries St	50.00
Vaughan, St Andrew's	30.00
Richmond Hill	10.00
Thornhill	15.00
Durham, 1st Ch	3.75
Stratford, Knox Ch	220.00
Caledonia, Sutherland St	10.00
Ivy	2.00
Embro, Knox Ch	41.07
Gravenhurst	5.00
Oro, Knox Ch	3.00
Oro, Willis Ch	1.00
North Kinloss	5.50
Botany	3.00
Turin	2.25
Westport and Newboro	3.00
Morton and Delta	1.00
Centre Bruce	3.00
Southampton	30.00
Harrowsmith	2.00
Glenvale .....	.67
Georgetown	10.00
Limehouse	5.00
Huron	6.00
Brantford, Zion Ch	150.00
Tavistock	5.00
Kingston, Chalmers Ch	39.05
Do St Andrew's Ch	175.00
Melrose, Lonsdale & Shan-nonville	10.00
Pictou	10.00
Ingersoll, Erskine Ch	9.00
Indian Lands	50.00
Maxwell	5.00
Faversham	5.00
McIntyre	4.00
Ravenswood	7.90
Mitchell, Knox Ch	9.30
Belleville, St Andrew's	16.00
Cayuga, Oneida & Indiana	6.00
Alliston	6.00
Chesterfield	16.00
Mono Mills, Mono East and Caledon, St Andrew's	20.00
Elsinore	2.70
Alexandria	3.00
Kincardine, St Andrew's	2.00
Fordwich	6.00
Gorrie	2.00
Aldboro, Argyle Ch	8.00
Waterdown	20.00
Bowmanville, St Paul's	50.00
Thornbury and Clarksburg, St Paul's	5.00
Aylmer	4.00
Dundas, Knox Ch	50.00
Wyoming	10.00
North Nissouri	3.00
Biddulph	7.00
—	\$11,226.09

KNOX COLLEGE ORDINARY FUND.

Rec'd to 5th April, 1883	\$321.75
Fees for Diplomas	16.50
Toronto, Erskine Ch S S	20.00
—	\$358.25

KNOX COLLEGE BURSARY FUND.

Rec'd to 5th April, 1883	\$1065.00
M C Cameron, Goderich	60.00
—	\$1125.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, 1883..	\$8261.91
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Silver Wedding Feast Gift of Rev D & Mrs Wishart, Madoc	25.00
Jno Smith, Toronto, on ac't	15.00
Wm Simpson, do full	5.00
A Friend do do	2.00
Jas Day do do	1.00
Jas Livingston do do	30.00
Rev Dvd Duff, Malcolm, do	5.00
Dr McDonald, Hamilton, on account	50.00
Rev Dr Gregg, Toronto, on account	100.00
William Alexander, Toronto	400.00
R Darling, Toronto, on account	50.00
W M Baird, Toronto, on ac't	25.00
A Rutherford, do do	100.00
J Y Reid, do full	400.00
D Barton, Stratford, on ac't	20.00
—	\$9489.91

KNOX COLLEGE BUILDING FUND.

Per Rev Wm Burns.

Received to 5th April, 1883..	\$3289.17
Acton, Knox Ch	13.00
R K Chisholm	20.00
Grimsby	17.00
Thomas Stock, Waterdown	12.00
John T Stock do	2.00
Mrs J Fritwell do	1.00
John McKay, St Marys	15.00
Kintyre	5.00
Brooksedale, &c	14.00
Mandaumin	50.00
Chas Porter, Oakville	6.00
Robt Linton, Wroxeter	2.00
Jno Donaldson, Centreville	4.00
Rev Jno Scott, D D, Queen-hill	25.00
Bayfield	55.00
Blyth and Belgrave	13.00
Manchester	13.00
Wm McKercher, Wroxeter	6.00
Wingham	69.00
Angus Kerr, Lucknow	2.00
St Helens	13.00
W H Kitridge, Teeswater	5.00
John Evans, Waterdown	2.00
Wm Anderson, Guelph	10.00
Mrs Thompson, Markdale	3.25
—	\$3669.42

MANITOBA COLLEGE ORDINARY FUND.

Rec'd to 5th April, 1883..	\$1085.33
Boularderie, C B	2.00
Clifton, P E I	10.00
Halifax, St John's Ch	15.00
Middle River	1.25
Hamilton, McNab St	20.00
Three Rivers	7.50
Lindsay	5.00
Manotick	3.09
South Gloucester	1.86
Ripley, Knox Ch	8.31
Westport and Newboro	2.00
Morton and Delta	1.00
Huron	9.00
Clifford	7.07
Eden Mills	4.00
Five Islands	4.00
Lake Ainslie	3.00
Thornbury and Clarksburg, St Paul's	2.00
Dundas, Knox Ch	10.00
—	\$1200.41

WIDOWS' AND ORPHANS' FUND.

Rec'd to 5th April, 1883..	\$3126.17
Midland	1.00
Penetanguishene	1.00
Wyebridge	1.50
Lansdown, Fairfax, and Sand Bay	1.50

Kirkhill.....	8.0	Kingston, Chalmer's Ch....	26.70	Storrington.....	1.66
Windsor, St Andrew's.....	11.00	Almonte, St John's do....	18.57	Pittsburgh.....	2.37
Toronto, Cooke's Ch.....	50.00	Lucknow, St Andrew's.....	3.00	Glenburnie.....	.83
Scott and Uxbridge.....	4.00	Fingal.....	25.00	Scotstown.....	3.33
Drumbo Willis Ch.....	3.00	Kildonan.....	9.50	Niagara Falls, St Andrew's	5.00
Dalhousie and North Sher-		Melrose, Lonsdale & Shan-		Belgrave..... add'l	.25
brooke.....	6.00	nonville.....	2.50	Wingham.....	10.00
West Winchester.....	10.00	Pictou.....	6.00	Cumberland.....	6.00
Rochesterville.....	3.50	Ingersoll, Erskine Ch....	9.00	Brantford, 1st Ch.....	2.00
Morrisburg, Knox Ch.....	2.00	Maxwell.....	2.00	Millbank.....	4.00
Amos.....	8.20	Feversham.....	2.00	Summerstown, Salem Ch...	3.00
Middle Normanby.....	2.50	McIntyre.....	1.00	Cedarville.....	5.00
Richmond, Chalmer's Ch...	7.50	Hamilton, McNab St.....	18.00	A P S, Clinton.....	2.00
Blytheswood.....	2.00	Mitchell, Knox Ch.....	22.60	Kilmarnock.....	4.00
Campbell Settlement.....	1.00	Clifford.....	7.48	Carluke.....	6.00
Leamington.....	1.00	Owen Sound, Division St...	14.82	Guelph, Chalmer's.....	20.00
Forest, Ladies' Mis Assn...	16.30	Cayuga, Oneida & Indiana..	7.00	North Brant.....	5.00
Sarnia, St Andrew's.....	15.00	Alliston.....	5.00	Bethesda.....	4.90
Goderich, Knox Ch.....	10.00	Stratford, St Andrew's....	6.00	Alnwick.....	5.00
Balaklava.....	4.00	Chesterfield.....	5.00	Cranbrooke, Knox Ch.....	5.00
Napanee.....	6.00	Mono Mills, Mono East and		Moore Bear Creek.....	4.00
Theford, Knox Ch.....	7.60	Caledon, St Andrew's.....	5.00	Beamsville.....	5.00
Underwood.....	5.00	Bowmanville, St Paul's....	10.00	Clinton.....	3.00
Pickering, St Andrew's....	10.00	Percy.....	15.00	Perth, St Andrew's... add'l	7.60
Camden and Newburgh....	8.00	Campbellford.....	20.00	West Puslinch, Knox Ch...	3.00
Carp.....	2.95	Thornbury and Clarksburg,		Woodstock, Chalmer's do..	15.00
Storrington.....	1.66	St Paul's.....	3.00	Orillia.....	20.00
Pittsburg.....	2.38	Craigvale, Lefroy & Central		Wellesley.....	11.00
Glenburnie.....	.84	Church.....	15.00	West Essa, Burns' Ch.....	3.50
Belgrave..... add'l	.25	Lake Megantic.....	1.00	Shelburne.....	4.00
Wingham.....	6.00	Aylmer.....	7.50	Primrose.....	2.00
Millbank.....	2.00	Dundas, Knox Ch.....	6.00	Somerville.....	2.00
New Edinburgh.....	5.00	Indian Lands.....	10.00	Fenelon Falls.....	3.00
Summerstown, Salem Ch...	2.00	Montreal, St Marks.....	5.00	Seymour, St Andrew's.....	4.00
Cedarville.....	5.00	Wyoming.....	6.00	Cambray.....	3.00
A P D, Clinton.....	3.00			Ottawa, Knox Ch.....	10.00
Carluke.....	6.00		\$3964.73	Blyth, St Andrew's.....	24.00
Guelph, Chalmer's Ch.....	15.00	With Rates from Revds M		Admaston.....	3.00
North Brant.....	7.00	Danby, G Hough \$20, J B		Langside.....	4.85
Bethesda.....	4.00	Fraser, Wm Moore, Archd		Alexandria.....	5.00
Alnwick.....	5.00	McLean, J Carswell, J		Binbrooke, Knox Ch.....	4.00
Cranbrooke, Knox Ch.....	4.00	Ross, Brussels, T Wilson,		Saltfleet, Cheyne do.....	3.50
Moore Bear Creek.....	5.00	S Young, J M Macalister,		Ottawa, Daly St.....	6.00
Beamsville.....	5.00	P Fleming, Wm McLaren,		West Adelaide.....	1.50
Clinton.....	2.00	J Anderson, A Cross, T		Kilbride..... add'l	1.24
Caledon, Melville Ch.....	5.00	Lowry, J Duff, G Brown		Price's Corners, Bethel Ch.	2.00
Newtonville and Kendall..	7.00	\$24, J A Carmichael, J		Paris, Dumfries St.....	30.00
Ramsay.....	5.00	Mackie \$16.		Richmond Hill.....	4.00
Woodstock, Chalmer's Ch...	10.00			Thornhill.....	5.00
Orillia.....	10.00	AGED AND INFIRM MINISTERS' FUND.		Boyne and Tobacco Creek..	7.00
Norwich.....	4.00	Rec'd to 5th April, 1883....	\$4697.14	Caledonia, Sutherland St..	5.00
Windham.....	2.00	Midland.....	1.00	Ivy.....	1.00
Wellesley.....	8.00	Penetanguishene.....	1.00	Embro, Knox Ch.....	33.37
Barton.....	6.00	Wyebridge.....	1.50	Gravenhurst.....	4.00
West Essa, Burns' Ch.....	3.50	Enniskillen and Cartwright	4.00	Oro, Esson Ch.....	3.00
Shelburne.....	2.00	Caledon, Knox Ch.....	5.00	Oro, Willis do.....	1.00
Primrose.....	2.00	Kirkhill.....	10.00	Centre Bruce.....	1.90
Somerville.....	2.00	Windsor, St Andrew's.....	11.00	Westport and Newboro....	3.00
Fenelon Falls.....	3.00	Toronto, Cooke's C.....	50.00	Morton and Delta.....	1.00
Ethel.....	1.00	Scott and Uxbridge.....	4.00	Southampton.....	13.00
Blyth, St Andrew's.....	4.10	Dalhousie and North Sher-		Kintyre.....	2.00
Admaston.....	4.00	brooke.....	8.00	Brantford, Zion Ch.....	50.00
Colborne.....	2.50	Kintore.....	4.00	Caistor.....	3.00
Langside.....	4.00	Drumbo, Willis Ch.....	5.00	Lyn.....	8.00
Alexandria.....	5.00	Brussels, Knox Ch.....	10.00	Caintown.....	8.00
Binbrook, Knox Ch.....	4.00	Winslow.....	4.00	Newtonville and Kendall..	7.00
Saltfleet, Cheyne Ch.....	4.00	West Winchester.....	10.00	Ramsay.....	10.00
West Adelaide.....	1.00	Rochesterville.....	5.00	Tavistock.....	3.00
Ottawa, Daly St.....	6.00	Morrisburg, Knox Ch.....	2.00	Kingston, Chalmer's Ch....	31.00
Kilbride..... add'l	2.50	Newburgh and Camden....	6.00	Almonte, St John's do....	20.00
Price's Corners, Bethel Ch.	2.00	Richmond, Chalmer's Ch...	6.00	Kingston, St Andrew's Ch.	6.00
Paris, Dumfries St.....	30.00	Blytheswood.....	3.00	Fingal.....	10.00
Richmond Hill.....	3.00	Campbell Settlement.....	1.60	Kildonan.....	5.75
Thornhill.....	5.00	Leamington.....	1.00	Melrose, Lonsdale & Shan-	
Esquesing, Union Ch.....	12.65	North Pelham.....	3.00	nonville.....	2.50
Norval.....	7.38	Sarnia, St Andrew's.....	15.00	Pictou.....	8.00
Blackheath.....	3.32	Goderich, Knox Ch.....	15.00	Ingersoll, Erskine Ch.....	9.00
Caledonia, Sutherland St...	4.00	Bethany Church.....	2.00	Maxwell.....	2.00
Ivy.....	1.00	McNab and Horton.....	10.00	Feversham.....	2.00
Oro, Esson Ch.....	3.00	Balaklava.....	7.00	McIntyre.....	1.00
Oro, Willis do.....	1.00	A M, Aird P O.....	5.00	Hamilton, McNab St.....	40.00
Centre Bruce.....	3.00	South Falls.....	3.20	Alliston.....	5.00
Westport and Newboro....	2.00	Napanee.....	7.00	Stratford, St Andrew's....	6.00
Morton and Delta.....	1.00	Cannington.....	2.00	Chesterfield.....	12.00
Southampton.....	10.00	Arnprior.....	15.00	Mono Mills, Mono East and	
Kintyre.....	1.00	Gladstone.....	10.00	Caledon, St Andrew's....	5.00
Brantford, Zion.....	50.00	Pickering, St Andrew's....	10.00	Mitchell, Knox Ch.....	15.75
Lyn.....	2.72	Carp.....	4.80	Owen Sound, Division St...	14.82
Cannington.....	1.64	Keene..... add'l	33.00	Kincardine, St Andrew's...	2.00
Tavistock.....	1.00			Aldboro, Argyle Ch.....	7.00

Bowmanville, St Paul's....	13.00
Thornbury and Clarksburg, St Paul's	5.00
Craigvale, Lefroy & Central Church	15.00
Oxford	8.00
Lake Megantic	2.00
Caledonia, Argyle St and Allan Settlement.....	18.00
Aylmer	4.00
Dundas, Knox Ch	10.00
Rev Wm Forrest, Durham, annuity returned	120.00
Indian Lands	14.00
Montreal, St Marks	5.00
Wyoming	6.00

\$5799.96

Rates received to 5th April,
1883

\$1617.63

With Rates from Revds R
Cambell, Renfrew, \$16;
M Danby, \$3; D Tait,
\$1.50; J McDonald, two
years, \$6; J B Fraser,
\$3.50; Wm Moore, \$8; C
M McKerracher, \$2.50; R
Neill, 2 years, \$6; Archd
McLean, \$4; J Boyd, two
years, \$6; J Carswell, \$3;
A Russell, \$2.75; T Wil-
son, \$2; R Fairbairn, \$3;
J M Macalister, \$3.50; S
Young, \$4; P Fleming,
\$3; J Anderson, \$4; A
Cross, \$4; J A Murray,
\$15; J A Carmichael, \$5;
J Mackie, two years, \$5..

108.75

\$1726 35

CHURCH & MANSE BUILDING FUND IN
MANITOBA & N.-W. TERRITORY.

Rec'd to 5th April, 1883.... \$1627.35
T C Elmwood, Toronto .. 25.00
Toronto, Knox Church Col-
lection

54.00

\$1706.35

CONTRIBUTIONS TO SCHEMES OF THE
CHURCH UNAPPROPRIATED TO
5TH APRIL, 1883.

Rec'd to 5th April, 1883, less \$1077.48
Brantford, Zion Ch, \$400;
Flamboro West, \$152;
Dundas, Knox Ch, \$161.84;
in all, \$716.84

716.84

\$369.64

Fergus, Melville Ch 117.00 || Mrs Robt Phillips, Fergus.. | 2.00 |
| Strathroy | 9.00 |
| Harwich | 20.00 |

\$589.64

LUMBERMEN'S MISSION.

Rec'd to 5th February, 1883. \$ 6.50
Alice

5.50

\$12.00

LAW EXPENSES, TEMPORALITIES
FUND.

Rec'd to 5th April, 1883 ... \$73.47
Harrowsmith.

1.40

\$79.87

KNOX COLLEGE LIBRARY FUND.

Received to Dec 5th, 1882.. \$227.00
W R, Cobourg 3.00 || Rev J Campbell, Storrington | 5.00 |
| Per Rev Dr McLaren | 176.87 |

\$411.87

MEMORIAL TO THE LATE REV. J.
NESBIT.

Rec'd to 5th Dec, 1882..... \$7.00
Kingston, Brock Street

5.00

\$12.00

KNOX COLLEGE STUDENTS' MISSION-
ARY SOCIETY.

Received to 5th March, 1883, \$65.43
Scarborough, Knox Ch S S .. 11.00
Oshawa 10.00 || Yorktown Line | 12.00 |
| A Friend, Winterbourne... | 10.00 |

\$108.43

WALDENSIAN STUDENTS' FUND.

Received to 5th Jany, 1883. \$10.00
Mrs J Irwin, Streetsville ..

5.00

\$15.00

Correction.

The monies credited to
Brooksdales in the RECORD
for May should have been
to Burns' Church, East
Zorra.

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
MAY 5TH, 1883:—

FOREIGN MISSIONS.

Acknowledged already \$7682.61
Yarmouth S S Special..... 17.50
Do Ethel L Kelly's 1.31 || M Box | 1.00 |
Dond Kennedy, Sherbrooke	50.00
West and Clyde R and	2.00
Brookfield	50.00
Dav McLean, Goldenville..	2.00
Shediac S School for native	7.50
teacher, for Rev J W Mac-	50.00
kenzie	150.00
Bedeque, P E I	27.60
Princeton M S, P E I	52.00
La Have	3.16
Lunenburg	133.00
Dean Set. Up. Musquodoboit	2.00
Clifton and Granville, N	101.50
London	200.00
Sarah Hill, Pupa, California	143.00
Street	5.0
W F M S, Halifax, for Miss	20.00
Blackadder	10.00
W F M S, St John's Aux'l for	12.00
Rev J F Campbell	5.0
Union Ch, Hopewell	20.00
Friend do do	10.00
New Richmond	5.0
Two Friends, Shubenacadie	9.00
Economy	6.00
New Annan	2.60
Mahone Bay,	57.00
New Dublin	5.00
Hopewell25
Poplar Grove, Halifax	6.00
Mrs Jno McLean, Folly Mt,	25.00
in mem of her son	10.00
Gray S River, add'l	17.90
Pembroke S C Up Stewiacke	3.33
Zion Ch, Ch'town	10.00
Upper Musquodoboit	10.00
Brookfield M S	18.60
Five Islands	50.00
Dr. Dawson	13.00
Baddeck, both sec	52.00
Member United Ch, Thk Off	13.00
Bass River, N B	12.00
Scotsburn	5.00
Plainfield, Sec of Scotsburn	5.00
Cavendish	5.00
Malagawatch	5.00
River Dennis	5.00

Bay Fortune and Souris.... 15.00
St. Paul's, Truro 83.00 || Ebenezer Ch, Salt Springs.. | 22.50 |
Carmel Ch, Westville.	22.00
Middle River	13.00
Do do, Wm S Fraser.	8.00
Cove Head	23.40
David Frieze, Maitland ...	50.00
M Stewiacke M S	24.00
Miss Cottom, Great Village	1.00
Rev T H Murray	3.00
Kempt and Walton...add'l	3.00
Do Friend75
St. Andrew's Ch, Brackly,	10.30
Pt Rd	5.00
Mrs Wm MacCulloch, Truro	17.25
1st Pres Ch, Truro	1.00
Friend, Sutherland's River.	2.50
Jeddore	3.50
Ship Harbour	34.75
Murray Harbour	1.00
"Mite," Halifax	5.00
Glace Bay, add'l	4.00
Murdoch Chisholm, Bay	12.00
Roberts	1.00
New Richmond Ladies' MS	25.00
E Cumming, Wilmot	8.00
Bridgewater	10.00
Economy, add'l	4.50
Five Islands	9.30
L Stewiacke, Special	4.00
Shubenacadie, do	5.00
Do P do	1.20
Do S P do	5.00
Indian Road, do	30.85
Beg Mrs Jos Parker, per M	10.30
G Henry	161.00
St. Andrew's, Halifax	45.00
Annapolis	30.00
United Ch, New Glasgow...	30.00
St David's, Maitland	23.28
Sherbrooke, add'l	5.00
Moncton, do	4.00
Stewiacke, do	11.30
Do do W M S	5.00
Mahone Bay	27.00
Bass River, Friends	25.00
Mrs A Cameron, Port au	46.00
Pique	1.00
Warwick, Bermuda	7.45
Do do Trinidad	10.00
St Andrew's, Truro	14.30
St Stephen, Black River...	3.00
Montague Bridge, P E I ..	12.25
Strath Lorne	33.50
Chalmer's Ch, Halifax	10.00
St John's Ch, do	20.00
Princeton, P E I	40.74
Summerside, do	360.00
A G New Carlisle. Rom 10,	
14	
Lunenburg, add'l	
Prince St, Pictou, add'l...	
St Matthew's, Halifax	

\$.0404.83

DAYSRING AND MISSION SCHOOLS.

Acknowledged already . \$3002.57
St James S S, Ch'town, for 10.00 || N H | 10.00 |
St James S S, Ch'town, for	4.00
Trinidad	12.00
Shediac S S50
Valleyfield S S	37.00
Caledonia S S	7.00
Lunenburg S S	4.00
Clifton and Granville, N	17.00
London	2.10
Mahone Bay S S	5.00
Acadia	15.49
Brookfield S S, add'l	2.25
Bay Fortune and Souris...	6.23
Coldstream	2.00
Rev T H Murray's children	
M Box	
Middle Musquodoboit	
Dr MacCulloch, for Miss B's	
School	

Per Treas of Juv M School for D S.....	50.00
Per Treas of Juv M School for one of Miss Blackadder's Schools	120.00
Glac Bay	25.00
Eddie's Mis Box, near Cape North, per Alex Matheson Sydney	4.00
Whycocomah, C B	12.50
Bridgewater S S	12.00
George and Laura Tattree, River John	1.00
Mahone Bay	2.00
Bedeque, P E I.	25.00
Poplar Grove S S	50.00

\$3438.64

HOME MISSIONS.

Acknowledged already.....	\$3449.17
West and Clyde R and Brookfield	10.00
Bedeque, P E I.	25.00
Princetown M S, P E I.	25.00
La Have	20.00
Lunenburg..... add'l	6.00
Dean Set. Up. Musquodoboit	7.50
St Andrew's, Halifax. add'l	5.00
Two Friends, Shubenacadie	10.00
New Annan	5.00
Mahone Bay..... add'l	2.00
New Dublin.....	3.00
Acadia..... add'l	5.00
Zion Ch, Charlottetown	25.00
Upper Musquodoboit.....	7.00
Bass River, N B	9.00
Tabusintac and Burat Ch.	7.00
Int on \$500 for 1½ yrs	52.50
Bay Fortune and Souris.....	15.00
St Stephen's Ch, Amherst.....	13.50
Carmel Ch, Westville.....	15.00
Middle River	7.00
Do do Wm Fraser.....	4.00
Cove Head.....	23.03
M Stewiacke Miss Socy.....	12.15
St Andrew's Ch, Brackly, Pt Rd.....	4.60
Maple Green Sec.....	8.54
Glac Bay	10.00
Bridgewater.....	20.00
Montague Bridge	14.00
St. Matthew's, Halifax.....	110.00

\$3923.24

SUPPLEMENTING FUND.

Acknowledged already.....	\$3437.36
West and Clyde R and Brookfield	30.00
Bedeque	25.00
Princetown M S, P E I.	50.00
La Have	15.00
Lunenburg..... add'l	6.00
New Richmond	5.00
New Annan	5.00
Mahone Bay..... add'l	6.00
New Dublin.....	6.00
Zion Ch, Ch'town	9.00
Upper Musquodoboit.....	3.00
Spring Hill	27.00
Five Islands.....	3.20
Mabou	8.83
Do D M W.....	5.00
Bay Fortune and Souris.....	10.00
Cove Head.....	11.88
Rev Jas Allan	12.50
St Andrew's Ch, Brackly, Mrs Wm McCulloch, Truro	5.00
Glac Bay	2.50
Scotch Ridge.....	5.00
Little Ridge.....	3.00
Bridgewater.....	15.00
Riversdale	2.70
Shubenacadie	11.00
Do P	4.00
Do N Salem.....	3.00
Do Indian Road.....	1.00
St Matthew's, Halifax.....	157.23

\$3385.72

COLLEGE FUND.

Acknowledged already.....	\$7714.28
Albert F Weeks, S Kildare, P. E. I.	1.00
West & Clyde R & Brookfield Princetown M S, P E I.	20.00
La Have	43.00
Lunenburg.....	15.00
Lunenburg.....	12.00
Dean Set. Up, Musquodoboit	25
St Andrew's, Hlfx..... add'l	5 00
New Richmond	10.00
Economy	7.00
Mahone Bay..... add'l	3.00
New Dublin.....	4.00
Riversdale.....	1.00
Zion Ch, Ch'town.....	9.00
Upper Musquodoboit.....	1.00
Five Islands.....	4.54
Bass River, N. B.	9.00
Int on \$1000 for 1½ years	105.00
Lake Ainslie, C B	3.00
Bay Fortune and Souris.....	9.00
St James' Ch'town	10.50
Collection at closing lecture Murray Harbour.....	17.20
Glac Bay	16.39
Bridgewater..... add'l	10.00
Interest	10.00
St Matthew's, Hlfx	25.00
	84.25

\$8149.41

COLLEGE BURSARY FUND.

Acknowledged already.....	\$381.29
Friend, St Johns, Nfld.....	200.00
St Andrew's, Hlfx..... add'l	5.00
Interest, Hunter Gift.....	100.00
Interest, Matheson Bequest	50.00
Rev J McMillan for Prize.....	25.00
St David's S S, St John for Prize	40.00
Dr Pollok for Prize.....	45.00
Fort Massey	25.00
St Matthew's " "	25.00
Prof Forest	10.00
Rev J D MacGillivray for Prize	5.00
Wiswell Interest.....	5.00

\$916.29

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$2065.03
West and Clyde R and Brookfield	6.00
Rev W Thorburne. 1882-83.....	10.00
La Have	5.00
Lunenburg	6.00
Clifton and Granville N London.....	6.00
St Andrew's, Hlfx..... add'l	2.50
Rev A MacIntosh for 1882.....	3.00
New Dublin.....	2.00
Riversdale	75
Acadia	5.00
Zion Ch, Ch'town.....	9.00
Bay Fortune and Souris.....	8.87
St Paul's, Truro.....	10.00
St Stephen's Ch, St John.....	33.55
Fort Massey Miss Ass'n	20.00
Cove Head	4.52
Rev A MacRae 1883.....	2.50
Bridgewater.....	10.00
Warwick-Bermuda.....	10 00

\$2219.72

SYNOD FUND.

Acknowledged already.....	\$173.29
La Have	2.00
St Paul's, Truro.....	4.00
Green Hill	3.00

\$182.29

SUPPLEMENTING FUND DEBT

Already acknowledged.....	\$2515.08
Rev A MacRae	2.00

MANITOBA COLLEGE.

Acknowledged already.....	\$120.02
Five Islands.....	4.00
Lake Ainslie.....	3.00

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER, 26, ST.
JAMES ST., MONTREAL.

Already acknowledged	\$21512.12
Montreal, St Mark's.....	8.00
Carp.....	6.55
Rochesterville.....	4.00
do B Class.....	4.42
Dresden & Knox Ch.....	2.00
Perth, St Andrew's.....	21.45
Mandaumin Sab School.....	2.00
Cannington, Knox Ch.....	13.00
Pickering, St Andrew's and St John's Churches.....	8.00
Mulmur, O.	5.00
Boyne & Tobacco Creek, Man.....	10.00
Montreal, Erskine Ch. add'l	87.50
Arnprior, Ont.....	50.00
Winnipeg, St Andrew's	35.80
Per Rev W D Armstrong.....	573.22
Newtonville Sab Sch.....	4.00
Cranbrook, Knox Ch.....	13.00
Woodstock, Chalmer's Ch.....	25.00
Oro, Guthrie Ch.....	3.00
Charlottetown, St James Ch	10.00
Ottawa, Knox Ch.....	27.34
Blyth, St Andrew's.....	28.00
Elma Centre.....	18.00
Admaston.....	12.00
Stratford, Knox Ch.....	75.00
West Adelaide	4.00
Bethel Ch, Price's Corners.....	5.00
West Puslinch, O.....	5.00
Warsaw & Dummer	3.00
Kenyon.....	7.00
Dalhousie Mills	10.00
Montreal, Erskine Ch S S.....	49.00
Lyn.....	14.00
Caintown.....	10.00
Riversdale & Enniskillen.....	6.00
Prince Albert & Port Perry.....	9.80
Kingston, St Andrew's.....	25.00
Lucknow, St Andrew's.....	4.00
Pictou, Ont.....	12.00
Ottawa, Daly St	45.00
do do S S.....	10.00
Aylmer.....	4.00
Ravenswood, O	17.50
Chesterfield.....	10.00
Quebec, Per Rev Jos Allard	174.05
Percy	36.65
Campbellford.....	34.23
Vankleek Hill	4.15
Oxford Mills.....	7.00
Montreal, Erskine Church	
Part of special Jubilee	
Thank-Offering.....	500.00

Per Rev Dr McGregor, Halifax.

West & Clyde R & Brookfield.....	16.00
Bedeque	20.00
Dean Set. Up, Musquodoboit	1.44
New Annan.....	5.00
New Dublin	1.00
Folly Mountain	7.31
Charlottetown, Zion Ch.....	25.00
Upper Musquodoboit.....	4.50
L La Have, Cross Roads, Prayer meeting.....	11.30
Bass River, N. B.	9.00
Bay Fortune & Souris	4.00
Truro, St Paul's	15.00
Cove Head.....	10.00
Brackley, Pt Road, St Andrew's.....	6.90
Glac Bay	7.50
Bridgewater	8.00
Halifax, St Matthew's.....	58.25

Per Rev. Dr. Reid, Toronto.

Rylston.....	6.00
Enniskillen.....	6.00
An Amateur Farmer, Ot-tawa.....	10.00
Toronto, Cooke's Ch.....	30.00
Scott & Uxbridge.....	10.00
Hamilton, Knox Ch.....	30.00
Kintore.....	4.40
Drumbo, Willis' Ch.....	10.10
Brussels, Knox Ch.....	15.00
Newburgh & Camden.....	5.00
Blytheswood.....	2.00
Campbell's Settlement.....	1.00
Leamington.....	1.00
Tecumseth, 1st.....	6.00
Bethany Ch.....	1.00
Chinguacousey, 1st S S and B Class.....	6.40
Chinguacousey, 2nd S S.....	11.67
Napanee.....	5.00
Thedford, Knox Ch.....	22.76
Underwood.....	8.00
Crawford Station.....	2.00
Belgrave.....	25
Hamilton, McNab St Ch.....	165.46
Wingham.....	22.00
Brantford, 1st Ch.....	3.00
Millbank.....	16.75
Dover.....	9.15
Cedarville.....	12.00
Kilmarnock.....	4.00
Carlisle.....	6.30
North Brant.....	9.00
Bethesda.....	3.60
Alnwick.....	2.00
Moore, Bear Creek.....	16.00
Beamsville.....	5.00
Clinton.....	2.00
Caledon, Melville Ch.....	6.00
Newtonville & Kendall.....	15.00
London, St James Ch.....	5.00
Centre Bruce.....	3.00
West Port & Newboro.....	5.00
Morton & Delta.....	3.00
Southampton.....	22.00
Melrose, Lonsdale & Shan-nonville.....	5.00
Belleville, John St.....	30.00
Ingersoll, Erskine Ch.....	9.00
Mitchell, Knox Ch.....	19.10
Belleville, St Andrew's.....	10.00
Stratford, St Andrew's.....	8.00
Aldboro', Argyle Ch.....	10.00
Crowland.....	4.00
Craigvale, Lefroy & Central Ch.....	13.00
Ramsay.....	5.00
Orillia.....	18.00
Norwich.....	10.00
Windham.....	8.00
Welesley.....	11.00
West Essa, Burn's Ch.....	5.00
Shelburne.....	14.00
Port Dover.....	15.00
Primrose.....	7.00
Somerville.....	2.00
Fenelon Falls.....	3.00
Cambray.....	2.00
Ethel.....	3.00
Vaughan, St Andrew's.....	30.00
Colborne.....	1.75
Langside.....	4.00
Alexandria.....	5.00
Koslin & Thurlow.....	13.00
Binbrook, Knox Ch.....	16.00
Saltfleet, Cheyne Ch.....	13.00
Chalmer's Ch, Chatham.....	8.00
Markham, St Andrew's Ch, Cedar Grove, Zion Ch.....	20.00
East King.....	9.00
Kilbride.....	7.13
Paris, Dumfries St Ch.....	75.00
Aurora Sab Sch.....	8.00
Mrs H McGregor, Norwich	5.00
Richmond Hill.....	5.00
Thornhill.....	8.00
Blackheath.....	3.10

Caistor.....	3.25
Caledonia, Sutherland St.....	5.00
Kinlough.....	5.00
Aylwin.....	6.00
Gravenhurst.....	4.00
Oro, Esson Ch.....	3.00
Oro, Willis Ch.....	2.00
Ivy.....	2.00
Brantford, Zion Ch.....	50.00
Cayuga, Oneida & Indiana.....	36.00
Fingal..... add'l	10.00
Kildonan.....	10.00
Indian Lands.....	10.00
Maxwell.....	5.00
Feversham.....	5.00
McIntyre.....	4.00
Alliston.....	6.00
Mono Mills, Mono East and Caledon, St Andrew's.....	25.00
Bowmanville, St Paul's add'l do do Sab S.....	60.00
do do Sab S.....	15.00
Newmarket Sab Sch.....	7.00
Rent & Sales.....	245.44

Less transferred to Pointe-aux-Trembles..... 150.00

\$25253.14

\$25103.14

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal, Treasurer.

Acknowledged to 8th April.....	\$4456.43
Perth, St Andrew's S S.....	20.00
Hamilton, Knox Sab Sch.....	5.00
Scarboro, St Andrew's Ch.....	50.00
Mariposa Sab Sch.....	25.00
West Winchester.....	12.50
Farrington Sab Sch.....	80.00
Stratford, Knox Sab Sch.....	50.00
do do Bible Class.....	50.00
Bradford.....	10.00
Windsor, Ont, Sab Sch.....	25.00
C. D. Quebec.....	50.00
Shelsea Sab Sch.....	5.00
Westport Sab Sch.....	7.00
N. Farlinger, Dundee.....	5.00
Bristol Sab Schools:—No 1 \$6, No 2 \$3.55, No 5 \$7.10, Bristol Crs, \$4.50.....	21.15
T A Dawes, Lachine.....	5.00
Miss Dawes, Lachine.....	5.00
Montreal, Erskine Ch S S.....	50.00
Wm Lowell, Drummond-ville.....	10.00
Cote St Antoine Sab Sch.....	19.71
Mrs Redpath, Montreal.....	50.00
Presbytn Sab Sch, Smith's Falls.....	20.00
Sproul's Crs S S.....	2.00
Mr & Mrs Jas Black, St Louis de Gonzague.....	2.00
Mrs Wm Black, St Louis de Gonzague.....	1.00
J Y Graham, Galt.....	1.00
Lachine, St Andrew's Sab S.....	10.00
Chalmer's S Sch, Montreal.....	25.00
Elora, Knox S S.....	10.00
A Friend, Elora.....	2.00
Wm Coltart, Harwich.....	2.50
Anon, Bradford Post Mark.....	5.00
Halifax, St Matthew's S S.....	50.00
Williamstown, St Andrew's S S.....	50.00
Robt McQueen, Kirkwall, Ont.....	4.00
G Provost, Repentigny, Que.....	2.00
Mrs Redpath, Terrace B'k.....	20.00
Gananogue, St And ws S S.....	25.00
Collections at Pupils' Prayer Meetings.....	13.75
Board & Tuition of Pupils.....	797.95
Interest.....	202.00
Montreal, per J Bourgoin.....	366.00
From ordinary fund.....	150.00

\$6802.99

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent

Acknowledged to 8th April.....	\$2972.89
Montreal, St Mark's Ch.....	3.00
Wardsville.....	2.00
Rochesterville.....	12.00
Carp.....	4.15
Cumberland.....	8.00
Peterborough, St Paul's..... add'l	30.00
Montreal, Erskine Ch add'l	112.50
Summerstown.....	5.00
Garden Hill, &c.....	3.00
Admaston.....	10.00
Williamstown, St Andrew's.....	20.00
Dalhousie Mills.....	10.00
Lyn.....	14.72
Caintown.....	9.64
Ottawa, Daly St.....	20.00
English River & Howick.....	14.35
Castleford & Dewars.....	7.00
Montreal, St Paul's.....	200.00

\$3458.25

PRESBYTERIAN COLLEGE, MONTREAL.

Rev R. H. Warden, Montreal, Treasurer.

EXEGETICAL CHAIR &c.

Already acknowledged.....	\$4730.00
Wm Drysdale, Montreal.....	25.00
Rev D H MacLennan, Tottenham.....	10.00
—	\$4765.00

SCHOLARSHIP FUND.

Acknowledged already.....	\$790.00
D Rutherford, Montreal.....	50.00
Executors of late James Court.....	200.00
Wm Drysdale, Montreal.....	5.00
Rev A Internoscia, Mont'l.....	25.00
Hamilton, McNab St Sab S.....	40.00
—	\$1155.00

LIBRARY ENDOWMENT FUND.

Hon Justice Torrance.....	60.00
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LIBRARY FUND.

Already acknowleged.....	\$131.05
Alex Macpherson, Montreal.....	10.00
R McCallum, Montreal.....	5.00
—	\$146.05

SPECIAL TOWARDS DEBT.

Jonathan Hodgson, Montreal.....	\$250.00
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THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST, HALIFAX, TO APRIL 30TH, 1883.

Already acknowledged.....	\$70,730.95
Orwell, P E I.....	7.00
John T Wardrop, Milford, N S.....	8.00
Dr Fraser, Windsor, in full.....	50.00
John Parke, St John, N B.....	100.00
— McLean, do do.....	10.00
Dani McLochlan do do.....	5.00
Members of United Congregation, West River, N S.....	59.00

\$70,969.95

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.		<i>Cargill,</i>		West Puslinch, Rev E Mac-	
<i>John B. McIver, Treasurer.</i>		Wm Clark.....bal on 50		aulay.....	
ENDOWMENT FUND.		<i>Montreal.</i>			
Already acknowledged....\$85,509.29		A G McBean.. ...bal on 500		TEMPORALITIES LAW EXPENSES.	
<i>Toronto.</i>		Total to 30th April, 1883, \$86,199.29		<i>JAS. CROIL, Treasurer, Montreal.</i>	
D R Wilkie.....bal on \$100		BUILDING FUND.		Subscriptions to 10th May..	
Rev D J Macdonnell ...		Am't already acknowl'd ...		Rockwood, per Rev Donald	
<i>Mount Forest.</i>		Jas Maines		Strachan	
Wm Henderson... in full		Total to 30th April, 1883, \$33,575.85		J MacIennan, Q C, Toronto..	
Wm Wylie.....bal on 100		WIDOWS' AND ORPHANS' FUND.			
C A Jones, M D, ... 3 on 100		<i>In connection with the Church of</i>		JUVENILE MISSION SCHEME.	
<i>Owen Sound.</i>		<i>Scotland,</i>		<i>Miss Machar, Kingston, Treas.</i>	
John Wright 1 & 2 on 100		JAMES CROIL, Montreal, Treas.		Westport S School.....	
David Durie. 2, 3 & 4 on 20		Arnprior, Rev D J Maclean		Portsmouth, Kingston S S..	
T Brownlie. 2, 3, 4 & 5 on 25		Charlottetown, P E I, St		Tara S School	
Wm Ormiston.....in full		James' Ch		Ladies' Missionary Society,	
R Breckenridge do		Cornwall, Rev Dr MacNish.		Scarboro'	
Dvd Young... 1, 2 and 3 on 5		Oro, Rev S Hutcheson.....		Smith's Falls S School.	
Jas Douglas.....in full		Smith's Falls, Rev S Mylne		St Andrew's S S, Belleville	
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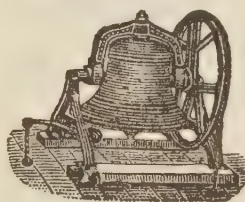
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FOR THE

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FOR THE DOMINION OF CANADA.

VOL. VIII.

JULY, 1883.

No. 7

CONTENTS.

Jottings from London	169
International Sabbath-school Lessons.....	170
Ecclesiastical News.....	172
Our Own Church.....	173
Meeting of the General Assembly	174
Home Mission Report by Dr. McGregor.....	175
Our Missions, by Dr. Cochrane.....	176
Ministerial Support	177

Our Foreign Missions, Dr. McLaren.....	178
Bishop Hellmuth visits the Assembly	181
Address by Rev. K. F. Junor.....	182
French Evangelization	183
The Colleges.....	184
State of Religion	185
Standing Committees for the Year.....	186
Obituary	190

Jottings from London.

LONDON is one of the most beautiful towns in Canada. Its streets are broad and well paved. Some of them are a hundred and fifty feet in width, with rows of trees and parterres of grass on either side. It has a style of architecture peculiar to itself, being built chiefly of white brick, with Ohio stone facings, and ornamented with red brick and in some case with variegated tile work. The city has a smart, tidy appearance, and although it occupies a level site, it is well drained and well supplied with water. Including its suburbs the population is about 35,000. Many of the suburban residences are exceedingly handsome, indicating no inconsiderable amount of wealth and of refined taste. The Presbyterians have four Churches. That of which Dr. Proudfoot is the minister is the oldest. It was founded in 1832 by his father, the late Professor Wm. Proudfoot, who was at the head of the United Presbyterian Theological Hall at that time. It is a commodious and comfortable Church. Dr. Proudfoot is a native of Perthshire, Scotland, and was inducted to this charge in 1851. He received the degree of Doctor of Divinity from Monmouth College, U.S., in 1871. St. Andrew's Church, in which the Assembly was held, is a very fine edifice and the congregation one of the largest in the Church, having nearly 700 communicants on the roll. It was founded a number of years ago by Mr. John Fraser, a banker in London, father of the Rev. Donald Fraser, of London, England. Rev. John Scott, D.D., now of North Bruce, was inducted to this charge in 1850 and continued to be its pastor for twenty-five years. Rev. J. A. Murray, the present incumbent, was translated from Lindsay to this charge in December, 1875. Mr. Murray was born in Pictou

County, N.S. He was the first minister of the Church of Scotland who after the union was inducted to a charge formerly connected with the Free Church. There is a beautiful manse adjoining the Church, and altogether the property is a very valuable one. St. James' Church was, previous to the union, in connection with the Church of Scotland. The late Dr. Skinner was the first minister of the congregation, and was succeeded by the late Mr. Nicol and Mr. Camelon, now of Vaughan. The present incumbent, Rev. D. Macgillivray, was inducted in 1881, and has been eminently successful in reviving a drooping cause. The Church, from its octagonal shape, is familiarly known as the "bee-hive." It has recently been completely renovated, and with a fine manse and well-cared-for grounds, presents a most inviting appearance. St. Luke's Church, East London, was founded only a few years ago and, from its situation, must soon become a large and important congregation. Its pastor, Rev. John Knox Wright, is a native of London, England, and was inducted in 1880. The Church of England is also well represented. Although it has not yet a Cathedral, London is the site of an Episcopal See, and a stronghold of Episcopacy, and that of the very best type, no less remarkable for its activity and usefulness than for that genuine catholicity that not only recognizes but rejoices in the prosperity of others. Among its Churches, one of the most beautiful is the Memorial Church, erected a few years ago by the heirs of the late Bishop Cronyn. The Rev. J. B. Richardson, its minister, who is also the Secretary of the Synod, has all the gifts and graces that are considered requisite and necessary in a first-class Presbyterian—so nearly allied is he to the Presbyterians. One of the splendid new Churches belongs to the Congregationalists, who also seem to occupy an honourable position in the community.

The Plains of Jericho.

JULY 15.

JOSHUA 5 : 10-15 ; 6 : 1-5.

Golden Text, Hebrews 11 : 30.

THE Promised Land was not to be occupied without a conflict. The position of the Israelites, to human appearance, had never been so perilous since they left Egypt as now. They were in an enemy's country, liable to attack at any moment from powerful, warlike tribes who would fight desperately for their hearths and homes. They could not retreat unless a second miracle should open a passage for them over Jordan. The interests at stake were of tremendous importance. Everything depended on their courage and fidelity. Should they lose faith in their leader, all were gone. Palestine was at this time inhabited by a number of tribes each with its own king. The sudden appearance of two millions of people, in the plains of Jericho—of whom half a million were fighting men, filled them with dismay. The garrison at Jericho, unable to cope with the invaders, shut themselves up within their fortifications. V. 10. *Gilgal*—was two miles from Jericho. It was the first place pronounced "holy" in the Holy Land, V. 15. Here the tabernacle remained until it was set up at Shiloh, ch. 18 : 1. Samuel judged and Saul was made King here, 1 Sam. 7 : 16 ; 11 : 14. 15, *Kept the Passover*—for the third time only since its institution, Exo. 12 : 2-28, Numbers ch. 9. The new national existence was thus commenced by a solemn act of dedication. Every serious undertaking should be made a special subject of prayer. Time thus spent is not wasted. Vs. 11: 12. The plains being fertile, at this season of the year there would be plenty of ripe grain in the fields. The process of parching or roasting the corn was quickly done, and the food thus prepared was greatly relished. The sudden stoppage of the manna, now that it was no longer needed, proves that its origin was miraculous. V. 13. While Joshua was examining the defences of Jericho, with a view to attacking them, he was suddenly confronted with One in the form of an armed warrior. Nothing daunted, he approached to him and demanded if he were a friend or a foe. There is no neutrality in the war against sin, Matt. 12 : 30. V. 14. *Captain of the Lord's host*—This could be none other than the Son of God—the Captain of our Salvation, Heb. 2 : 10. V. 2. The same person is here called "the Lord," *i. e.* Jehovah. *I have given*—Canaan was a splendid gift to Israel, but the salvation which it typified is far greater, and it is freely offered to all who will have it. *Jericho*—not all Canaan yet, but this renowned city as an earnest of further conquests. Thus God still leads his people—one step at a time. Vs. 3-5. How passing strange this daily procession must have seemed to the beleaguered garrison. How trying to the faith and patience of a soldier like Joshua. It has a lesson for us. True happiness is to be found in obedience to the revealed will of God, who can accomplish great ends by feeble means. 1 Cor. 1 : 27.

Israel Defeated at Ai.

JULY 22.

JOSHUA VII : 10-26.

Golden Text, Numbers 32 : 23.

THE utter destruction of Jericho and the massacre of its inhabitants is a signal instance of God's displeasure against idolatry and the other vices which were so prevalent in that voluptuous city. It shewed the Canaanites that Israel had God on their side. In this lesson the justice of God is vindicated in the double punishment with which he visited the trespass of Achan, v. 21. After the fall of Jericho, Joshua attacked Ai, a city of 12,000 inhabitants, situated about ten miles north from Jerusalem. The Israelites were beaten and obliged to retreat, leaving thirty-six of their number dead on the field. The whole nation was humbled and Joshua gave free vent to his chagrin in true oriental fashion, vs. 6-9. V. 11. *Israel hath sinned*—the people as a whole, are held responsible for the act until the offender is brought to justice. The particular sin was *covetousness*—the love of money—"the root of all evil," 1 Tim. 6 : 10 ; as hateful in the sight of God as the Canaanitish "idolatry," Col. 3 : 5. The sin was aggravated by the explicit warnings of Joshua, ch. 6 : 17-19 ; and was sacrilege, because the things stolen had been consecrated to the Lord. V. 12: *Therefore*—notice the inevitable connection betwixt sin and its punishment, Ezek. 18 : 4, 20. V. 13. *Sanctify yourselves*—by legal washings ; let them humble themselves before God and prepare for the investigation about to be made. *An accursed thing*—rather *devoted* thing, for the city, and all its contents had been solemnly devoted to God by Joshua, ch. 6 : 17, and to misappropriate anything so "devoted" was a heinous offence, Lev. 27 : 28, 29. V. 14. *Which the Lord taketh*—this was made known by lot, as in the choosing of Saul to be King. 1 Sam. 10 : 19-21 ; Prov. 18 : 18. V. 19. *Give glory to God*—a customary form of urging one to speak the truth, John. 9 : 24. Vs. 20, 21. Achan could not deny the charge. His confession, the result of fear rather than repentance, illustrates the successive steps that led to his sin,—"I saw, I coveted, I took." There are times when it is well not even to look at things which do not belong to us, let alone to covet them. Vs. 24-26. It is not clear from this passage that Achan's family were slain. The law was explicit on that point, Deut. 24 : 16. If they perished, they must have been accomplices in his crime. V. 25. Troublesome persons in the church generally bring trouble upon themselves. Stoning was the ordinary mode of execution for such offences. Nothing less severe would have sufficed to keep up the requisite discipline. How thankful we should be that we live under a milder sway ! V. 26. God's anger is not an ebullition of blind passion, but a holy displeasure against unrighteousness of men. When that is removed His anger ceases. He is ever ready to forgive the sinner, Num. 14 : 18. But only on the condition that he repents of his sin, Acts. 3 : 19.

The Reading of the Law.

JULY 29.

JOSHUA VIII : 30-35

Golden Text, Deut. 30 : 19.

FOLLOWING up the victory at Ai, Joshua now brought the Israelites in a body to Schechem in the very centre of the country, not for the purpose of making it his headquarters, but in compliance with the express instructions of Moses on two different occasions, Deut. 11 : 29 ; 27 : 1-10. The place was well chosen for a ceremony of this kind. *Schechem*—the ancient “Sychar” lies in a beautiful fertile valley between the twin mountains Ebal and Gerizim which rise on either side to a height of 1000 feet above the level of the plain. This was consecrated ground. It was Abraham’s first resting place in Canaan. Here he built an altar and worshipped God. Here Jacob also reared an altar and under “Abraham’s Oak” buried the strange gods that were found in his household, Gen. 35 : 4. Here was Jacob’s well, John 4 : 6, and here Joseph’s bones were soon to be laid, ch. 24 : 32. It was, and is still the garden of Palestine. What an imposing spectacle it must have been, as the people in orderly arrangement of their tribes ascended the opposite hillsides—six tribes on each side: the priests and Levites, surrounding the ark of the covenant, standing in the valley below. Vs. 30, 31. The altar was built *as Moses commanded* Exo. 20 : 25, a simple, inexpensive structure made of the boulder stones that lay around, so that the attention of worshippers might be directed to the sacrifice rather than to the altar, Matt. 23 : 18, 19. V. 32. So much of the Law as could be conveniently transcribed was written, graven or painted in distinct characters, not on the altar stones, but on large slabs covered with a coating of cement, Deut. 27 : 2. When all was ready, it would seem from v. 35, that Joshua himself read the words that had been written on the stones, as well as other passages from the sacred writings, in tones so distinct and clear that every syllable could be heard by the whole vast multitude. The purpose of the solemnity was to impress upon the people a proper sense of their dependence upon God: To assure them of his blessing so long as they continued faithful to Him; and, on the other hand, to warn them of the curses in store for them should they adopt the idolatrous and wicked practices of the surrounding heathen. Upwards of 600,000 stalwart men, Num. 1 : 46—all told, probably not less than two millions of people. Fancy how the loud refrain must have re-echoed from the hills on every side, while men, women and *children* shouted “Amen”! as each successive period was reached in the reading of the Law. To the people it was in the nature of a sacrament—a solemn engagement to worship and serve Jehovah and none else. Too much dependence is often placed on our own efforts, and far too little on the assistance of the Almighty. The eye and the ear of the people being both addressed, the occasion was calculated to leave an indelible impression; and, with spirits elevated by their brilliant victories in the Land of promise, memory would often revert to the striking scene on Mounts Ebal and Gerizim, and in the vale of Sychar.

The Cities of Refuge.

AUGUST 5.

JOSHUA XX : 1-9.

Golden Text, Hebrews, 6 : 18.

THERE is an interval of six or seven years betwixt this lesson and last one. Meanwhile, after many arduous struggles the country had been in a great measure subdued. The camp had been removed from Gilgal to Shiloh, 17 miles north of Jerusalem on the road between Bethel and Schechem. Joshua lived there. There the tabernacle was erected and remained for upwards of 300 years. The promised land had been parcelled out to the several tribes by lot, chs. 13-19. Joshua by this time was getting old, ch. 13-1, and he now proceeds to carry out the instructions of Moses in regard to the Cities of Refuge, Deut. 19 : 1-13. The need of such places arose out of the state of society then existing. If any one was killed by another it was held to be the duty of the nearest kinsman to avenge the blood of his relative by taking the life of the manslayer. These cities were not to screen criminals, but only to afford the homicide protection from the avenger until he had time to prove whether the death had been accidental, or the result of momentary passion, or of premeditated malice. They thus served the ends at once of justice and mercy. It behoved the local authorities to investigate each case. If the manslayer was found guilty, he was given up to the blood-avenger, if extenuating circumstances appeared, he was to remain in the city, but should he leave it, it would be at the risk of his life. Vs. 7-8. Consult a map for the situation of the cities and see how accessible they were from all quarters. Whether properly called “types of Christ” or not, these cities remind us in many ways of Him who has ever been the refuge and strength of his people in times of trouble. Ps. 46 : 1, 2 ; Prov. 18 : 10. They were always available, their gates being open day and night, and they were open to all, rich and poor alike, Isa. 55 : 1 ; Matt. 11 : 28. Yet they must be sought after with much effort. He who would reach the city of refuge must be no loiterer; he must make haste, lest he be overtaken. So must the Christian flee from the wrath to come, Matt. 3 : 7 ; Heb. 6 : 18. he must *run*, 1 Cor. 9 : 24 ; he must *strive*, Luke 13 : 24 ; he must *fight*, 1 Tim. 6 : 12. Only so long as he remained inside the city, was the manslayer safe, Prov. 29 : 25 ; Rom. 8 : 1. Only so long as believers abide in Christ is their salvation assured. John 15 : 4. Christ is our one refuge, we need none other, Acts 4 : 12. His atonement is sufficient to expiate the sins of the whole world, 1 John 1 : 7. The conditions of salvation are so easy that all may avail themselves of the offer, if they only will, Rev. 22 : 17. By his word he hath shewn us the way, Ps. 119 : 105. God has not only provided a refuge for every sinner, but He has done everything that is possible to aid the sinner to escape to that refuge. The plan of salvation is so simple, plain, and easy that a child can understand it. It is not the Church that saves us, yet the Church is a means of bringing us to the knowledge of Salvation.

Ecclesiastical News.

GLASGOW UNIVERSITY has conferred the degree of D.D. on Revs. John Macleod of Govan, and his brother Norman Macleod of St. Stephen's, Edinburgh, the sons of the late Dr. John Macleod of Morven. Dr. William Chambers, head of the celebrated publishing house in Edinburgh, died recently in the 83rd year of his age. Dr. Chambers lived long enough to see the great work which had engaged his attention for a number of years—the restoration of St. Giles Cathedral—almost completed. This work having been conducted at his sole expense, it was the intention of Her Majesty to have conferred a baronetcy upon him, in recognition of his public spirit. The Rev. John Mitchell, B.D., a graduate of the Presbyterian College, Montreal, and a licentiate of the Presbyterian Church in Canada has been received as a minister of the Presbyterian Church of England, and inducted to the charge of an important congregation in the old town of Chester.

THE SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND met in London on the 30th of April. Rev. Dr. Edmond of High-burg was elected Moderator and delivered an elaborate opening address. The proceedings of the following day were begun by the celebration of the Communion. The missions of the Church, Home and Foreign, were reported to be in a prosperous condition. The mission work carried on by this Church in China is especially hopeful. Rev. David Smith of Formosa said, that in the southern part of that Island the ranks of heathenism were being annually thinned by about 200. There were now 3,763 baptized members in the eight churches there. Connected with the mission they had now three colleges for students, and two Presbyteries—one in Amoy and one in Swatow. After long discussion the Synod adopted the new Hymn Book prepared by a committee, and which is claimed to be the best extant. It contains the metrical Psalms, a large collection of Hymns, and a number of Anthems. An animated debate took place on the relations of the Church to the Confession of Faith, at the close of which it was almost unanimously resolved to appoint a special committee with instructions to consider,—(1) Whether any change may with advantage be made in the existing formulas by which office-bearers affirm their adherence to the Confession of Faith.—(2) Whether it is desirable that any explanatory declaration be adopted by the Church with a view to make it more clear, in what sense the Church understands her subordinate standards or any portion thereof.—(3) To consider whether, with a view to secure some briefer and more available

compendium of fundamental doctrine, the Church ought not to approach the Presbyterian Council, to meet at Belfast next year, on the subject of such a digest of doctrine designed to embody that "Consensus of the Reformed Confessions" on which the Alliance is based.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH met in Edinburgh in the beginning of May. The Home Mission report claimed a considerable increase to the membership of the Church during the past year. The total income for all purposes in 1882 had been about \$1,750,000. The Foreign Missions of the Church are assuming large proportions. In their mission fields they have now twenty-one congregations with 10,808 members, and 12,524 pupils in their mission schools. To carry on this work they have a staff of fifty European missionaries, six medical missionaries and a large staff of native agents. Altogether there are 481 labourers male and female, employed. In almost every one of their mission fields, and in almost every department of their work, there had been a steady advance during the year. The work in Jamaica had been especially prosperous. The Annual Missionary Meeting was as usual the most popular feature of the Synod's proceedings. The Rev. W. D. Armstrong of Ottawa was cordially received and had an opportunity afforded him of giving information respecting the vast Home Mission field of the Presbyterian Church in Canada. There was the usual disestablishment debate, followed by strong resolutions and petitions to Parliament for the severance of connection between Church and State.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met in Saratoga on the 17th of May. Dr. Herrick Johnson the retiring Moderator preached the opening sermon, in which pointed reference was made to "a famine of the ministry." Dr. Edwin F. Hatfield, for upwards of forty years the stated Clerk of the Assembly, and a tower of strength in the Church, was elected Moderator. The sacrament of the Lord's Supper was administered in the evening of the first day. The consideration of its Sabbath-School work received as usual the early and earnest attention of the Assembly. It was well reported of. The subject of fraternal relations with the Presbyterian Church, South, was cordially entered upon, a notable event being the presence of three delegates from that Church. Forty ministers and elders in equal numbers were appointed to attend the Belfast Presbyterian Council. The past year has been one of grand success in regard to both the Home and Foreign Missions of the Church. She

has been lengthening her cords in many directions. The Foreign Mission Board has in its employment 159 American Missionaries and 225 native helpers, of whom 92 are ordained and 133 are licentiates. Its Churches embrace 18,656 communicants and in its mission schools there are 21,253 pupils. The total receipts for Home Missions last year were over \$500,000: for Foreign, \$648,383. The estimates for this year call for \$600,000 for the former and \$700,000 for the latter: This Church is also strengthening her stakes. A large portion of time was employed in revising its books of discipline and polity, in discussing the importance—the necessity, indeed, of fidelity to the time-honoured standards of the Church, and in making better provision for the support of her ministry. The Board of Publication has been doing a thriving business. Its receipts were \$281,124, and it ends the year with a balance in its favour of \$28,681. It was agreed to dispense with the rule for “one year’s probation” in the case of ministers of the Presbyterian Church in Canada seeking admission—Very kind and complimentary to Canada, but really at present we have not the hair of a minister’s head to spare, we are bordering upon a famine ourselves and feel like saying to good brother Jonathan,—“Come over and help us!”

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND met in Edinburgh on the 24th of May. The Earl of Aberdeen was present as Her Majesty’s Lord High Commissioner. Rev. Professor Milligan of Aberdeen, the retiring Moderator, preached the opening sermon, and Rev. John Rankine of Sorn was elected Moderator for the current year. The report of the Colonial Committee was submitted by Rev. Dr. Gray, the Convener, and seems to have created rather more interest than usual. Referring to British Columbia, the Committee recommended that it be left to the people themselves to determine whether they should connect themselves with the Presbyterian Church in Canada or continue their connection with the Church of Scotland. In either case the Committee recommended the continuance of such monetary assistance, for a time at least, as it may be in their power to give. They also regarded the claims of Manitoba and the North-West as worthy of their confidence and support. Dr. Snodgrass of Canonbie, Dr. Story of Roseneath, Rev. W. D. Armstrong of Ottawa and others having addressed the Assembly, the report was adopted. The Home and Foreign Missions of the Church were reported to be in a satisfactory condition. A marked improvement being observable in the contributions for Foreign Missions. It was discovered that by improved organization some of the Glasgow Sabbath-Schools were contributing more than

the congregations had formerly done. Dr. Phin and Dr. Story would have had the Church of Scotland to cease connection with the General Presbyterian Alliance, but wiser counsels prevailed and the venerable Mother Church will doubtless be well represented at the Belfast Council next year.

THE GENERAL ASSEMBLY OF THE FREE CHURCH also met in Edinburgh on the Queen’s Birthday. Dr. McDonald of North Leith, the retiring Moderator conducted the opening services. Dr. Horatius Bonar of Edinburgh, was elected Moderator. The report of the Sustentation Fund Committee shewed that the total contributions for the year amounted to £174,607, being an increase of £1715 as compared with last year. The equal dividend from the fund for the year was £160, with an additional dividend of £23 to all ministers whose congregational contributions reach a given amount. The report of the Foreign Mission Committee was given in by Col. A. C. Young. The past year had been one of increased missionary activity and liberality. The whole missionary revenue of the Church for missions to the heathen, to the Jews, to the Colonies and to the Continent had risen to £95,338. The staff of Scottish and native missionaries, consists at present of 86 male and 20 female missionaries. Details from the stations in Africa, India, the New Hebrides, &c., shewed development on every side. Dr. Rainy claimed attention to a memorial from the Ladies’ Society for Female Education in India and South Africa, and the importance of strengthening the said Society by the formation of Presbyterian and Congregational Auxiliaries. Dr. Murray Mitchell gave a very interesting account of his recent travels in China, Japan and India. The question of instrumental music in churches was discussed at great length and resulted in the adoption by a large majority of a motion by Dr. Rainy, making instrumental music permissive on the part of congregations.

Our Own Church.

ORDINATIONS AND INDUCTIONS.

KILSYTH ; Owen Sound :—Rev. Elias Mulan, formerly of North Augusta, was inducted on the 6th of June.

GLENALLAN AND HOLLIN : Guelph :—Rev. Harry Norris was inducted on the 29th of May.

DEMISSIONS :—Rev. Alexander Grant of Ashfield, Ont. Rev. Joseph Elliott of Cannington, Ont. Rev. B. J. Brown of Luther. Rev. John Lieper of Barrie. Rev. J. K. Henry of 1st West Guillimburg and Cookstown. Rev. Smith Hutcheson of Guthrie

Church, Oro. Rev. John Cook, D.D., of St. Andrew's Church, Quebec.

CALLS :—Rev. W. T. Wilkins of Belgrave, to St. Andrew's Church, Trenton—*Kingston*. Rev. James Bryant to St. Andrew's Church, Uxbridge—*Lindsay*. Rev. B. J. Brown of Luther—*Saugeen*, has accepted a call to Rockton, Ohio, U. S. Rev. G. C. Patterson of Summerstown, *Glengarry*, has received a call to Beaverton—*Lindsay*.

FRENCH EVANGELIZATION :—The Presbytery of Ottawa have purchased a lot in the City of Ottawa, upon which they intend to erect a French Protestant Church.

SYDNEY, C. B. :—The Rev. Dr. Hugh McLeod completes this year the *fiftieth* of his ministry. The Presbytery have appointed a committee to prepare for the due celebration of his Jubilee—an auspicious event in which many of his friends and brethren throughout the length and breadth of the Dominion will take an interest. Dr. McLeod was Moderator of the General Assembly at the memorable meeting at Halifax, in 1877.

The General Assembly.

THE NINTH SESSION of the General Assembly of the Presbyterian Church in Canada met in St. Andrew's Church, London, on Wednesday evening the 13th of June. A more suitable place of meeting could not be than this large and beautiful church, which appears to be fresh from the decorator's hand. It is seated for about 1,200 persons, and in respect both of its interior and its external surroundings there remains nothing more to be desired. The arrangement by the local committee under the direction of Rev. J. Allister Murray, the pastor of the Church, and Mr. Andrew Thomson the Secretary, seem to have been made with perfect wisdom. At all events nothing was left undone to minister to the comfort and the convenience of the large number of visitors whom the occasion attracted to "the Forest City."

Although many of the Commissioners did not arrive in time to witness the opening ceremonies, the Church was filled to its utmost capacity by an audience that was evidently in sympathy with the occasion, and interested in the proceedings. The psalmody was led by a powerful and well-trained choir, some thirty in number, ranged in front of the pulpit. Divine Service was conducted by the retiring Moderator the Rev. Dr. Cochrane of Brantford, who

preached an able and appropriate discourse from Joshua 13:1,—“There remaineth yet very much land to be possessed.” The statement, while primarily referring to Canaan, is not necessarily restricted to that country nor to that age. It may be applied now, as truly as then, to the condition of the world and its relation to Christianity, and it is in a very special and important sense true in regard to our own country at the present time, when vast territories are being opened up for settlement, and when a loud call comes to this Church to occupy these new fields. After proving from the Scriptures that the gospel must be published, preached, professed and practised in all lands, the preacher went on to shew how rapidly these conditions are being complied with in our own times. The spread of the gospel during the present century has been marvellous. During the last eighty-three years, indeed, Christianity has increased more than in all the eighteen centuries that went before. That we should seek nothing less than the evangelization of the whole world cannot for a moment be doubted when we call to mind the great commission—“Go ye into all the world and preach the gospel to every creature.” With this brief reference to what we must call a powerful missionary sermon, we now pass on to the work more immediately in hand.

The routine of business at the first sederunt is in a manner stereotyped. At the close of the preliminary services the Assembly is constituted with prayer. The roll is called—a necessary though somewhat tedious procedure. The Moderator makes his closing address and calls upon the Assembly to elect a new Moderator. The clerk reads the nominations of the several Presbyteries in this behalf. So soon as this has been done, some one rises to nominate the person who has already received the largest vote of the Presbyteries and from that moment the new Assembly launches out into the deep. This year the Rev. Dr. John M. King of Toronto had been selected by the majority of the Presbyteries as the man upon whom should be conferred the highest honour in the gift of the Church, and this doubtless, in recognition of his long and faithful services as a pastor, and of his valuable counsels and assistance in promoting all the missionary and benevolent schemes of the Church. Hon. Alex. Morris moved his appointment, seconded by Rev. A. B. Mackay; nominations followed in favour of Rev. Kenneth McLennan of Charlottetown, and Rev. Professor Maclaren of Toronto, but the eloquence expended upon them was like water spilled upon the ground. The result was that Dr. King's election was made unanimous. His opening address was just what might have been expected from Dr. King:—It was modest, thoughtful, well arranged and practical. After referring to the

happy circumstances in which the General Assembly had met—free from any of those vexed questions that create heated discussion and estrangement—he drew attention to a subject of very great importance and hoped that the Assembly would give it their best consideration,—namely, the necessity of providing suitable remuneration for the ministry. His remarks bore especially upon the inadequate stipends of ministers in the smaller congregations. Figures were adduced to shew the extent of the evil complained of, and also the means within the Church for supplying the remedy. The timely and judicious remarks of the Moderator in this direction are sure to do good. On the motion of Principal MacVicar seconded by Mr. Burnfield of Brockville the ex-Moderator was thanked for his conduct in the Chair during his term of office, and for his able opening sermon. Replies to addresses to the Queen and the Governor-General were laid on the table. A committee reported on the order of business for the next day, and the first sederunt was closed with the benediction.

Second Day.

The Assembly met at 11 a.m., and engaged in devotional exercises for an hour.

The afternoon sederunt was almost wholly spent on preliminaries, barren of interest except in so far as they might lead to further action. A number of committees were appointed. Mr. JOHN LAING of Dundas, read a report on ministerial support. The committee had been unable to meet, and consequently had no practical suggestions to offer. Applications were made by Presbyteries on behalf of nine ministers who wished to retire from the active service of the Church, and on behalf of almost an equal number of ministers of other churches seeking admission into this Church. The sanction of the Assembly was given to certain Presbyterian acts in connection with the licencing of students in the Maritime Provinces which, owing to peculiar circumstances, could not conveniently be delayed till the meeting of the Synod. The Rev. Adam Spenser's protest, dissent, complaint and appeal from the action of the Presbytery of Whitby and of the Synod of Toronto and Kingston recommending him to demit his charge without making provision for certain arrears of stipends claimed to be due to Mr. Spenser by his congregation was taken up. At this stage the Moderator, being a member of said Synod and a party in the case, left the Chair which was taken by Principal MacVicar. Dr. Caven and Dr. Grant appeared on behalf of the Synod. The relative documents were read by the clerk. Mr. Spenser was then heard, and explained his reasons of dissent with great *vim*.

HOME MISSIONS.

The evening sederunt was fully occupied in the presentation of the reports on the Home Missions of the Church, East and West. Both were as usual in the hands of the members in printed form and were exceedingly encouraging. MR. BRUCE of St. John, moved the adoption of the report from the Eastern Section in an able and interesting address. The work there, he said, differed very materially from that in the West. It was a smaller work, with nothing new about it to excite interest or enthusiasm, and in that way it was in a sense at a disadvantage. Its only ground of appeal was its continued *needfulness*. There was the ever present difficulty of obtaining a sufficient number of ministers and missionaries to occupy the sparsely settled districts. The funds of the Committee were expended in two ways, (1) in direct mission work; (2) in supplementing the stipends of ministers in weak charges. About \$4,000 had been received for each of these departments in addition to which a debt of \$2,500 had been wiped out, making the total receipts \$10,926. The year ended with a small balance at the credit of each of the funds. The missionary work was carried on at Little Bay, Newfoundland, by Mr. Fitzpatrick; at New Kincardine and Tobique, N. B., by Mr. J. A. Sutherland; at Bedford Waverly and Sackville, N. S., by Mr. Christie, and by Mr. Mackay in the Presbytery of St. John. The reports from all these points indicated faithfulness and progress. Thirty congregations had received aid through the supplementing fund in amounts varying from \$75 to \$200. The report closes with a thankful acknowledgment to God for His blessing on their efforts during the year. "They have been relieved from a weight of care and anxiety. They have been cheered by the sympathy of many warm hearts and cheerful givers. They have obtained evidence of a generous appreciation on the part of the Church, as a whole, of the work and self-denial of brethren who, in trying circumstances, are bearing the burthen and heat of the day. They would rejoice if the Assembly, in its wisdom, should see its way to a sustentation fund; but if difficulties should bar the way, they are persuaded that steady and substantial progress will still be recorded of the strong helping the weak and thus, according to the will of the good Lord, bearing one another's burthen and so fulfilling the law of Christ." Reference was made by Mr. Bruce to the very important assistance the Presbytery of St. John had received from the Ladies' Missionary Association recently established. MR. JORDAN of St. Andrew's Church, Halifax, seconded the adoption of the report which as usual had been prepared with great care and perspicuity by Dr. McGregor, the Secretary.

DR. COCHRANE presented the report of the Western Section. The convener's face was lighted up with a particularly pleasant smile as he rose to present his annual budget—a smile which brought down the house with a round of applause. The explanation was not far to seek, for the first announcement he had to make was that the committee had ended the year with a good working balance, and that the report which he was now to present was the most satisfactory which he had been able to give in the twelve years of his official connection with the Home Mission Committee, both in respect of the work which had been done and the means provided for carrying it on. Twelve years ago \$14,000 was the amount raised for Home Missions by the Canada Presbyterian Church. This year the receipts from all sources were close upon \$50,000. Commencing with the Presbytery of Quebec, he then glanced at the work done in the several Presbyteries, referring his hearers to the printed report, a closely printed pamphlet of fifty pages. Passing to the special fields, mention was made of Mr. Findlay's noble work in Muskoka where there were six preaching stations when he began his labours, some years ago. Now there were *sixty* stations in that district. The value of that gentleman's services could never be fully known. The work was being carried on at the Bruce Mines, the Sault Ste. Marie, the Manitoulin Island and at Prince Arthur's Landing, at the head of Lake Superior, in the face of great difficulties, but with gratifying success. He had no hesitation in saying that some of our Home Missionaries were subjected to greater hardships and called to the exercise of far greater self-denial than even the foreign missionary in distant lands. As to Manitoba and the North-West, it was difficult to convey an adequate idea of the magnitude and importance of the work which was growing more rapidly than they were able to keep pace with it. He said, emphatically, that now was the time to lay the foundations of Presbyterianism in the North-West—that a hundred dollars given now would tell more upon the destinies of that country than a thousand dollars five years hence. A chief drawback to the work there was that so many of the missionaries, being students, had to leave in winter to prosecute their studies. Dr. Cochrane would like if fifty good elders could be got to volunteer their services for the winter months and try their hand at preaching. Special mention was made of the missionaries who are holding the advanced out-posts,—Messrs. Sieveright at Prince Albert, Sinclair at Carrot River and Baird at Edmonton. These places are rapidly growing into important centres. British Columbia, and the convener's visitation of the churches there were referred to in connection

with correspondence which has ensued with the Colonial Committee of the Church of Scotland. The deliverance of the Assembly of that Church upon their Colonial Committee's report shewed that there was every desire on their part to promote a union of all the Presbyterians in that province, and if it was found that the people were unanimous in their desire to connect themselves with the Presbyterian Church in Canada, the Church of Scotland would be only too glad that they should do so. They had carried on their work without trenching upon the legacy of \$10,000 which they had received from the late Mr. Joseph Mackay, and now they have the promise of two others for a like amount, from the executors of the late Mr. David J. Greenshields and Mr. Edward Mackay, also of Montreal. Dr. Cochrane was not very sure as to the effect of movements that had begun to be made in some of the Presbyteries in the nature of local supplementing funds: he hoped, however, that they would not clash in any way with the Assembly's Home Mission Fund.

PRINCIPAL GRANT in moving the reception of the report heartily approved of the action of the Presbyterians of Montreal and Quebec in the matter referred to by Dr. Cochrane. He thought it would lead to other Presbyteries following the example, and that before long the whole church would fall into line. He characterized Dr. Cochrane's vision of the "fifty elders" going out to preach in Manitoba in the winter months, with the thermometer fifty below zero, as "a brilliant idea" and nothing more. In regard to British Columbia, he thought we should hasten slowly—wait at least until the railway brings it nearer to us than it now is. Whatever difficulties there are in the way will be overcome by the exercise of prudence and patience.

MR. D. J. MACDONNELL seconded the reception of the report. He was not as clear, however, as Dr. Grant as to the advisability of the Presbyterian Sustentation Schemes referred to. He thought the weaker Presbyteries would in the long run suffer by the gradual withdrawal of the sympathies of the stronger from the general fund.

MR. A. B. MACKAY—the father and founder of the Montreal Scheme, at this stage of discussion intervened, and in a very vigorous and telling speech defended the action that had been taken in Montreal, stating his opinion that the principle might easily be extended so as to meet the requirements of every Presbytery and every weak congregation in the Church. He had found it to be a popular scheme and one to which the laity responded with an amount of enthusiasm which to him at least, had been very refreshing.

MR. JAMES ROBERTSON, Superintendent of missions in the North-West, responded to the

call of the house in a few remarks upon the extent and progress of the work of which he has the oversight. They had already a continuous settlement along the line of railway for nearly four hundred miles beyond Winnipeg. The immigration last year was large, but this year it promised to be still larger. There is pressing need for more ministers and missionaries in the North-West. The total number of ministers and missionaries on the field last summer was fifty-eight. At least twenty-five more are urgently required. Reference was made to the Church and Manse building scheme as one eminently adapted to the peculiar circumstances of the country. About \$80,000 had been subscribed towards the fund, which had already been able to give assistance in a number of cases for the erection of churches in the newer settlements. Last year six of the congregations had become self-supporting, and they might calculate with safety upon eight or ten congregations being added to the Church every year if they were taken by the hand at the proper time.

The following deliverance proposed by Dr. Grant, was then unanimously adopted:—

That the General Assembly receive the report and thank the Committee, and especially the Convener, for their valuable services. The General Assembly expresses its deep gratitude to the Head of the Church for the many cheering features connected with home mission work during the past year, especially for the extension of the church in the North-West, the success with which the church and manse building fund has been prosecuted by its trusted superintendent of missions, the increase of liberality among the people generally, and the great energy manifested by the missionary associations in the colleges. In view of the special expenses connected with labours in the North-West, the Assembly empowers the Committee to raise the salaries of missionaries labouring there, should the state of the fund warrant, and also to take immediate steps to provide ministerial supply for the fields that will be left vacant in a few months. The Assembly records its profound satisfaction with the attitude taken by the Church of Scotland towards the congregations in British Columbia connected with it, and—instructing the Committee to do nothing to imperil the unity of Presbyterianism in that Province—confidently leaves the matter in its hands.

THE MODERATOR turning to Dr. Cochrane tendered him the thanks of the Assembly, for his long and faithful services as Convener of the Home Mission Committee. “No amount of pecuniary remuneration could reward him for the incalculable services he had rendered the Church throughout his long and arduous term of service.” During the delivery of the Moderator’s earnest and impressive words deep stillness reigned throughout the Assembly. All seemed to feel that it was a thoroughly deserved tribute to the ex-Moderator, and Dr. Cochrane himself was too much affected to offer a reply. Thus ended one of the most interesting sederunts of the General Assembly that has ever been held. There was not so large an attendance of the citizens as is usual on such occasions, and as there would have been, had it been more generally known that

the subject of Home Missions was to be discussed at that time, but there was a full Assembly—pervaded by intense interest in the proceedings.

Third Day.

On motion of Principal Grant, the thanks of the Assembly were recorded to the Church of Scotland and the Presbyterian Church in Ireland for their generous grants in aid of the Home Mission work of the Canadian Church in both its branches.

MINISTERIAL SUPPORT.

This Subject has been in the air for some time, and it would have been strange if it had not come up in the Assembly. The remarks made by the Moderator in his opening address prepared the way for it, and it was now gone into in such a way as left no room to doubt that the Assembly was thoroughly in earnest.

MR. JOHN LAING of Dundas moved the appointment of a committee, in which the laity should be largely represented, to consider the best method of ministerial support, to send the result of their deliberations to Kirk-sessions and Presbyteries for their consideration, who should report to next Assembly. While the Church was alive to the necessities of the situation, he did not think they were prepared to enter upon any new scheme at present. The object of his resolution was to prepare the way for action next year. MR. MORRIS in seconding the resolution said it was desirable to invite the co-operation of the best business men of the Church in this matter whether elders of the Church or not. He strongly urged the importance of awakening an active interest in the minds of the laity who, he felt sure, were ready to respond liberally and cheerfully.

PRINCIPAL CAVEN was satisfied that the subject had been sufficiently emphasized, but was not in favour of Mr. Laing’s motion. He was not in favour of launching a new scheme on the Church but would prefer introducing such improvements upon the existing mode of dealing with ministerial support as might suggest themselves to the Assembly in the light of past experience. He moved in effect that the General Assembly was impressed with the importance of the question for the better support of the ministry, so that a minimum salary of not less than \$750 might be secured; and although the Assembly did not wish to record its preference for a supplemental to a sustentation scheme, yet, in view of the fact that the past line of action had been on supplemental lines, it was advisable to move on in this direction, and that the committee on Home Missions, east and west, be so instructed.

Dr. R. F. BURNS, seconded the motion. He did not think it necessary to make a new

departure at this juncture. There was a great deal of diversity on the subject, and it was too soon to again send the matter to the Presbyteries. He did not favour adding names outside the ministry and elders to the committee as had been proposed.

MR. MACLEOD of Paris, seconded by MR. CROIL moved that it be remitted to a committee to be named by the Moderator, to prepare a deliverance on this subject which should be discussed at a future sederunt. MR. BENNETT of Springville spoke in favour of the sustentation principle. MR. LYLE of Hamilton made an effective speech in support of Dr. Caven's motion. At this stage Mr. Laing withdrew his motion in favour of one to be proposed by MR. WARDEN, by which the subject was to be remitted to the Home Mission Committee, West, and the Supplementing Committee, East, who should be asked to put their heads together and give the Assembly the benefit of their joint deliberations in this behalf. MR. A. B. MACKAY seconded this proposal in a vigorous speech. He was delighted with the spirit of the debate, only he was disposed to say that the references to the existing state of matters had been too mildly put. He regarded the treatment of some of the ministers of the church as nothing short of "scandalous." As to the remedies proposed, disguise it as we may, what was wanted was not so much more wisdom or experience as *the hard cash*. He thought the ministers could do a great deal by their personal example as well as by their counsels and if it was found necessary for the some of the better paid ones, to submit to a reduction of their stipends, he for one was prepared to undergo the surgical operation. But instead of speaking of a Sustentation Fund he thought it would be more appropriate to call it "an anti-starvation fund!"

DR. KING left the chair to endorse Dr. Caven's motion, which, he thought, would sufficiently meet the case. He would not go the length of having a separate committee, but he would like to see the fund divided—a certain proportion of all the monies received being reserved by the Home Mission Committee for the purpose of augmenting inadequate stipends. He did not approve of the action taken by the Presbytery of Montreal in the matter; the best he could say about it was that he hoped it might yet be "overruled for good." MR. CAMPBELL, Montreal, while admitting that the action of his Presbytery had been somewhat irregular, had no difficulty in supporting it. People were apt to be influential in such considerations by the concrete rather than the abstract. The movement was a popular one, and he thought they had been justified in striking the iron while it was hot.

They had high authority on their side for "beginning at Jerusalem." MR. LAIDLAW took exception to Mr. Campbell's exegesis. He held that Montreal was not the scriptural Jerusalem. The poorest Presbytery in the Church were a better illustration; not the nearest. The one that most needed help is the one that should be helped. He would be sorry if the impression went abroad that the ministers had come here for the purpose of increasing their own salaries. He supported Principal Caven's motion.

PRINCIPAL MACVICAR was glad that the necessities of the case were at length seen and admitted, and also that the Church was in a position to provide a remedy. The problem at present to be solved was, how is the money to be got? He would answer that question by saying,—By the people giving it. Some one remarked that that was "a brilliant discovery." Well, to go a step further, giving was a grace that must be cultivated by *instruction*. The lay elders should be specially apt to teach on this subject. In the meantime something is required to be done. A beginning must be made. He therefore thought that the irregularity of the Presbytery of Montreal in starting an augmentation fund of its own, should at least be condoned, and its example followed.

The whole day was occupied discussing this subject without any finding being reached. The debate was, however, very interesting and very ably conducted. The evening sederunt had been reserved for hearing the reports on

OUR FOREIGN MISSIONS.

There was a large attendance. On the platform there were, besides the Moderator and ex-Moderators, the clerks of Assembly and the Conveners and Secretaries of the Foreign Mission Committees, Messrs. Hugh A. Robertson of Eromanga, Rev. K. F. Junor of Formosa, China, Rev. George Flett missionary to the Indians at O'Kanase, N.W.T., and Mr. Joseph Builder, under appointment as a missionary to India.

DR. MACLAREN, Convener of the Western committee, called attention to the more salient points of his printed report which was in the hands of the members. He had visited in person the various Indian stations in the North-West and had been much gratified with the state and progress of the work. It was a matter for thankfulness that some of the most influential of the Chiefs had embraced Christianity. In regard to the mission to China, the year has been one of trial and triumph. Mr. Junor had been obliged to leave Formosa on account of ill-health, and there was no hope that he would be able to resume work in the foreign field. The work in Formosa however was prospering. The Mackay Hospital

at Tamsui is doing a noble work. 1938 patients had received medical treatment during the year. The Oxford College had been completed—a symmetrical brick building, with lecture rooms and dormitories for twenty or thirty students, and not only was there accommodation for students, but there were twenty students under instruction in the new college. Reference was made to Dr. Mackay's recent visit to the east side of the Island of Formosa, inhabited by aboriginal tribes. Thirty-six villages were visited, with the amazing result that,—“Fully *one thousand* have thrown away their idols and wish to be taught Christianity.” Dr. Mackay is building six churches for these people—the legacy of a young lady who died lately in Ottawa was used to build three of these churches. Six preachers were to be appointed immediately. At present there are twenty-six stations with chapels in which religious services are conducted by native assistants. One hundred and forty had been baptized during the year. There was not much to report from India. The work however is being faithfully prosecuted and not without some good results. Mr. Campbell and Mr. Wilkie each reported twelve baptisms during the year. Mr. Joseph Builder, a graduate of Toronto University and of Knox College has accepted an appointment to join the mission staff in Central India, and proceeds to his destination in a short time. Mr. Taylor who had accepted a similar appointment some time ago was constrained to abandon the proposal by medical advice. Miss Isabella Ross had received a hearty welcome from the missionaries at Indore, and it was expected that Miss Rodger, absent on furlough, would return soon. The receipts for the year, including balance from last year of \$11,000, were \$51,202.45. The balance in the Treasurer's hands is \$17,858.65. This seeming plethora will be all spent before the month of November. No less than \$7,000 had been received from the Woman's Foreign Missionary Society, Western Section, and upwards of \$500 more from other Presbyterian Societies conducted by the ladies. The aid of these Societies, was becoming every year more valuable. Before sitting down Dr. Maclaren intimated his desire to be relieved from the onerous duties of the convenership. He had been sixteen years in that office and felt that the work was now so extensive, that he could not well devote the time to it which its importance demanded.

DR. MCGREGOR reported for the Eastern committee. With them, too, the year had been one of mingled joy and sorrow. Some of their beloved missionaries had been compelled to abandon their fields of labour through ill health, but the work itself had suffered no interruption. It was marked by continued

progress and tokens of the Divine favour at every point. Mr. Christie had left Couva, Trinidad, but he was not lost to the cause. He had gone to Jamaica where he hoped to be able to resume ministerial labours. Mr. Morton, too, the pioneer of the Trinidad Mission, had been laid aside by severe illness. But his work in the Caroni district was being carried on by Mr. Lal Bihari, a faithful and competent native ordained minister. The mission in the New Hebrides began thirty-five years ago with one missionary and his wife. Now there is a staff of *fifteen* missionaries and their wives with a large number of native assistants. Three of the missionaries were ministers of the Presbyterian Church in Canada, and one of them, Mr. Robertson of Eromanga, was here to tell what great things the Lord had done for and by that little band of missionaries in the South Seas. The total receipts for the year by the Eastern committee were about \$15,000. The expenditure was \$1000 more, consequently they were in debt to that extent. Dr. McGregor threw out the hint, by way of pleasantry, that as the coffers of the Western treasury appeared to be overflowing they might do worse than bestow a little of their abundance upon their necessitous brethren in the East. Joking aside, we do not see why it should not be done. The Eastern committee deserve infinite credit for the ability they have displayed in procuring so large an amount as \$15,000 from so small a constituency, and for the careful manner in which this fund has been expended. While a union of organization is being talked about such a manifestation of brotherly love as the gift of \$1000 by the Western Committee to extinguish the debt in the east would be like precious ointment poured upon their heads. It would be twice blessed.

Two verses of the 126th psalm having been sung, Mr. J. K. Smith of Galt led the Assembly in earnest prayers for the blessing of God on the missions and the missionaries of the Church and for all agencies that have for their object the spread of the Gospel.

MR. GEORGE FLETT a half-breed from Okanase, N. W. T., and an ordained missionary of our Church made a very interesting statement of the condition of the Indians in the North-West, and of the efforts made to bring them to a knowledge of the Truth. He was not used, he said to speak in so grand a building as this. He had to preach to his people in a wig-i-wam and sometimes in no wig-i-wam at all. Nevertheless his simple, rugged utterances and his artless illustrations were listened to with intense interest. He seems to be a man of singular intelligence, tact, and consecration. More than once he was moved to tears and brought tears to other's eyes as he told of the poverty, the distress,

and in some instances the moral degradation of his countrymen. With a pathos not easily described he thanked the Assembly for what they had done and were still doing for the red men, and implored them to remember that there remained yet much more to be done.

MR. ROBERTSON of Eromanga was visibly moved as he rose to speak about his work in the New Hebrides. *Coelum non animus mutant qui trans mare current*—"They change their clime but not their mind who cross the sea," was the sentiment engraven on his care-worn countenance, struggling for expression. He had not forgotten his native land nor his mother tongue, but he would rather do the work of a missionary than tell about it. He never experienced any hesitation in addressing his beloved people in Eromanga, but he trembled to speak to an audience like this. He told how he went to the South Seas many years ago, and of his first connection with the New Hebrides Mission in 1872; how he was led to select Eromanga for the scene of his labours—the island on which Williams and Harris and the brothers Gordon had fallen by the tomahawk, and whose inhabitants were at the time he went among them, for the most part thirsting to take the life of the next white man. But by the blessing of God on the labours of those who had gone before he found a few faithful young men to rally round him, and though many a time since their lives had been in jeopardy, they had abundant reason to thank God that they have lived to see the fruits of their labours. He called to mind a Sabbath-day in June last, when five hundred natives met for Christian worship in and around their beautiful memorial church, and when one hundred and ninety sat down at the Lord's Table, on the very spot where Williams had been murdered. What a change had come over this people! There was now no service that they could render that they were not willing and eager to do for the missionary and his family. They had built him, at least assisted him to build, a comfortable and tasteful manse, school-houses and other needed buildings. They had manned the mission boat and braved the stormiest seas, when called to do so, and by the fruits of their industry had paid for the printing of portions of the Bible in the dialect of the island. And now that he was away from them for a season he knew that every Sabbath-day until he should return, the Gospel of Salvation would be preached in thirty different places by his native assistants. He drew a vivid picture of the beauty of these islands of the sea with their tropical vegetation and delightful climate—"where every prospect pleases, and only man is vile." He referred to their isolation—receiving their mails once in six months, and to the odious labour traffic that was draining the group of

its best young blood. What a contrast between the slave-ship of the trader and the beautiful "Dayspring" when she hove in sight of any of their harbours. *The Dayspring* was everything to the mission—their floating Bethel, their home for weeks at a time, she was their railway, their street-car, their express agent and their post office courier: their bank, their co-operative store, their grocer and draper. He trusted the children of the Church would never allow their interest to slacken in their missionary ship which was thus in so many ways useful to the missionaries.

What an inspiration and privilege it surely is for us who talk lightly of missions to be thus confronted with the missionary fresh from the scenes of his heroic labours!

MR. JOSEPH BUILDER was introduced to the Assembly as one who had offered his services to the Foreign Mission Committee and who was about to proceed to Central India to join the mission staff of our Church at Indore and Mhow. In a few words modestly and effectively spoken, Mr. Builder gave his reasons of preference for the mission field and stated his determination to consecrate himself to the work of a missionary to the heathen. He had chosen India because the mission there needs to be strengthened, and the field is large and inviting. All that he asked of the Assembly, was that their prayers should go before him and follow him to his destination.

DR. BURNS, Halifax, moved the reception of the reports. In the fulness of his heart he would have spoken and striven to give utterance to the emotions welling up in his own heart and in the hearts of many, yea of all, who had listened to the statements which had been made that night. It was a night long to be remembered. But the hour was late and he dare not detain them. As it was, however, the good Doctor gave vent to his thoughts in a few stirring sentences that will not soon be forgotten. Arrangements were made to hear Mr. Junor at a later stage of the Assembly's proceedings.

On motion of PRINCIPAL GRANT it was agreed that the Foreign Mission Committees, East and West, be continued *ad interim* and that they be instructed to confer together as to the advisability and practicability of uniting the missionary work of the Church and putting it under the management of one committee.

Fourth Day.

MINISTERIAL SUPPORT.

After a few preliminaries had been disposed of, what may be called *par excellence*, the discussion of this Assembly was resumed. If there was some repetition and occasional irrel-

lavency, the main object was never lost sight of, and, as the debate went on, there was found to be an amount of substantial agreement which argues well for the result. In seconding Mr. Warden's amendment, Mr. Campbell, of Renfrew, made an admirable speech, which tended more than anything else that was said to reconcile conflicting opinion, and to hasten the finding of the Assembly. The amendment, which must be regarded in the meantime as tentative in its character, was finally adopted as follows:—

"The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that if possible a minimum stipend of not less than \$750. with manse, shall be secured. The Assembly deems it inexpedient to pronounce in favor of the principle of a supplementary rather than a sustentation scheme, yet, considering that our past working has been in the line of supplement, the General Assembly instructs the Home Mission Committee, east and west, to use their best endeavors to put into operation the scheme of augmentation presented to the Assembly last year. The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church, with the view either of improving said scheme of augmentation or of preparing the way for the harmonious introduction of another scheme, towards which our experience shall be found to point. Except that the extent of the supplement to ministers in the North-West shall be regulated by the action of the Assembly on the Home Mission report last night, with the further exceptions that the second regulation be expunged, and that the fifth regulation read as follows:—That the general principle of the distribution of this surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list to the extent of \$750 per annum and a manse, but beyond this amount the Committee be empowered to recognize exceptional liberality on the part of any supplemented congregation.

"The Home Mission Committee are instructed to take measures to bring the whole subject of the better support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase in the funds available for carrying out the objects of the scheme.

"That in the administration of the scheme, respect shall be had to any obligations as to ministerial support incurred by Presbyteries for the current year."

AN UNEXPECTED VISITOR.

In the course of the day the Venerable Bishop of Huron was observed to enter the House, when Principal Grant called attention to the fact, and suggested that he be asked to take a seat on the platform. Whereupon the Moderator said it gave him great pleasure to welcome Bishop Hellmuth to the Assembly. The Bishop was warmly received, and, in acknowledging the compliment paid him, expressed his regard for the Presbyterian Church, which he always looked upon as a sister Church, and one whose aim it was to extend the kingdom of Christ. As such, he cordially wished the General Assembly God's blessing and all prosperity.

The Sabbath.

Notwithstanding the great heat, all the Churches in the city were filled, and nearly all the pulpits were occupied by Presbyterians.

By appointment of the Assembly, Rev. A. B. Mackay, of Crescent Street Church, Montreal, preached in St. Andrew's Church in the morning, and Rev. L. H. Jordan, of St. Andrew's Church, Halifax, in the evening. Both services were highly appreciated. In the afternoon there was a gathering of Sabbath school children and their friends, who were addressed in a very interesting manner by Rev. K. F. Junor, late of Formosa, and Rev. C. H. Doudiet, of Montreal. We did not hear that any of our ministers had been invited to occupy Episcopalian pulpits, but the fact that one of them has been asked, and has accepted the invitation, to take part in a missionary meeting, to be held in the Cathedral Church here during the meeting of the Anglican Synod, gives room for hope that the day may not be very far off when these "sister Churches" shall see eye to eye, and be drawn into closer communion and fellowship one with another. Many of our ministers and elders had the opportunity of witnessing for themselves the modes of work and worship employed by the "Salvation Army," which is largely represented in London just now. We cannot speak for others, but we can say that no unkind criticism reached our ears. So far as our own judgment can be trusted, and we took frequent opportunity of attending their meetings, we must confess to a certain amount of sympathy with the movement. Saving the drums and cymbals, the violent gymnastic exercises, and the loud shouting, there was nothing that the most orthodox Presbyterian could reasonably object to, and it is a matter of opinion how far, taking all the circumstances into account, the end contemplated by these extravagancies justifies the means. On the part of all, young and old, male and female, there was confession of sin, earnest prayer for forgiveness, a profession of faith in Jesus Christ as the only Saviour of sinners, and hearty intercession for those who are out of the way. You may decry their methods, but when a man tells you that he was for 16 years the wickedest man in the city, and that he is now by the grace of God living a quiet, consistent Christian life, and especially when the policeman at the door tells you in a confidential tone that "that is so," what can you say but "thank God?" And when a decent looking woman gets up and tells you in the best way she can what a change has come over her household since she and her drinking, swearing and abusive husband were "converted," you feel that you must forgive them if they are somewhat demonstrative.

Fifth Day.

REV. ADAM SPENSER'S APPEAL CASE.

The whole of the forenoon sederunt was taken up with this case, which was devoid of

interest save to the parties immediately implicated, to wit—the Synod of Toronto and Kingston, the Presbytery of Whitby, and the Rev. Adam Spenser. PRINCIPAL CAVEN appeared in behalf of the Synod. The Presbytery was represented by its Clerk, Mr. A. A. DRUMMOND. Mr. SPENSER presented his case in person. After listening with exemplary patience to all that was said *pro* and *con*, the Assembly unanimously dismissed the appeal, thereby confirming the decision of the Synod, that the Presbytery be instructed to sever the pastoral relationship betwixt Mr. Spenser and the congregation of Darlington.

In the afternoon sederunt a number of matters of comparatively minor importance were passed upon. *Inter alia*, a reference from the Presbytery of St. John, as to certain collections was sustained. Rev. JAMES L'AT-TERSON, city missionary, Montreal, was accorded the full status of a member of the Presbytery of Montreal. The question of recognising Roman Catholic orders came in for a brief and animated discussion in connection with a reference from the Presbytery of Montreal as to the status of Mr. Kohboo, an ex-priest, who, it seems, has for some time been doing the work of an ordained missionary in that Presbytery without Presbyterial re-ordination. MR. CAMPBELL, Montreal, moved that he be recognized as an ordained missionary, and eligible for induction. This was stoutly resisted by Mr. BENNETT, of Almonte. On being reminded of its former decision in this behalf by MR. LAING, of Dundas, the Assembly finally recommended that Mr. Kohboo be ordained by the Presbytery of Montreal in the usual manner. The report of the Hymn-Book Committee was given in by PROFESSOR GREGG, and adopted. MR. MIDDLEMISS read the report on the Aged and Infirm Ministers' Fund. There are thirty-three names on the list of annuitants, of which six for the first time. The annuities range from \$100 to \$220. The income for the year was \$8,147.06, and the expenditure \$8,374.66. The investments amount to \$7,600. The congregational contributions, \$5,300, an increase of \$1,000. In reference to the use of the designation *minister emeritus*, the Committee are of opinion, (1) That the term *emeritus* is a convenient one; (2) That its proper application is to a minister who, having resigned his pastoral charge on account of the infirmities of advanced years, is precluded by age from resumption of the work of the pastorate; and (3) That it should not be applied to a minister, so long as his connection with his congregation is such that, in virtue of it, he retains his right to discharge ministerial and judicial functions as one of its ministers. The report on the Record was read by Dr. Reid. MR. BROWN, elder from Toronto,

called attention to a quotation from Dean Alford in the Sabbath-school Lesson Notes, bearing on the doctrine of election which he thought should not be allowed to pass without challenge. The small "breeze" which this created, passed off without any serious consequences to the reputation of the illustrious Commentator. The Assembly resumed the even tenor of its way, and resolved that its next meeting be held in St. James' Square Church, Toronto, on the first Wednesday of June 1884. This is a week earlier than the usual time of meeting, in deference to the General Presbyterian Council which is appointed to meet in Belfast on the 24th June next.

REV. K. F. JUNOR.

At the evening Sederunt, Mr. Junor lately returned from Formosa gave an interesting address. Referring to the early Dutch Colonies in China, he spoke of the Protestant missionaries they had sent to Formosa two hundred years ago, ten of whom were buried on the island, and six of whom had suffered martyrdom. It was a remarkable thought that the fruit of their labours had entirely disappeared long previous to Dr. Mackay's landing. Formosa was the brightest jewel in the Chinese diadem—an island of great beauty and fertility, and in many ways advantageous as a mission field. As it had not the old traditions of the mainland, it had also less of its superstitions and exclusiveness. There were, in short, fewer obstacles to the Christian religion. The mission of the Presbyterian Church of England in the south had been well established before we entered upon our work in northern Formosa, and it has been singularly successful. There were very few really high class literati in Formosa. The men who attain the higher degrees in learning usually go to the mainland, where they succeed better in business. Mr. Junor's work had been largely connected with the building department. Owing to the ravages of the white ants and from other causes the buildings connected with the mission were a source of constant anxiety. He had found the preaching of the gospel in Formosa a delightful work, and had experienced very little opposition. The people for the most part listened gladly. The Pe-po-hoans referred to in Dr. Mackay's letter were a very interesting people living in a beautiful valley on the eastern coast, and he had no doubt we should soon hear of their reclamation as a body from heathenism. The gospel was spreading rapidly all over China. Every where the missionaries were rejoicing, and now was the time for the Christian Churches to take possession of that magnificent empire for Christ. Mr. Junor spoke with great fluency and force and seemed to have entirely recovered his health.

FRENCH EVANGELIZATION.

There was a full house at the evening sederunt when the report on French Evangelization was presented by PRINCIPAL MACVICAR. He remarked that the work was not confined to the Province of Quebec but extended to all the Provinces of the Dominion, and in every one of these Provinces the French-speaking population was rapidly increasing. Last year the Board employed fifty-six missionary labourers, of whom twenty-one were ministers and seventeen colporteurs. They had thirteen schools with nineteen teachers and 533 pupils, of whom 203 were Roman Catholics. They had thirty-seven mission fields embracing seventy-five preaching stations. It was computed that the number of French Protestants in Canada was now 11,000, and in the United States not less than 25,000. Fifty years ago there were none at all. The income of the Board last year from all sources was \$32,606. They required and they proposed to erect new buildings at Pointes-aux-Trembles for the better equipment of their schools there. They wanted to employ more colporteurs. They would gladly have more Presbyterian interest in their work in the direction of visitation and supervision, and they earnestly asked from all, increased sympathy with the converts from Romanism.

The difficulties of the work can scarcely be over-estimated. Carried on among a people the large mass of whom we regard as thoroughly superstitious and firmly wedded to a corrupt religion, it requires strong faith, undaunted courage, and patient perseverance on the part of those engaged in it. Nowhere does the Church of Rome possess greater power and wealth than in the Province of Quebec. By means of her legalized system of tithes, and the large grants of land made to the Jesuits and other religious orders in the early history of the Province, the church has amassed enormous wealth, and, virtually controlling the Legislature, she has established herself more firmly in this Province than ever she did in France or Italy, or even, perhaps, in Spain. And at no period in the past history of the country has she been more bitterly opposed to the dissemination of God's Word, or more zealous in keeping the people in ignorance and superstition than at present. Knowing that the entrance of the Word gives light, and that this Word, applied to the heart and conscience by the Holy Spirit, is the only efficacious means of enlightening men and delivering them from spiritual thralldom, the great aim of the Board is to bring under the power of God's truth the million and a quarter French-speaking people of the Dominion, under the full conviction that the highest interests of these people, and also the future destiny of our country imperatively demand this at our hands.

Appropriate reference was made to the death of Mr. James Court of Montreal, a life-long friend and liberal supporter of missions to the French Canadians. Mr. Armstrong's mission to Britain was spoken of as having been successful in a marked degree. Upon the whole the report now presented was one of the most encouraging which had ever been laid upon the table of the General Assembly.

MR. WRIGHT of Stratford moved the adoption of the report in a vigorous and eloquent speech, dwelling upon the great need for the work in which the Board is engaged, and the prominent position taken in connection with it by the Presbyterian Church in Canada. MR. DOUDIET seconded the motion with a brilliant speech. Some people complained that there are few visible results from this French Work. He could dispel that mistake. Taking from his pocket the roll of membership of his own congregation he exhibited the names and the addresses of upwards of one hundred families. On his communion roll there were the names of 116 communicants. He had nine elders and four managers. He had thirty baptisms during the year. Besides his congregation, there were four or five other French Protestant Churches in Montreal, all in a flourishing condition. This he thought entitled them to claim at least a certain amount of "visibility." Mr. Doudiet gave some very interesting illustrations of his own method of working and of the difficulties and discouragement they had to contend with. PROFESSOR COUSSIRAT of Montreal made a brief address with his accustomed modesty and gracefulness. It was a unique thing that the Presbyterian Church had undertaken to educate missionaries for the French work in their own language, and it was very important, because they could not expect to bring missionaries from France. The good ones, the people in France wanted to keep at home, and the bad ones, they did not want in Canada. The work in France had many attractions. It was pleasant to speak to large and sympathetic congregations, it was not so pleasant here to go out into the mission fields speaking to small assemblages with the idea that the great mass of the people around you regarded you as a "turn-coat." He was more and more convinced that the strength of this French work lay in having thoroughly educated and competent missionaries. Such men would always command respect. The work to be successful must be carried on in the spirit of love to the Roman Catholics. They are our neighbours and fellow-citizens. At the same time they must be faithful and vigilant. The Jesuits by whom they were surrounded were ever on the alert; if we do not succeed in destroying their system of error and superstition, Jesuitism will destroy us.

Sixth Day.

A committee was appointed to consider and report on the salaries of the Agents of the Church. The first order of the day was the nomination by the Assembly of a list of names from which to elect eight ministers and eight elders as delegates to the General Presbyterian Council to meet in Belfast next summer. About sixty ministers and thirty elders were nominated and it was announced that the election would take place on the following day.

THE COLLEGES.

The report on the Halifax Theological College was given in and commented upon by Rev. DR. BURNS, the Chairman of the Board. Not to be behind the other colleges, they had acquired degree-granting powers and had exercised them in conferring the degree of B.D., on two of their students. The sum of \$71,000 was reported as collected of the \$100,000 subscribed some years ago. Total receipts for the year. \$8,834.38. The floating debt on ordinary expenditure is \$3,710.52. The report expresses much concern that the attendance of students has diminished during the last two years instead of increased. Dr. Burns spoke very feelingly and effectively on this feature of the report. "The Board would urge upon young men to consider their duty in the present emergency. Especially would they call upon the Ministers to *look out* for young men of piety and promise, and to bring under their notice the urgency of the Church's work and the claims of Christ upon their services. Above all they would call on the Church to make this matter the subject of earnest prayer, that the Lord of the harvest would send forth labourers unto his harvest."

MORRIN COLLEGE. Dr. Mathews presented the report of this Institution, which stated in brief that it had four Arts Professors, four theological lecturers and four divinity students; that it had been in existence for a good many years during which it had cost the Church nothing. Last year with the leave of the Assembly, they had received about \$400 from the congregations in the Presbytery of Quebec, and all that they now asked was, that these congregations be recommended to continue their contributions. In moving the adoption of the report, Mr. Bennett of Almonte spoke of the importance of having a school of the prophets in the ancient capital of Quebec, referring to the fact that the College had been founded by the liberality of a single individual and that it had given the Church several of its ministers. The request of the managers was granted. The report acknowledged the receipt of a legacy of \$5000 from the late Mr. David J. Greenshields, of Montreal.

PRESBYTERIAN COLLEGE, MONTREAL.—Principal MacVicar in presenting the report spoke of the splendid gifts the College had received last year and of its continued prosperity. The David Morrice Hall which was opened for use last November was a valuable boon to the College and tended greatly to further the efficiency of the institution. Reference was made to the death of Mr. Edward Mackay and to the legacy of \$10,000 which in addition to \$40,000 given by him a short time ago, he had bequeathed to the College. The appointment of Rev. John Scrimger to the chair of Exegetics had given great satisfaction to all concerned. The Endowment Fund amounted to \$110,501.17. The ordinary revenues of the year from all sources were \$12,344.49. The amount in addition, expended in Scholarships and prizes, including Morrice Fellowship of \$500 was over \$2,000. The number of students enrolled and in attendance during the session was 59, of whom 24 were divinity students. The remainder attended the Arts classes, either in the College, or in the McGill University.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.—The number of students registered last session was as follows:—in Arts 191; in Medicine 88; in Theology 20. The total number studying with a view to the ministry is 62. The total ordinary expenditure for the year was \$22,694.31 and for scholarships and prizes \$3,989.93. The assets are \$325,483.03, of which upwards of \$200,000 are investments, yielding an annual revenue of \$12,587. The Colonial Committee of the Church of Scotland have withdrawn their subsidy of £300 stg. a year, but the liberality of the friends of the institution in Canada have more than supplied the deficit thus created. An appeal for \$7,500 a year for five years had met with immediate success and the result had been important additions to the equipment of the College. Rev. Donald Ross, B. D., of Lachine had been appointed to the chair of Biblical Criticism and Apologetics, and Rev. Dr. Bell had been elected as Registrar and Librarian. The adoption of the report was moved by Mr. Colin Macdougall Elder of St. Thomas in a capital speech, and seconded by Hon. Mr. Vidal, who referred to the increasing need for ministers and missionaries at home and in foreign lands.

KNOX COLLEGE TORONTO.—The number of students resident in the College last Session was 76. The whole number having the ministry in view was about 100. The ordinary expenditure for the year was \$12,296.73 and for Scholarships and Bursaries, \$1,806.63. An effort had been made during the year to raise an endowment fund, the amount aimed at being \$200,000 at the least. Toward this, Mr. James McLaren, of Buckingham, had given them the princely gift of \$50,000, in addition to which some \$60,000 had already been sub-

scribed. Principal Caven, speaking of the difficulty of collecting money for such purposes, said, playfully, that at least two maxims had been indelibly impressed on his memory in the course of his canvass—"We should be just before we are generous," and "Charity begins at home." Upon the whole, however, they had met with a very kind reception from their friends. In moving the adoption of the report, Principal Caven suggested that an annual sermon should be preached in all our pulpits in reference to the ministry, and that special prayer be at the same time offered for the blessing of God upon our colleges, and that he would send forth more labourers into the great harvest field. The motion was seconded by Principal Grant, in an admirable speech, and was supported by Principal MacVicar and ex-Moderator Dr. Cochrane.

AN IMPORTANT ANNOUNCEMENT.

At this stage of the proceedings, the venerable Assembly was agreeably surprised by an announcement from the chair that the Clerical Secretary of the Synod of Huron was at the door bearing a message from that Court to the General Assembly. Whereupon the Clerk of the Assembly, Dr. Reid, went to the door and conducted the Rev. J. B. Richardson, the Clerical Secretary for the said Synod, to the platform, and introduced him to the Moderator and through him to the House.

MR. RICHARDSON, who was warmly received, then handed the Moderator a copy of a resolution which had just been passed by his Synod as follows:—

"Moved by the Bishop that the Synod of the Diocese of Huron in session assembled tender their cordial and sincere greeting to the General Assembly of the Presbyterian Church in Canada, with earnest prayer that God will continue to aid and bless them in all their labors for the advancement of the Redeemer's Kingdom."

The Moderator, in reply, addressing Mr. Richardson, said: It affords me much pleasure to receive the resolution of the Diocese whose Clerical Secretary you are, and we accept it as a testimony to your conviction, which I entertain in common with you, that we are serving the same Master, and that we are seeking the same ends, if with different church organizations, and it is a matter of extreme delight to us that there should be before the Christian public of Canada such an emphatic testimony to our recognition of each other's work; and to your recognition of ours, as the mouthpiece of this Assembly, I may state our extreme readiness to recognize yours.

MANITOBA COLLEGE.

PROFESSOR BRYCE presented the report of the Board of Management. The past year had been the best they had yet had, and the outlook was highly encouraging. The whole number of students was 38, of whom eight

or ten had the ministry in view. The Board and the Presbytery also deemed it advisable to increase the teaching staff by appointing a lecturer in philosophy and higher mathematics, as well as by the appointment of a theological professor and principal. Mr. D. M. Gordon, of Winnipeg, supported the memorial in reference to the latter proposal in a telling speech, as did also Mr. Robertson, the Superintendent of Missions. Mr. Bryce then moved that the Board be authorized to carry out the proposals referred to, and that the Assembly appoint the Rev. Dr. Cochrane, of Brantford, to be principal and professor of divinity in Manitoba College, at a salary of not less than \$2,500. The matter was referred to a committee.

STATE OF RELIGION.

The evening sederunt was occupied with the reception and discussion of the report given in upon this subject by Mr. Walter M. Rodger, the Convener. The recommendations appended to the report—six in number—were considered *seriatim*, and their adoption severally moved and seconded by members in accordance with previous arrangement. In this way a number of short, pithy and suitable addresses, prepared with some degree of care, were delivered, to the evident interest and satisfaction of the audience. Among those who contributed to this "symposium" were Messrs. Milligan, of Toronto, Clark, of New Edinburgh, D. J. Macdonnell, of Toronto, Mr. Henderson, Elder, of Cobourg, Principal M. Knight, of Halifax, Mr. Donald, of Pictou, Dr. Burns, of Halifax, Mr. Brunfield, of Brockville, and a number of others. It is not to be supposed that all the speeches re-echoed the report. That is not the way with Presbyterians in Council. Every man feels himself at liberty to accept or reject the opinions of Committees, and to express his own mind freely in relation to the matter in hand, of whatsoever kind it may be. In this instance the discussion took a decidedly practical turn, and was particularly interesting and useful on that account. The various recommendations were finally approved, and the report as a whole adopted.

TEMPERANCE.

A desultory and fruitless discussion ensued on the presentation of the report on Temperance, read by Mr. DONALD FRASER, in the absence of the Convener. The end of the matter was that the report was re-committed to the Committee, with instructions to amend it in the light of what appears to be the mind of the House on several of the controverted clauses. The only other course open in the circumstances was to lay the report on the table, which would have been tantamount to

saying that this Assembly had nothing whatever to say on the subject—a kind of agnosticism which would scarcely be regarded as creditable to so influential a section of the Christian Church.

Seventh Day.

THE STANDING COMMITTEES for the year as finally amended are as follows:—

I. KNOX COLLEGE.

1. *Board of Management.*—W. M. Clarke, Chairman; Principal Caven, Professor MacLaren, Arch. Stevenson, Dr. Proudfoot, Dr. Reid, Dr. King, Dr. Scott, E. F. Torrance, D. H. Fletcher, J. B. Duncan, W. D. Ballantyne, D. D. Macleod, James Hastie, H. M. Parsons, John Smith, W. Wilson, Jas. Carmichael (King), J. A. R. Dickson, J. A. Murray, J. R. Battisby, R. N. Grant, W. Coulthard, Stephen Young, H. McQuarrie, Colin Fletcher, Alex. Stewart, and Messrs. W. Alexander, Andrew Jeffrey, J. B. Fairbairn, Jos. Henderson, G. W. Ross, D. D. Wilson, George Rutherford, R. Kilgour.

2. *Senate.*—Principal Caven, Chairman; the Professors and Lecturers of the College, Dr. Reid, Dr. King, Messrs. H. M. Parsons, D. J. Macdonnell, S. Lyle, Dr. Laing, P. McE. McLeod, Robt. Wallace, G. M. Miligan, J. Carmichael (King), and Messrs. T. Kirkland, A. McMurchy, W. M. Clarke.

3. *Board of Examiners.*—Dr. John Laing, Chairman; the Senate, Dr. Wardrope, Messrs. John Kirkpatrick, E. D. MacLaren, F. R. Bestie, W. McWilliams, P. Wright, R. Torrance, John Gray (Orillia).

II. PRESBYTERIAN COLLEGE, MONTREAL.

1. *Board of Management.*—Mr. D. Morrice, Chairman; Principal MacVicar, Prof. Campbell, Prof. Coussirat, Prof. Scrimger, Principal Dawson, Messrs. Colborne Heine, R. H. Warden, J. R. McLeod, R. Campbell (Montreal), A. B. MacKay, W. M. McKibbin, J. A. F. MacBain, J. Crombie, John Ferguson, J. McCaul, F. W. Farries, Chas. McKillop, J. Fleck, J. J. Casey, W. J. Dey, S. Houston, Thomas Cumming, Justice Torrance, Messrs. J. Croil, A. S. Ewing, Warden King, W. Yuile, A. C. Hutchison, W. Darling, Jr., J. Murray Smith, Hugh MacKay, John Stirling, Jonathan Hodgson, A. MacPherson.

2. *Senate.*—Principal MacVicar, Chairman; the Professors and Lecturers of the College, Geo. Coull, C. A. Doudiet, Dr. Kelly, Messrs. C. E. Amaron, J. S. Black, G. Burnfield, D. Paterson, W. R. Cruickshank, R. Campbell (Montreal), Justice Torrance, Principal Dawson, Prof. Murray, J. B. Muir, J. Cameron (Millbrook).

III. PRESBYTERIAN COLLEGE, HALIFAX.

1. *Board of Management.*—Dr. Burns, Chairman; Dr. MacGregor, Secretary; Principal McKnight, Prof. Pollok, Prof. Currie, Prof. Forrest, Dr. McCulloch, Dr. Macrae, Messrs. A. McL. Sinclair, Thomas Sedgwick, J. McMillan, E. Scott, K. McLennan, R. Laing, Jas. Maclean, J. C. Burgess, W. Aitken, and Messrs. D. C. Fraser, J. J. Bremner, R. Murray, R. Baxter, W. Robertson and John S. Maclean.

2. *Senate.*—Principal McKnight, Chairman; The Professors, Principal Ross, Prof. Forrest, Dr. Burns, Dr. Macrae, P. M. Morrison, L. G. MacNeill, L. H. Jordan, and Robert Murray.

3. *Board of Examiners.*—Mr. R. Laing, Chairman; Principal Ross, Prof. Forrest, Prof. Lyall, Prof. McDonald, Messrs. P. M. Morrison, A. Simpson, and H. H. McPherson.

IV. QUEEN'S COLLEGE, KINGSTON.

Bursary and Scholarship Committee.—F. McCuaig, Convener; Prof. Williamson, Prof. Ferguson, Messrs. H. Gracey, J. Ross (Perth), M. W. Maclean, and Messrs. G. M. Macdonnell and A. McAllister.

V. MANITOBA COLLEGE.

Hon. A. G. B. Bannatyne, Chairman; Prof. Bryce, Prof. Hart, Messrs. D. M. Gordon, A. Bell, Jas. Robertson, C. B. Pitblado, T. McGuire, A. Mathieson, Hon. G. McMicken, Hon. D. A. Smith, Messrs. D. McArthur, John Sutherland, A. W. Ross, Justice Taylor.

VI. HOME MISSIONS.

1. *Western Section.*—Dr. Cochrane, Convener; Dr. King, M. W. Maclean, R. H. Warden, J. R. Macleod, W. A. Lang, F. W. Farries, R. Campbell (Renfrew), G. Burnfield, J. Cleland, J. A. Carmichael (Columbus), E. Cockburn, R. Moodie, J. Somerville, J. Campbell (Harriston), J. A. Turnbull, R. Torrance, J. H. Ratcliffe, J. Rennie, Hector Currie, W. Walker, R. Hamilton, Duncan Cameron, A. Tolmie, James Robertson, Dr. Laing, D. J. Macdonnell, A. B. Mackay, W. T. McMullen, Allan Findlay, C. P. Pitblado, and Messrs. Daniel McKenzie, Wm. Mitchell, Thos. Macrae, R. Kilgour, A. P. Cockburn, M.P.

2. *Eastern Section.* Mr. John McMillan, Convener; Messrs. J. C. Burgess, R. Laing, A. B. Dickie, J. Layton, M. G. Henry, E. Grant, N. Mackay, P. Goodfellow, J. S. Carruthers, A. Russell, A. Simpson, and Messrs. J. K. Munnis, J. S. Hutton, James Forrest.

VII. SUPPLEMENTS.

Mr. T. Sedgwick, Convener; Dr. MacGregor, Secretary; Messrs. E. A. McCurdy, E. Scott, Jas. Sinclair, J. H. Chase, Edwin Smith, Jos. Hogg, T. Nicholson, E. D. Millar, W. Grant, G. L. Gordon, J. F. Blanchard, Hugh Ross and K. Mackenzie.

VIII. DISTRIBUTION OF PROBATIONERS.

Mr. R. Torrance, Convener; Dr. Wardrope, Messrs. J. Davidson, J. C. Smith, J. B. Mullan, Mr. A. Dingwall Fordyce, D. Strachan.

IX. FOREIGN MISSIONS.

1. *Western Section.*—Dr. Wardrope, Convener; Dr. MacLaren, Dr. Moore, T. Lowry, J. S. Burnet, J. K. Smith, Dr. Jardine, J. B. Edmondson, R. J. Beattie, S. Lyle, Dr. J. B. Fraser, A. H. Scott, J. S. Black, J. Gray (Windsor), D. D. Macleod, A. D. McDonald, J. Ferguson (Chesley), J. Robertson, W. A. McKay, S. H. Eastman, J. Smith, J. L. Murray, Hon. Alex. Morris, Messrs. W. B. McMurich, Dr. McDonald, J. Y. Reid, Charles Davidson, T. Gordon, James McMillan, A. Thomson, James Watson, R. Laurie and H. Cassells.

2. *Eastern Section.*—Mr. Alex. McLean, Convener; Dr. MacGregor, Secretary; Dr. McCulloch, Dr. Burns, Messrs. D. B. Blair, A. McL. Sinclair, E. A. McCurdy, E. Scott, W. Donald, J. L. George, K. McLennan, A. J. Mowatt, D. C. Fraser, John Miller and Andrew Walker.

X. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman; Mr. R. H. Warden, Secretary-Treasurer; Dr. Jenkins, Dr. Mathews, Prof. Coussirat, Prof. Scrimger, Messrs. C. E. Amaron, Jos. Hogg, R. Cumming, A. B. MacKay, J. Fleck, J. McCaul, R. Campbell (Montreal), C. A. Doudiet, J. S. Black, Peter Wright, C. A. Tanner, A. A. Scott, W. Armstrong, A. McGillivray, T. Cumming, Colborne Heine, W. R. Cruickshank, Geo. D. Bayne, Messrs. D. Morrice, W. D. MacLaren, James Croil, A. C. Hutchison, D. Yuile, G. Hay.

XI. STATE OF RELIGION.

Dr. James, Convener; Messrs. W. M. Roger, R. D. Fraser, D. D. McLeod, John Mordy, C. A. Doudiet, Jas. Cameron (Chatsworth), J. Ferguson (Vankleek Hill), D. J. McLean, Thomas McGuire, G. Bruce, A. Currie (Brook), M. Campbell, J. C. Herdman, T. C. Jack, A. J. Mowatt, J. R. S. Burnett, Messrs. Joseph Henderson, J. H. Panton, L. W. Johnston, John Harvie, John Robertson.

XII. SABBATH SCHOOLS.

Mr. A. Simpson, Convener; H. H. Macpherson, D. Macrae, E. Bayne, A. Burrows, Dr. Smith, J. C. Herdman, S. W. Fisher, James Wellwood, John McEwen, Mungo Frazer, R. J. Laidlaw, W. J. Frizzell, W. S. Ball, Geo. Chrystal, J. B. Duncan, G. M. Milligan, J. J. Richards, W. M. Rodger, Murdoch Lindsay, A. C. Cogswell, S. Waddell, David Fotheringham, James Croil, John Milne (Agincourt), A. I. McKenzie, W. N. Hossie, W. D. Russel, Rev. J. McCaul and L. Cameron.

XIII. SABBATH OBSERVANCE.

Dr. McCulloch and W. T. McMullen, Joint Conveners, Dr. Jardine, Dr. Ure, Messrs. Andrew Wilson, J. L. Murray, A. Gilray, D. M. Gordon, T. Fenwick, M. McGillivray, G. G. McRobbie, Robert Laird, Geo. Cuthbertson, R. Murray, Dr. Christie, J. S. Steel and M. Wilson.

XIV. PRESBYTERIAN RECORD.

Dr. Jenkins, Convener: Prof. Campbell, **Dr. MacGregor, Dr. Jardine, J. Fleck and the Editors.**

XV. WIDOWS' AND ORPHANS' FUND.

1. *Late Canada Presbyterian Church.*—Messrs. W. Alexander and Justice Taylor, Joint Conveners; Dr. Reid, Messrs. G. M. Milligan, W. McWilliam, J. L. Blaikie, A. Wilson, A. Gilray, and Messrs. James Brown, W. Gordon, James Osborne.

2. *Ministers' Widows' and Orphans' Fund of the Maritime Provinces.*—Mr. J. J. Bremner, Chairman; Mr. George Mitchell, Treasurer; Dr. Patterson, Secretary; Dr. McLeod, Dr. McCulloch, Dr. Bennett, Dr. Pollok, Messrs. D. B. Blair, A. McLean, R. Laing, J. M. Sutherland, W. Maxwell, T. Sedgwick, A. L. Wylie, K. McKenzie, E. A. McCurdy, James Maclean, and Messrs. J. D. McGregor, Howard Primrose, George Murray, M.D., Geo. McLean, J. R. Nicholson and J. S. McDonald.

XVI. AGED AND INFIRM MINISTERS' FUND.

1. *Western Section.*—Mr. J. Middlemiss, Convener; Dr. Reid, Messrs. R. Leask, H. McQuarrie, E. D. McLaren, Joseph McCoy, J. C. Smith, John Thomson (Ayr), Alex. Mathieson, R. J. Laidlaw, D. Little (Princeton), Dr. R. C. Moffatt, and Messrs. J. K. Macdonald, A. D. Ferrier, Hon. A. Vidal, John Charlton, David McLellan, A. MacAlister, D. McGee.

2. *Eastern Section.*—Mr. A. McL. Sinclair, Convener; Principal McKnight, Dr. Patterson, G. Bruce, Messrs. H. B. McKay, Jos. Hogg, P. Goodfellow, Geo. McMillan, T. G. Johnstone, R. Cumming, J. H. Chase, J. S. Carruthers, D. McMillan, D. S. Fraser and Messrs. G. W. Underwood, J. D. McGregor, James G. Forbes, Thomas Bayne and J. D. McGillivray.

XVII. FINANCE.

1. *Toronto Section.*—Mr. J. L. Blaikie, Convener; Dr. Reid, W. Alexander, A. Jardine, A. MacMurchy, J. Kay, A. Jeffrey, R. Kilgour, J. Y. Reid, R. J. Hunter.

2. *Montreal Section.*—Mr. R. H. Warden, Convener; Messrs. D. Morrice, A. S. Ewing, W. Yuile, W. D. McLaren and J. Murray Smith.

3. *Halifax Section.*—Mr. John S. Maclean, Convener; Messrs. J. J. Bremner, J. W. Carmichael, James Forrest and James McIntosh.

XVIII. STATISTICS.

Mr. R. Torrance, Convener; Messrs. J. C. Smith, J. Gray (Orillia), J. Laing, S. C. Fraser, A. F. Thompson, D. S. Fraser and Mr. G. Haddon.

XIX. PROTECTION OF CHURCH PROPERTY.

Mr. J. McLennan, Convener; Dr. Bell, Dr. Reid, Dr. Pollok, Sir Wm. Young, Messrs. G. M. Macdonnell, J. L. Morris, R. Sedgwick, C. E. Hamilton.

XX. TEMPERANCE.

Mr. J. McCaul, Convener; Messrs. T. Goldsmith, G. Christie, J. M. McAlister, L. G. MacNeill, A. F. Carr, T. Scouler, P. McF. McLeod, J. M. Cameron, W. A. McKay, H. McKellar, R. Wallace, S. Lyle, J. Calder, D. J. Macdonnell, Hugh Currie, John Smith, P. C. Goldie, David Wardrope, Hon. A. Vidal, Messrs. G. W. Ross, Walter Paul, T. Yellowlees, J. Farquhar and A. Mutchmore.

XXI. HYMNAL COMMITTEE.

Dr. Jenkins and Dr. Gregg, Joint Conveners; Dr. James, Dr. McRae, Messrs. J. S. Black, Prof. Mowat, D. J. McDonnell, John Thomson (Ayr), R. Murray, W. B. McMurrich, D. D. Macleod, P. McF. Macleod, D. B. Cameron.

CHURCH AND MANSE BUILDING FUND.

C. B. Pitblado, Convener; James Robertson, Allan Bell, Duncan Macarthur, D. McKellar, G. D. MacVicar, Dr. Cochrane, R. H. Warden, D. M. Gordon and J. B. McKilligan.

DELEGATES TO THE PRESBYTERIAN COUNCIL.

Dr. Gregg reported the result of the vote for sixteen delegates to attend the General Council of the Presbyterian Alliance to be held in Belfast:—

Ministers—Dr. King, Principal Caven, Dr. McLaren, Principal MacVicar, Dr. Cochrane, Dr. Burns, Dr. Reid, Andrew Burrows. *Elders*—David Morrice, W. B. McMurrich, James Croil, Hon. Alex. Vidal, Hon. Alex. Morris, J. L. Blaikie, Dr. Thorburn, Judge James. The following were reported as next on the list who may be appointed as substitutes for any of the foregoing unable to attend:—*Ministers*—Dr. Mathews, Dr. John Laing, A. B. Mackay, Professor Coussirat, H. A. Robertson, of Eromanga, J. K. Smith, K. F. Junor, Dr. Wardrope. *Elders*—Hon. D. Laird, John Charlton, M.P., G. W. Ross, M.P., C. Macdougall, Q.C., D. C. Fraser, James Bethune, Q.C., Judge Stephen, John S. Maclean.

EXCHANGE OF COURTESIES.

DR. REID reported that he and Senator Vilal had, in accordance with instructions, delivered the message of the Assembly to the Synod of the diocese of Huron, and that they had been received most enthusiastically. The following is the resolution of the Assembly:—

“The General Assembly desires to express and record the pleasure with which it has received the resolution transmitted by the Synod of the Diocese of Huron now in session in this city. The General Assembly heartily reciprocate the Christian and fraternal greetings hereby conveyed, and earnestly prays that an abundant blessing from the great Head of the Church may rest upon the Synod in its deliberations at this time, and on all the work in which the Bishop and members of the Synod are severally engaged for the advancement of the kingdom of our Lord and Saviour Jesus Christ.”

BISHOP HELLMUTH, on behalf of the Synod, thanked the deputation, and through them the Assembly, for their kind message, and trusted that it was an earnest of greater Christian harmony and uniformity in future characterizing all those who call themselves the servants of the Lord Jesus Christ, and are engaged in spreading His gospel.

FOREIGN MISSION REPORTS.

Unfinished business in connection with these reports was disposed of, and suitable deliverances adopted. *Inter alia*: it was agreed to sanction the sending of another missionary to Formosa. A generous offer by Messrs. John Macdonald and William Gooderham, of the Methodist Church, Toronto, to provide outfit and passage money, together with a donation of \$500 for two missionaries to be sent to Japan, should the Assembly see fit, was thankfully received and remitted to the consideration of the Committee. A proposal, through Rev. John Morton, of Trinidad, that the Church should aid in supporting a mission to the coolies of Demarara by sending a missionary and paying one-half of his salary (£200 stg.) was favourably entertained. A resolution was cordially passed recognizing the eminent ability with which Dr. McLaren had discharged the duties of Convener of the Committee of the western section during the long period of sixteen years and thanking him for his valuable services.

BRITISH COLUMBIA.

A letter from Dr. GRAY, Convener of the Colonial Committee of the Church of Scotland, was read, expressing a desire that every thing should be done to prevent even the appearance of unseemly

rivalry among the Presbyterians in British Columbia, and giving assurance of the sincere desire of the Church of Scotland to co-operate in every possible way in promoting the interests of religion in that province. The Assembly, after full consideration, agreed

That pending the union of all the Presbyterian congregations in B. C. in one Presbytery, the General Assembly place under the care of the Presbytery of Toronto the congregation of Pandora St. First Church, Victoria, and any of the other congregations in British Columbia that may make application to be received into connection with the Presbyterian Church in Canada; that the Presbytery of Toronto be empowered to receive as ministers of this Church the ministers of any of the Presbyterian congregations in British Columbia, on their making application and tabling the necessary Presbyterian certificates.

SABBATH-SCHOOLS.

The report on Sabbath-schools was presented by Mr. H. H. MACPHERSON in the absence of the Convener. It was pointed out that owing to the negligence of parties in withholding information, the report was necessarily incomplete. One of the Synods reported the startling fact that there are nearly 10,000 children within its bounds, belonging to the Church, that are not reached at all by the Sabbath-school. So far as the information went, it was inferred that there was a growing interest on this subject. Presbyterial conferences had been found useful and profitable. The recommendations appended to the report were considered seriatim and adopted with modifications and additions. They had reference to greater diligence in making returns; to Presbyterial oversight and conferences; the providing of a periodical for the children of the Church; and the establishment of normal classes for the training of teachers. A member of the court expressed his profound disappointment that the consideration of this subject, one of vital importance to the welfare of the Church, should have been restricted to one brief hour. Beyond a few desultory remarks about the recommendations, not a word had been said upon the report as a whole, nor upon the great subject to which it refers. He said that the Church which would put the Sabbath-school question in a corner, might expect some day to find itself in a corner.

SABBATH-OBSERVANCE.

An excellent report was given in on this subject by Mr. W. T. MACMULLEN, of Woodstock. A relative document, from the ministerial association of Toronto, was also read. References were made to the profanation of the Sabbath by railway and steamboat companies and the evasion of the laws by hotel-keepers and others. Much of this was attributed to the ambiguity of the laws in respect of Sabbath-observance. It was almost needless to approach public companies with remonstrances against Sunday traffic, so long as they could shelter themselves behind inoperative acts of Parliament. There must be a change in the laws before we can secure a quiet and peaceful Sabbath. Mr. John Smith explained that a chief difficulty in enforcing the existing laws now is the conflicting opinions of lawyers as to the precise meaning of the terms "guests" and "travellers." It was

agreed that united action should be taken along with other associations in petitioning the Local and Dominion Legislatures for such amendments to the existing laws as may be deemed necessary.

HONOUR TO WHOM HONOUR.—It was announced in the course of the evening that the degree of Doctor of Divinity had been conferred upon the Rev. JOHN LAING, of Dundas, by the Senate of Rutgers College, New Brunswick, U.S. This is a well-deserved tribute to Dr. Laing's eminent ability and scholarship.

Eighth Day.

DR. REID thanked the Assembly for the unexpected and unsolicited increase to his salary, which the Assembly had voted to him on the previous evening. MR. WARDEN thanked the Assembly for their generous intentions in a similar way towards himself, but, on consideration, he had made up his mind to decline the increase of salary proposed.

DR. MOORE submitted addresses to the Queen and to the Governor-General which were cordially adopted.

Mr. Warden gave in the report on the college fund. He stated that 111 congregations and mission stations had failed to contribute anything to the fund; of those 69 were pastoral charges. The receipts for the year were \$850.75 less than the preceding year, the total being \$15,261.31. A hearty vote of thanks was tendered to Mr. Warden for his gratuitous services in this connection.

AGED AND INFIRM MINISTERS.

Principal Grant moved the adoption of the report on the aged and infirm ministers' fund, previously submitted; congratulated the Assembly that the income exceeded the expenditure; commended the fund to the liberality of the people, and advised the continuation of the usual sum to the annuitants, and expressed the hope that this annuity might, in the near future, be increased to \$300.

The report of the committee for the eastern section was also presented, showing, with balance at end of previous year of \$624.50, total receipts for the year of \$2,312.56. The fund has been placed in a most satisfactory condition by the acquirement of a bequest of \$20,000 from Mr. McLeod of Halifax.

MINISTERS' WIDOWS' AND ORPHANS' FUNDS.

The report in connection with the Church of Scotland was taken up. It appeared that the total assets were \$104,653, the receipts \$41,470, and the expenditure \$24,000, \$17,000 cash in hand. The number of annuitants is 38—receiving each an annuity of about \$170.

By the report of the Fund of the late Canada Presbyterian Church it appeared that the receipts were \$30,281, and the assets \$101,877. Three annuitants had been removed from the list by death and three added. \$19,321 had been invested and there remained \$1,559 balance in hand.

The Eastern section report showed that the amount in hand of the two funds (those of the

Presbyterian Church in the Lower Provinces and the Church of Scotland) which had now been united, amounted to 59,000. This sum included a bequest of \$20,000 from the late Mr. McLeod, of Halifax.

MR. TORRANCE, Convener, presented the report of the Committee on Statistics. It appeared that there are in the Church 799 pastoral charges, an increase of 9 on last year; there are 122 vacancies, mission stations 109, congregations and stations 1,011, the total number of churches and stations supplied by pastors 1,493, or adding mission stations 1,714. The families reach 69,507, an increase of 1,328; of communicants there are 119,603, an increase of 2,725. The total income of the Church was \$1,422,783. The average contribution per family throughout the Church for all strictly congregational purposes per family was \$17.15, and from communicants \$9.96; for the schemes of the Church the average per family was \$2.40.

MANITOBA COLLEGE.

PRINCIPAL GRANT presented the report of the committee on the appointment of a theological professor there. In doing so he remarked that the matter had been carefully gone into. A great difficulty was the financial burden now on the college, and it was a serious matter to propose an increase of their responsibilities. The College, although not a theological one, had, by the consent of Presbyteries, done a good deal of theological work. There were, no doubt, a good many theological institutions already in connection with the Church, but as this was proposed to supply only the home demand in a new field, there was probably strong argument in favor of granting the request of the Manitoba Presbytery, and the Northwest delegation was unanimously in favor of the institution of a theological college for that Province. They had done much for the Northwest, but they must do more. The report recommended that the claims of the Northwest be again laid before the Churches in the Old Country by a special agent to be appointed for that purpose. That the salaries of Professor Bryce and Professor Hart be raised to \$2,000 each. That the Board be authorized to appoint an additional lecturer in Arts; and lastly, that the prayer of the memorial to the Assembly to appoint a professor in theology be granted, and recommended the Rev. John M. King, D.D., of St. James' Square Church, Toronto, as such professor and principal of the College.

PROF. BRYCE, with the consent of his seconder, Rev. D. M. Gordon, withdrew his motion, previously submitted, coupling with the professorship the name of Rev. Dr. Cochrane. He said the proposition had been submitted in good faith, but as the Committee had thoroughly considered the whole matter, and substituted the name of Dr. King, they felt this appointment to be a very acceptable and valuable one.

The report was considered *seriatim*, and adopted without amendment, the clause relating to the appointment of Dr. King provoking prolonged applause. Addresses, expressive of the high esteem in which Dr. King is universally held in the

Church, his intellectual attainments and scholarly qualities, were offered by Revs. Principal Caven, Dr. Cochrane, Dr. Reid, D. J. Macdonnell, G. M. Milligan, Prof. Gregg, Prof. McLaren, W. T. McMullen, and others. Principal McVicar, who occupied the chair during the consideration of this matter, informed Dr. King briefly and feelingly of the appointment offered him, and the Moderator, in rising, was very warmly received.

DR. KING said his name was not presented to the Court without his permission. He had been consulted as to the matter, and had made it his first business to ascertain that his appointment would meet with the universal approval of the Church in the Northwest. Had he not been assured of that fact he could not have entertained the proposition. He loved the work of the ministry, the pulpit, and the pastorate, and should he accept the professorate, it was not that he regarded the position offered him higher than the one he had filled for twenty-six years. He would not be expected at once to definitely assert his acceptance or resignation of the proposition offered him. He felt it his duty to consult with his congregation which had borne with his pastorate for so many years. He would not be influenced by personal considerations, but by considerations, of which, even in God's presence, he would not be ashamed.

It was agreed that the salary of the Principal of Manitoba College should not be less than \$3,000 per annum. That Dr. King be given time to consider the appointment offered him, and report his decision to the Clerk of the Assembly, and that should he accept, the Presbytery of Toronto is instructed to take the necessary steps to release him from his present charge.

TEMPERANCE.

Another long debate occurred in connection with the ill-starred report on Temperance, in which Dr. Laing, Dr. Burns, Dr. Gregg, Mr. Macpherson, of Stratford, Mr. Smith of Toronto, Dr. McLaren, Dr. Cochrane, Mr. D. J. Macdonnell and Mr. Donald Fraser, acting for the Convener, took a prominent part. The whole discussion turned upon a single paragraph in the report which intimated "the Assembly's approval of the Temperance Act of 1878, and would recommend its adoption and enforcement throughout the Dominion." Behold how great a fire a little matter kindleth!

MISCELLANEA.

It was agreed that the proposal to divide Manitoba into three Presbyteries be delayed for one year.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—The report of the Committee on this question was submitted by Prof. Gregg, stating that owing to diversity of opinion it had been found quite impossible to bring in a deliverance, and it was moved by Principal Caven that a committee be re-appointed to elucidate the scriptural authority on the subject, and submit an opinion to next Assembly, recommending what action the church should take as to marriages within the prohibited relationship, and that the report be printed in time for the meeting of the next Assembly.

LEAVE TO RETIRE.—Permission was given to the following ministers to retire from the active duties of the ministry:—Rev. Joseph Elliot of Cannington, Matthew Wilson of Sidney Mines, C. B., John Morrison of Waddington, U. S., Walter Thorburn of Bermuda, William Stewart of Hornby, Dr. Neill of Seymour, William King of Maidstone and Alex. Grant of Ashfield, Ont.

TEMPORALITIES EXPENSE FUND.—Principal Grant reports that less than one half of the amount required to cover the whole outlay incurred by litigation and acquiring new legislation had been provided by about one-ninth of the congregations. It was agreed that a statement to that effect should be sent to the non-contributing congregations, and that they be invited to co-operate in this behalf.

LADIES COLLEGE, DR. COCHRANE presented a report of the Ladies' College at Brantford, and DR. MCORE of that at Ottawa. Both institutions are in a highly satisfactory condition.

A congratulatory and fraternal message was presented from the Reformed Church in America, and the Moderator and Rev. Dr. Reid, clerk of the Assembly, were appointed to draft a reply.

Votes of thanks were tendered to the citizens of London for their hospitable entertainment of the delegates; to the trustees of St. Andrew's Church, to the railway and steamboat companies, and to the press.

The Moderator then briefly addressed the Assembly, acknowledging the excellent spirit manifested throughout the proceedings, and the increasingly large measure of prosperity characteristic of the work of the Church throughout all its branches.

The Assembly then adjourned.

FRENCH EVANGELIZATION.

ANNUAL COLLECTION.

By appointment of the General Assembly, the annual collection for the French Evangelization Scheme takes place on Sabbath, 15th July.

Fifty-six missionaries were employed by the Board during the past year. Seventeen of these were colporteurs who distributed 2,598 copies of the Word of God, and about 26,000 French tracts. Thirteen schools, with 19 teachers and 533 pupils, are maintained by the Board. Seventy-six preaching stations are regularly supplied, and the prospects generally are most hopeful.

The estimated amount required for the current year is \$35,000.

This is the first of the Annual Collections for the Schemes of the Church, this ecclesiastical year, and it is a matter of great importance that it be taken up on the Sabbath appointed—15th July—in all Congregations and Mission Stations. In addition to the Sabbath Collection, families in every church, where there is no Missionary Association, should be personally canvassed for subscriptions on behalf of this important Scheme. Where there is no settled pastor the elders should attend to this, and in mission fields students and other missionaries should personally see to its being done.—A little effort in this direction will very materially swell the contributions, and instead of

only \$4 or \$5 from a whole congregation or mission field five or ten times the amount could easily be obtained.

Copies of the annual report may be had on application to Rev. R. H. Warden, 260 St. James St, Montreal, to whom all contributions should be forwarded.—R. H. W.

The Presbyterian Record.

MONTREAL: JULY, 1883.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

NO two General Assemblies are just alike. They differ from each other in their *personnelle* as well as their environments. A number of the fathers and brethren who in past years have taken a prominent part in the proceedings of the Court, were this year conspicuous by their absence. But though Moses must be left in Moab, there is never wanting a Joshua to lead the Assembly on to new conquests. The Session that has just closed has been a very harmonious, quiet and orderly one. The reports of the Home and Foreign Mission Committees and of the Board of French Evangelization were encouraging. With one single exception, the treasuries of all of them were reported to be overflowing, and the work going on satisfactorily at every point. In the report on Statistics it is remarked that the total contributions for the "Schemes of the Church" show a falling off to the extent of \$55,085. The explanation is that one of the congregations in the Presbytery of Montreal returned under this heading last year the exceptionally large sum of \$75,061. The same congregation is this year credited with only \$1,711. The excess of the previous year was due to certain special donations to the Presbyterian College, Montreal, which are classed as contributions to the Schemes. With this explanation it will be seen that the missionary contributions of the past year are in reality very considerably in advance of last year. A new feature in this Assembly, and a most pleasing one, was the fraternal greetings that passed between us and the Synod of the Church of England sitting at the same time in London. This is probably the first

time that such a thing has happened since the Westminster Assembly. May it prove to be the harbinger of brighter and better days for the whole Church of God. The appointment of a Principal and primarius professor of Theology for the Manitoba College is an unmistakable evidence of progress in that new country. The older provinces will have to take care that they are not thrown in the shade by this young aspirant for ecclesiastic and civic distinction.

Obituary.

THE REV. J. K. HISLOP, died at the Manse, Avonton, on the 9th of May. Mr. Hislop was a native of Roxboroughshire, Scotland. He came to this country about thirty years ago. In 1856 he entered Knox College, Toronto, as a student, and in 1862 he was licensed and ordained as the minister of Alliston and Carlisle. To these he added other stations, which soon grew into separate congregations. In this way the first ten years of his ministry were very laborious and eminently successful. In 1870 he was translated to Avonton, where he continued to labour with great efficiency and success until he was called to his reward. In his character were combined many of those qualities that make a model minister. Modest and unassuming in manner, he had great energy and untiring zeal. Eminently peaceful in his dispositions and genial in spirit, he was firm as a rock on all matters of principle. He was an excellent preacher and a faithful pastor.

REV. D. M. MACLISE, D.D., Minister of Calvin Church, St. John, New Brunswick, died on Friday, June 1st., aged 59 years. Dr. MacLise was educated as a minister of the Presbyterian Church in Ireland. When a young man he came to Ontario, where he was settled over the congregation of Norwood. He was, we believe, the first pastor of this charge. He subsequently removed to the United States. In 1874 he accepted a call to Calvin Church, St. John. A year or two ago he visited Manitoba and the North-West, and last fall and winter he visited Ireland and Scotland. He returned a few weeks ago *via* Rimouski, and seemed in tolerable health till within a week of his death. Dr. MacLise was an active and energetic man, who used the press as well as the pulpit to enforce his views. He was kind to the poor. He will be greatly missed in St. John, where the deepest sympathy is felt for his widow in her loneliness.

REV. C. D. MACLAREN, died at Bangkok, Siam, on the 14th March. He was a native of Prince Edward Island, and received most

of his training for the ministry at Halifax. When through College, he offered his services as Foreign Missionary to the Presbyterian Church in the United States, and he was commissioned to Siam. He arrived there in November and was greatly interested in the people among whom he was to labour. It was while kindly ministering to a dying sailor that he caught the fearful sickness—Asiatic Cholera—of which after a short illness he died. Mr. MacLaren was highly esteemed by his fellow-labourers in Siam, and is very deeply regretted by many in Canada who knew him as a student, a catechist, and a young and zealous minister.

REV. ROBERT BINNIE. It is with sincere regret that we announce the death of Mr. Binnie, minister of Knox Church, Cornwall, Ont., who departed this life on the 22nd of May, in the 60th year of his age. He had been for a long time in a delicate state of health. He was an able and faithful minister of the Gospel, and was held in high esteem, not only by his own congregation, but, by all who came in contact with him. The memory of such men is blessed.

MEETINGS OF PRESBYTERIES.

- P. E. Island, Charlottetown, 7th August, 11 a.m.
- Lunenburg & Shelburne, Bridgewater, 10th July, 2 p.m.
- Mirimachi, Campbellton, 17th July.
- Truro, Coldstream, 10th July, 1 p.m.
- Montreal, David Morrice Hall, 10th July, 11 a.m.
- Peterboro, Norwood, 3rd July, 7 p.m.
- Bruce, Pinkerton, 17th July, 2 p.m.
- London, 1st Presby'n Church, 10th July, 11 a.m.
- Glengarry, Lancaster, 10th July, 2 p.m.
- Wallace, 7th August.
- Maitland, Kincardine, 10th July, 1 p.m.
- Whitby, Port Perry, 17th July, 11 a.m.
- Stratford, Mitchell, 10th July, 2 p.m.
- Chatham, St. Andrew's Church, 10th July, 11 a.m.
- Guelph, Chalmer's Church, 17th July, 10 a.m.
- Lanark & Renfrew, Carleton Place, 28th August, noon.
- Kingston, Belleville, 2nd July, 7 p.m.
- Huron, Goderich, 10th July, 11 a.m.
- Toronto, Knox Church, 3rd July, 11 a.m.
- Hamilton, Central Church, 17th July, 10 a.m.
- Barrie, Barrie, 31st July, 11 a.m.
- Saugeen, Durham, 10th July, 11 a.m.
- Lindsay, Woodville, 28th August, 11 a.m.
- Ottawa, Carp, 3rd July, 2 p.m.

A Page for the Young.

A BIT OF POTTERY.

The potter stood at his daily work,
 One patient foot on the ground ;
 The other with never slackening speed
 Turning his swift wheel round.
 Silent we stood beside him there,
 Watching the restless knee,
 Till my friend said low, in pitying voice,
 "How tired his foot must be !"
 The potter never paused in his work,
 Shaping the wondrous thing ;
 'Twas only a common flower-pot,
 But perfect in fashioning.
 Slowly he raised his patient eyes,
 With holy truth inspired :
 "No, marm, it isn't the foot that kicks ;
 The one that stands gets tired!"

—*Alice Rollins.*

HE DIDN'T MEAN IT.

A young man, the only son of his mother, and she was a widow, was very much opposed to the things of God. His mother doted on him and lavished every kindness upon him. She often spoke to him about his soul, and sought in every way to lead him to Christ. He grew impatient and angry at this, and said, 'Mother, if you talk to me any more like this, I shall go away. I won't live at home.' He continued very wordly and wild, still his mother sought to draw him to Christ. One day he said—'Mother, I'm going away off to Australia.' And away he would go. It grieved his poor mother sorely to lose her only son, and sadly she prepared his outfit. Nothing was forgotten. All was as perfect as love could make it. She packed his trunk ; at the top she put paper and pens, and her last request was, 'My son, mind and write to me.' He went : months passed—a year—two years—no letter. Nearly three years and still no letter to his mother.

He had got on well in Australia, was making money fast, and thought he would go home and see how his mother fared. He came to England, got to his native village—there it was, all unchanged, just as he had left it three years ago. He saw his mother's cottage, all done up neat and fresh. 'Oh,' he thought, 'mother's doing well.' He came up to the door, knocked, a strange servant opened it. 'Is Mrs.—in?' She looked astonished. 'Oh,' she said, 'you mean the lady that lived here before we came. She is dead. She had a bad son, who left her and went to Australia, and never wrote to her. It broke her heart. She died a few weeks ago.'

He asked where she was buried ; and went to the churchyard, soon found the grave with the freshly-laid sods, and all he could do was to throw himself on the grave and sob. 'O mother, mother, mother, I never meant it, I never meant it, I never meant it.'

But he did it !

Dear reader, do not say you 'mean' to come to Christ when you refuse Him day by day by not accepting Him. Come now for this 'great salvation'—

"The work is all done,
 Believe it and come,
 For now is the day of salvation."

THE CINGALESE BOY AND THE IDOL.

A Cingalese boy, living at Baddegamma, in Ceylon, went one day into a Buddhist temple to offer his evening flower. When he had done so, he looked into the idol's face, expecting to see a smile of approval ; but, as the great eyes stared on without any expression of pleasure in them, he thought that so great a god would not condescend to accept a child's offering. Soon after, a man came in, laid down his flower, turned his back, and walked carelessly away. The boy again looked in the idol's face, and thought he should see an angry frown at this disrespect ; but the eyes stared on as before. He then began to realize the fact that the image had no life in it, and was alike powerless to punish or reward.

As soon as a mission-school was opened in 1818, in the neighbourhood of his home, he became one of the pupils, and was converted to God, together with several of his family. He afterwards became a zealous and devoted minister, working in connection with the Church Missionary Society. His name was Abraham Gunasekara. He died in 1862. His son, Henry Gunasekara, is now labouring in Kandy as the minister of a congregation of Cingalese Christians.

WHAT IS YOUR LIFE?

James 4 : 14, 15.

IN life's glass
 The moments fall,
 Soon they pass
 Beyond recall.

Use them well
 Before they go ;
 They foretell
 Your joy or woe.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
6TH OF JUNE, 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 5th May, 1883... \$3554.69
Brockville, 1st Church... 6.00
St Sylvester & Lower Leeds... 3.00
Scarborough, St Andrew's... 12.00
Alvinston & Napier... 2.00

— \$3577.69

HOME MISSION.

Rec'd to 5th May, 1883... \$42186.04
Brockville, 1st Church... 151.10
Strathroy, St Andrews... 60.90
Woodlands... add'l 8.00
McNab & Horton (omitted
in June Record)... 150.00
Spencerville... 23.00

— \$42581.14

FOREIGN MISSION.

Received to 5th May, 1883... \$39704.58
Brockville, 1st Church... 29.00
Paris River St, (omitted on
Jna'y 4)... 22.00
Woodlands... add'l 4.00
Juvenile Mission Scheme
for Schools at Indore, In-
dia... add'l 23.00
Strathroy, St Andrew's... 50.00

— \$39834.58

WIDOW'S FUND.

Rec'd to 5th May, 1883... \$3964.73
Brockville, 1st Church... 18.20
Strathroy, St Andrew's... 15.00

— \$3997.93

COLLEGES ORDINARY FUND.

Rec'd to 5th May, 1883... \$11226.09
Kirkfield & Victoria Road... 6.00
Brockville, 1st Church... 13.50
Caledon, Melville Ch... 8.00
Strathroy, St Andrew's... 25.00
Woodlands... 4.00
Alvinston & Napier... 5.00

— \$11,287.59

MANITOBA COLLEGE ORDINARY FUND.

Rec'd to 5th May, 1883... \$1201.41
Wellesley... 8.00
Brockville, 1st Church... 20.00
Woodlands... 2.00

— \$1231.41

AGED AND INFIRM MINISTER'S FUND.

Received to 5th May, 1883... \$5899.96
Strathroy, St Andrew's... 15.00
Woodlands... 3.00
Alvinston & Napier... 2.22
Lachute, 1st Church... 10.00

— \$5930.18

KNOX COLLEGE BURSARY FUND.

Rec'd to May, 5th, 1883... \$1125.00
Stratford, Knox Ch... 50.00

— \$1175.00

Correction.

This amount from Egmond-
ville for Home Mission,
omitted in the May Re-
cord... \$51.00

1883 & 1884.

ASSEMBLY FUND.

Dunwich, Chalmer's Ch... 4.00
Ratho... 5.00
Buctouche, St Andrew's... 7.00
Fullarton... 11.50
Lake Shore... 77
Cruikshank... 1.20
Owen Sound, Division St... 12.25
Avonbank... 7.78
Port Dalhousie... 1.30
Waterdown... 5.25
Burlington... 4.95
Nelson... 4.30
Chesley... 3.00
Meaford, Erskine Ch... 5.75
Roxborough, Knox Ch... 4.00
Tecumseth, 1st... 2.40
Tecumseth, 2nd... 3.20
Adjala... 1.60
Townline... 2.68
Ivy... 2.00
Osgoode... 4.15
Kenmore... 3.85

— \$97.03

HOME MISSION.

Durham, Knox Ch, Omitted
on a'ct of 1883... 14.00
Manilla... 3.50
Innerkip, Sab School... 13.38
A Friend, Paisley... 2.00
A Clark, Smith's Falls... 50.00
Mrs Lambert, North Carro-
doc... 4.00
Ventnor... 10.15
A Member of Caven Ch,
Bolton... 50.00
Hull... 12.00
Mount Forest, St Andrew's
Brockton... 23.15
Barrie... 3.00
Ashburn... 29.45
Saint George... 8.75
Prescott, Sab School... 5.00
Andrew Swan, Blenheim... 10.68
Chesley... 4.00
East Wawanosh, Calvin Ch... 5.00
White Church... 18.00
A Friend, Scott... 40.00
A Member of Newtonville,
Cong'n, \$20.00 is for
tracts for Missionaries in
N W... 5.00
Part of the Lord's tenth... 100.00
Craighurst... 1.00
West Brant... 20.00
Nassagaweya... 5.04
Free Church of Scotland,
Colonial Committee... 12.00
Interest on Legacy of the
late D J Greenshields per
his Executors... 485.56
Teeswater, Zion Ch... 300.00
A H McKay, Naas River... 36.00
Fishery B C... 5.00
Mosa, Burn's Ch... 81.50
Nichol, Zion Ch... 10.00

— \$1367.16

FOREIGN MISSION.

Durham, Knox Ch, (Omitted
in a'cts of 1883... 8.00
Manilla... 2.50
Eliza Marshall, London,
Formosa... 20.00
Bayfield Road... 10.00
Innerkip... 15.00

A Friend, Paisley... 2.00
A Clark, Smith's Falls... 50.00
North Carrodoc... 13.50
Mrs Lambert, North Carro-
doc... 4.00
Fitzroy Harbour & Tarbol-
ton... 10.00
Lobo, Melville Ch S S, For-
mosa... 6.18
Russeltown Flatts... 10.00
A Member of Caven Ch
Bolton... 50.00
Mrs Robt Forbes, Guelph,
Formosa... 50.00
Ratho... 25.00
Dunbar... 21.00
Colquhoun's... 20.00
Hull... 2.00
Legacy of the late Mr David
Caldwell, Member of St
Andrew's Ch. Hawkes-
ville... 150.00
Amos... 10.00
Orchardville... 3.00
Middle Normanby... 4.00
Mount Pleasant S S, China... 5.00
Wick... 1.00
Mount Forest, St Andrew's... 8.40
Barrie... 14.97
Bristol... 65.00
Ashburn... 27.20
Saint George... 5.00
Culloden... 6.00
Andrew Swan, Blenheim... 4.00
Chesley... 5.00
East Wawanosh, Calvin Ch... 18.00
White Church... 40.00
Roxborough, Knox Ch... 13.00
Part of the Lord's tenth... 1.00
A Friend, Hullett... 50.00
Craighurst... 5.00
Rock Lake... 9.25
West Brant... 5.29
English Settlement... 37.00
Nassagaweya... 12.00
Mariposa S Sch, Formosa... 7.00

— \$825.29

COLLEGES ORDINARY FUND.

Durham, Knox Ch, Omitted
in a'cts of 1883... 8.00
Innerkip... 17.00
A Friend, Paisley... 1.00
Mount Forest, St Andrew's... 7.75
Barrie... 12.28
Alma... Special 6.40
Nichol, Zion Ch... 4.00
Rockey Saugeen, Burn's Ch...
Special 6.00
Doon... 4.00
Bradford... 4.00
Chesley... 5.00
East Wawanosh, Calvin Ch... 8.00
White Church... 21.00
Lake Shore... Special 6.06
Hespeler... 9.53
Elma Centre... 10.00
Kirkhill... 5.58
Durham, Knox Ch... 7.70
Craighurst... 4.00
West Brant, two of which
are special... 3.45
Mount Pleasant, spec'l Pres
of Paris... 3.65
Bobcaygeon... Special 8.00
West Guillimbarg, 1st spec'l... 4.50
North Kinloss... Special 3.49
Brucefield, Union Ch... 36.00
Nichol, Zion Church... 7.25

— \$213.54

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Shakespeare... 4.00
Tara... 47.25
Southampton... 65.00

John Agnew Kilbride.	15.00
North Brant	5.00
Thamesford	7.50
Markdale	3.00
William Milne, Toronto . . .	7.00
William Dunn, Elma Centre	9.00
Listowell	23.00
Brussels	80.00
Wingham & Bluevale	31.00
Don'd Lesslie, Kincardine	
Chalmer's Church	2.00
Kincardine, Knox Ch.	23.00
Huron	15.00
Lucknow	67.00
Dungannon	19.00
William Jackson, Manches-	
ter	1.00
John Nichol	20.00
Wroxeter	23.00
Pine River	21.00
West Brant	6.50
D M Dobbie, Owen Sound . .	5.00
James Douglas	15.00
George Forest, Brucefield . .	10.00
A McIntyre, Toronto	6.00
—	\$535.25

KNOX COLLEGE ENDOWMENT FUND.

Guelph	155.00
Henry Darling, Toronto	
on acc't	100.00
Thos Kirkland, Toronto, on	
acc't	50.00
James Scott, Toronto, on	
acc't	167.00
V. Chancellor Proudfoot,	
Toronto, on acc't	250.00
Jno Crearer, Hamilton, on	
acc't	25.00
Hugh McCulloch, Galt, in	
full	100.00
J Sudden, Galt, in full	
A C Fraser, "	20.00
R Struthers, "	15.00
Mrs P Cook, "	15.00
Mrs A Burnett, "	15.00
Robt Cranston, "	15.00
W M Topping, "	10.00
John Sloan, "	5.00
J Patterson, "	6.00
Jno Ferguson, "	5.00
J M Irwin, "	4.00
P McGregor, "	5.00
G Aitkin, "	5.00
R Taylor, "	5.00
M N Todd, "	5.00
Wm Weir, "	5.00
R Amos, "	5.00
Mrs Renelson, "	4.00
H Mann, "	5.00
Mrs Riddell, "	8.00
Frances Tilly, "	5.00
Wm Johnston, "	5.00
John Adams, "	1.00
F Partridge, "	2.00
Angus McBean, " on acc't	
Wm Cowan, "	15.00
Mrs H Bryden, Guelph, on	
acc't	10.00
Thomas Hood, Guelph, in	
full	3.50
R Elliott, Guelph . . in full	
John Yale, "	20.00
George Stevens, "	15.00
A McKenzie, "	10.00
A Clark, Smith's Falls, on	
acc't	5.00
Fergus, per Rev Dr Caven . .	100.00
Mrs James Kay, Galt, per	
Rev Dr Caven	143.00
G W Hodgetts, St Cath-	
erines on acc't	15.00
Seaforth, on acc't, Per Rev	
Dr Gregg	10.00
McKillop, Duff's Ch, on acc't	
Per Rev Dr Gregg	37.50
Egmondville, Per Rev Dr	
Gregg	57.00
—	31.00

John Kay, Toronto	200.00
do do do Bills re-	
ceivable for balance at 1	
& 2 years	400.00
H B Gordon, Toronto, on	
acc't	25.00
—	\$2144.00

WIDOWS' FUND.

Durham, Knox Ch, Omitted	
in acc'ts of 1883	3.00
Manilla	1.50
Innerkip	5.00
Richibucto, St Andrew's . .	7.00
Hull	2.00
Wick	11.00
Mount Forest, St Andrew's	
Barrie	4.00
Ashburn	7.91
Chesley	9.00
East Wawanosh, Calvin Ch	
White Church	3.00
West Brant	5.00
Nassagaweya	2.89
Osgoode	4.00
Kenmore	3.00
—	2.00

\$73.30

With Rates from Rev'ds J
K Smith \$40; J R McLeod
J Ferguson \$24; H Crozier
D Davidson, Jno David-
son \$24.00.

AGED AND INFIRM MINISTERS' FUND.

Durham, Knox Ch, Omitted	
in acc't of 1883	3.00
Manilla	2.50
Hull	1.00
Wick	10.00
Mount Forest, St Andrew's	
Barrie	5.00
Ashburn	8.00
Andrew Swan, Blenheim . .	9.50
Chesley	2.00
East Wawanosh, Calvin Ch	
White Church	4.00
Amos	6.00
Middle Normanby	10.00
Orchardville	4.00
Craighurst	1.00
West Brant	5.00
Royalty from Hymn Book	
Committee	1.24
Nassagaweya	240.00
Cayuga	5.25
Osgoode	6.00
Kenmore	4.00
—	3.00

\$322.49

With Rates from Rev'ds J
McKutcheon, 7 years \$21;
J R McLeod \$3; H Crozier
\$3.50; D Davidson \$2.50;
E Macauley \$3.00; John
Davidson 3 years \$12.00..

\$45.00

KNOX COLLEGE ORDINARY FUND DEBT

Revd John Ross, Brucefield 10.00

KNOX COLLEGE BURSARY FUND.

R Mulholland, Cobourg . . .	40.00
Brantford, Zion Ch.	50.00
—	\$90.00

MANITOBA COLLEGE ORDINARY FUND.

Bayfield Road	4.00
Free Church of Scotland	
Colonial Committee	242.78
Landsdown	91

Fairfax	90
Sand Bay	1.89
—	\$250.48

CHURCH & MANSE BUILDING FUND IN MANITOBA & N.-W. TERRITORY.

James Scott, Toronto on	
acc't	\$100.00
Prescott Sabbath School . . .	10.68
A Greenhill, Prescott	5.00
G M Roger, Peterborough	
on acc't	25.00
G W Hodgetts, St Cath-	
erines on acc't	20.00
John Kay, Toronto, " . . .	100.00
—	\$260.68

TEMPORALITIES LAW EXPENSE FUND.

Anonymous	1.00
Toronto, St James Square	
Church	39.00
J Barclay, Oakville	3.00
—	\$43.00

Correction.

Omitted in June Record.

Rate to Aged Ministers'
Fund \$4.50, of Rev'd Jno
Ross, Brussels

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

John B. McIver, Treasurer.

ENDOWMENT FUND.

Acknowledged already... \$86,199.25

Brockville.

Hon C F Fraser 2 on 100 20.06

Lancaster.

Joseph Gunn	5 on 10	2.00
James McNaughton	5 on 5	1.00
A K McLennan	4 on 15	3.00
Thomas Ross	2 on 25	5.00
John Wightman	3 & 4 on 25	10.00
A F McBain	bal on 15	3.00

Guelph.

Chas Davidson . . . bal on 100 40.00

Toronto.

Andrew Smith in full 250.00

Napanee.

W H Wilkinson . . . in full 25.00

—Russell " 5.00

Belleville.

Alex Robertson . 2 & 1/2 on 200 75.00

Kippen.

George Plewes 4 on 100 25.00
Charles Robb 4 on 20 5.00

Fergus.

John Allison	2 on 25	5.00
Matthew Anderson	4 on 80	20.00
Alex Brockie	bal on 30	15.00
A S Cadenhead	5 on 50	10.00
James Ross	5 on 50	10.00

Total for 31st May, 1883. \$86,728.29

BUILDING FUND.

Acknowledged already... \$38,575.85

Kingston.

Rev T G Smith . . . bal on 100 50.00

Thos C Wilson...on account 30.00
Total to 31st May, 1883..\$38,655.85

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of
Scotland,

JAMES CROIL, Montreal, Treas.

Woodland, Rev D Fraser
add'l. \$3.00
Norwood, Rev Jas Carmichael 12.00
Orchardville, Rev D P Niven 1.00
Pickering, Rev J J Cameron 6.00
Fort Coulonge, Rev J Gaudier 12.00
Legacy from late David J Greenshields of Montreal 500.00

Per Rev. Dr. Reid.

Amos & Orchardville, Rev D P Niven 11.00
Winnipeg, Knox Ch, Rev D M Gordon 100.00
Norwood, Rev Jas Carmichael 7.50
Scarboro, Rev C A Tanner 22.50
Orangeville, Rev W E Mackay 5.00
Duntroon, Rev A Macdonald 2.00
Owen Sound, Rev D Morrison 10.00

TEMPORALITIES LAW EXPENSES.

JAS. CROIL, Treasurer, Montreal.

Perth, St Andrew's Ch.... \$42.00
Halifax, per Rev R Laing 62.00
Norwood Congregation.... 5.00
Rev Jas Carmichael, Norwood..... 5.00
Dungannon, per Mr J Tremble 5.00
Amos Congregation..... 4.50
Rev D P Niven of Amos & Orangeville..... 23.50
Stirling, St Andrew's Ch... 23.00

Per. Rev. Dr. Reid.

Mr A D Ferrier, Fergus.... 5.00
Molesworth Congregation.. 4.57
Harrowsmith 1.40
Anonymous 1.00
Toronto, St James Sqr Ch.. 39.00
Mr J Barclay, Oakville.... 3.00

Total cash received to 9th
June is \$7,134.25.....

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
JUNE 5TH, 1883:—

FOREIGN MISSIONS.

Already acknowledged ...\$10,404 83
E M P C 5.00
St Andrew's, Chatham..... 37.00
St James, Dartmouth 10.55
Scotch Ridge, St James, N B..... 7.00
Little Ridge, St James, N B 3.00
Sydney Mines 30.00
1st Cong, Truro 12.33
United Ch, West River.... 74.00
Poplar Grove, Halifax.... 13.50
Coldstream 25.20
Kentville 21.25
Fisher's Grant 10.00
Fort Massey, Hfx. 63.60
Springside 40.00

James Ch, New Glasgow... 26.25
Moses Priest, Blue Mt. 5.00
Salem Ch, Green Hill 17.50
A Friend, Salem Ch 2.00
United Ch, New Glasgow add'l 3.00
Upper Musquodoboit. 7.00
Newport & St Croix 15.00
Mrs McKeen & daughters, Gay's River 2.00
Gordon McKeen, Gay's River 25
Richmond, N B..... 15.00
St James, Charlottetown... 25.00
Gore & Kennetcook..... 6.25
Noel 12.00
Kempt add'l 6.25
Geddie Memorial. 241.70

Widow's Fund for Mrs Geddie... 150.00
Widow's Fund for Mrs Morrison's children..... 80.00
St Andrew's, Truro...add'l 2.00
Antigonish. 4.00
Friend, Caribou 1.00
Windsor 50.00
Canard 18.00
Grove Ch, Richmond. 7.10
United Ch, New Glasgow... 1.50
Murray Harbor. add'l 1.00
Bridgewater..... 5.00
1st Cong, Truro.....add'l 5.00
Kingston, Richibucto. 25.00
St David's, St John..... 34.50
Buctouche & Scotch Set'mt 6.00
Springfield & English Set'mt 5.25
M A T 5.00
Knox Ch, Wallace 8.00
Bequest of Miss Margaret Duff late of Lunenburg... 75.00
Fort Massey, Hfx ...add'l to Special..... 14.00
Blue Mountain 4.90
Barney's River, Jno. James 5.00
" " Jno. Turner 1.00
" " Wm D Turner 1.00
A Friend, Charlottetown... 1.00
A Friend, Maccan 2.00

Total for the Year..\$12,653.41

Receipts since Closing of Accounts.

Thank Offering, Hfx. 20.00
Wm Scott, Gore 1.00
Mrs Hugh Carr, N. St Eleanor's, P E I..... 2.00
M J M United Cong, West River 5.00
Bridgetown..... 4.30
Mrs D Murphy, Miss Sample's Salary..... 2.00
Elmsdale..... 23.37

\$57.67

DAYSPRING AND MISSION SCHOOLS.

Already acknowledged .. \$3438.64
Dalhousie S S (United Cong Durham). 10.40
A Friend, Salem Ch, Green Hill..... 2.00
Newport & St Croix 30.00
St Andrew's S S, Chatham. 28.00
Sarnia S S per Juvenile Mission..... 35.00
Juvenile Mission for Miss Blackadder's 3rd School., St David's S S, St John... 35.00
South Maitland 3.00
Kingston, Richibucto..... 3.42
St Paul's, Montreal, Trinidad Schools..... 15.00
St Paul's, Montreal, New Hebrides..... 20.00
Erskine Ch, Hamilton..... 20.00
Erskine Ch, Toronto..... 40.00
Friend Maxwell 2.00

Sarnia, St Andrew's S S ... 35 50
Rec'd from Foreign Fund.. 282 16

Total for the year..\$4015. ?

Receipts since Closing of Account

Little Girls' Missionary Circle, Little Ridge, St James N B 2.00
Union Centre 17.13
Bridgetown 4.30
1st Pr. S S Brockville 31.00
H H McCurdy, Antigonish. 3.00
Grand River for Debt..... 10.00
Friends, Hopewell (Union Ch)..... 5.00

\$71.43

HOME MISSIONS.

Acknowledged already..... \$3923.24
Sydney Mines 30.00
Belfast, P E I 106.00
Newport & St Croix 10.00
Kingston, Richibucto 30.00

Total for year..\$4099.24

Receipts since Closing of Accounts.

Dalhousie, N B. 9.70
Georgetown 38.07
Bequest of Donald McRae, Elder of Middle River, C B 20.00
Grove Ch, Richmond, Hfx 5.00
Wm Scott, Gore 1.00
Redbank, Miramichi..... 2.00
Returned by Agent. 2.00
Bequest of Miss Margaret Duff late of Lunenburg... 25.00

\$102.77

SUPPLEMENTING FUND.

Acknowledged already..... \$3885.72
Sydney Mines 15.00
Newport & St Croix 16.00
Grove Ch, Richmond. 6.14
Kingston, Richibucto 20.00
Supplement Debt Collections..... 2539.08

Total for year..\$6481.94

Receipts since Closing of Accounts.

Estate of Isaac Logan..... 300.00
Truro..... 2.00
Redbank, Miramichi..... 2.00

\$302.00

COLLEGE FUND.

Acknowledged already..... \$8149.41
Poplar Grove, Hfx..... 20.00
Interest..... 160.00
" 25.00
" 75.00
Sydney Mines 10.00
Interest..... 21.00
Newport & St Croix 8.00
Interest 31.17
Kingston, Richibucto 8.00
Interest from Dayspring Fund..... 25.00
Interest from Supplement Fund, 2500, 8 mo..... 100.00
Amherst 17.50
Gay's River & Milford 35.63
Bequest of Miss Margaret Duff, late of Lunenburg.. 100.00
Interest from For. Mission Fund 48.47
Friend 20

Total for year..\$8834.38

Receipts since Closing of Accounts.

Grove Ch, Hfx.....	5.15
Redbank, Miramichi.....	1.00
Interest	48.00

\$54.15

COLLEGE BURSARY FUND.

Already acknowledged.....	\$916.29
Interest from Dayspring....	8.00
Dividend Merchants' Bank	15.75

Total for year..\$940.04

AGED MINISTERS' FUND.

Acknowledged already.....	\$2219.72
Sydney Mines	20.00
Belfast, P E I	6.00
Newport & St Croix.....	8.00
Poplar Grove, Hfx	10.00
St James, Ch'town.....	10.00
Kingston, Richibucto	10.00
Interest	18.84
"	5.00
Rev W T Bruce, Rate 1881	
& 1882.....	4.50

Total for year..2312.06

COLLEGE FUND.

Rev. R. H. Warden, Montreal,
Agent.

Acknowledged already.....	\$3458.25
Hull	3.00
Litchfield	5.00
Rev T Fenwick, Metis.....	2.00
Paris, River St.....	10.00
Aylwin	6.00
Drumbo.....	4.00

Fraser's Settl'mt, (Saugeen)	2.50	Rocky Saugeen, Burn's Ch	6.00
North Gower.....	4.90	Doon.....	4.00
Bristol	10.00	Hespeler.....	9.53
Carleton Place, St Andrew's		Bradford	4.00
& Franktown.....	10.00	Chesley	5.00
A Friend, Tilsonburg.....	1.00	Whitechurch.....	21.00
Buckingham	5.00	Fordyce.....	8.00
Lyn & Caintown	10.40	Lake Shore	6.06
Perth, Knox Ch.....	20.00	Elma Centre	10.00
Molesworth & Trowbridge..	9.00	Kirkhill.....	5.58
Maidstone.....	2.00	Durham	7.75
Mille Isles.....	3.50	Enniskillen & Riversdale...	8.00
Ramsay	8.00	Ancaster East.....	5.00
Melrose	4.54	Bothwell & Sutherland's	
Princeton	4.00	Corners.....	6.00
Brooksedale & Burn's Ch....	4.00	Port Dalhousie.....	5.25
Lion's Head, &c	5.00	Tilbury East.....	8.48
Kendall & Newtonville.....	3.25	Grand Bend	4.00
W Winchester	10.00	Mattawa.....	11.25
St Hyacinthe	2.25	Masham Mills.....	2.12
Amherst Island.....	5.00	Glenvale, Harrowsmith &	
Beamsville	18.00	Wilton.....	7.09
Campbellville	15.00	Wroxeter.....	10.00
Aylmer.....	3.50	Oil Springs.....	3.40
Monckton, Ont.....	5.00	Oil City	1.90
Chateaugay & Beauharnois	9.25	Crawford.....	5.00
Mandaumin.....	4.00	Balance from last year....	11.00
New Glasgow, Quebec.....	5.00		
Lachine	40.00		\$4009.39
Tilsonburg	7.06	For year 1883-84.....	
Thamesville	7.00	Received to 6th June.....	
Kitley	4.00	Lakehurst.....	\$2.00
Meaford	6.15	St Thomas.....	20.00
Gould	5.00	Wakefield.....	5.00
Crysler	5.00	Clinton (Hamilton Presb'y.)	3.00
Eramosa	10.00	Osgoode.....	7.25
Nassagaweya.....	13.00	A Friend, Osgoode.....	1.00
Finch	8.00	A Friend, Osgoode.....	1.00
Durham, Knox Ch.....	8.00	A Friend, Vernon.....	1.00
Innerkip	17.00	Plantagenet.....	4.00
A Friend, Paisley.....	1.00	Pinkerton	3.52
Mount Forest, St Andrew's	7.75	Vaughan, Knox Ch....	9.50
Barrie.....	12.28	Bolton, Caven Ch.....	7.50
Alma	6.40		
Nichol, Zion Ch.....	4.00		\$64.77

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, May 1st, 1883.

Registrar.

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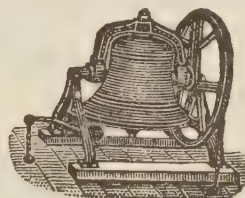
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well as religion should lead to the strenuous prosecution of this work. "The field is the world"—but the field for each one of us is primarily our own immediate circle—our own respective congregations, our own Missionary Societies. Few of us can go to the New Hebrides, or to Trinidad, or to India, or to beautiful Formosa. Few of us can personally encounter the inconveniences and hardships of the Home Mission field. But all can become partners in every one of the Church's enterprises; and in fact we can never do our work as it ought to be done until the co-operation of ALL is secured, "At it, all at it, always at it!" was the motto of a great Evangelist. We may well adopt it as our motto for the current ecclesiastical year.

CHURCH ERECTION. The Board of Church Erection of the Presbyterian Church of the United States expended last year \$121,530. Nearly one half this amount was contributed by four wealthy men. These men for the past ten years—ever since the organization of the Board—contributed most liberally to its funds. Now, the four have been removed by death, and the loss will be sorely felt. The contributions from New York sank from \$40,000 to about \$6,000 owing to the demise of some of these good men. Our own Church has a Church Erection Fund or its equivalent for the North-West which has already been found very useful. She has also in Nova Scotia the Hunter Fund which answers the same end. But there is required a "Church Erection Fund" which will cover the whole of our vast territory. In very many places where churches are most needed, the power and even the inclination to "arise and build" are wanting. A stimulus from a central Board would evoke local zeal and liberality.

Ex Cathedra Utterances.

IN his closing address to the General Assembly of the Church of Scotland, Dr. Rankine, the Moderator, said,—“It is a sad fact that even in Scotland itself, the Church requires to be to so large an extent a missionary institute. An estimate has been made that one half of the population of Great Britain is outside of the Church organizations of the land—separated from Gospel ordinances, and living without God. It is distressing to think of it! with nearly three thousand Presbyterian Churches, besides Episcopalian, Independent, and Romanist Chapels, this is the present practical result even in Scotland! Can it last? Does it not summon every minister to missionary work?” Speaking of the agencies at work he says,—“It is impossible any longer to overlook or ignore the work of

the Salvation Army proper. This movement has become a great fact in the religious world. Its members, its resources, its widely ramified operations, its unusual methods are fitted to arrest attention and constrain enquiry. One of the most learned prelates of the Church of England has declared, that while the Church and non-conformists have allowed the mass to drift away from them, the Salvation Army has recovered the lost ideal of the Christian Church, the universal compulsion or constraint indicated in the parable of our Lord.” Dr. Rankine fears that there is a growing tendency to undervalue the religious ordinances which were once so carefully observed,—“Adventitious attractions are too often and too largely needed now to bring men together for worship. There is also the restlessness which belongs to our days, the craving after novelties which has entered even the domain of religion, and which demand gratification. The Church cannot satisfy these demands. The only legitimate attraction is the Gospel of God's love, and the worship which this love inspires.”

DR. HORATIUS BONAR, the Moderator of the Free Church Assembly, in his closing address dwelt largely upon the rationalistic tendencies of the times and the speculations of philosophy, falsely so called.—“The age tosses like a fevered man upon his sick-bed, seeking rest but finding none. It tries vanity, as men in quest of health try change of air. Faith itself is regarded rather as a prison-house than a palace—a restraint upon thought, not an instrument for its development. We see, and hear, and touch, and taste; but we do not believe.” “Science,” he says, “can do much, it can raise many questions as to the great transaction done on Golgotha, but it cannot shake the cross. It abideth forever. The world has always hated it. Yet it is immutable.”

“Churches are gathered and scattered. Creeds are formed and dissolved. Theories rise like bubbles and collapse in a day. But the cross still stands, and with it Jehovah's eternal purpose of grace. That cross is the symbol and embodiment not only of what we call Christianity, but of all that Scripture recognizes as religion. No cross, no Christianity, no cross, no religion. It is, and it will be throughout the eternal ages, the centre of a happy universe. Shake it, and all things are shaken; destroy it, and the universe gives way. That cross is the true exponent of the supernatural. The only scientific religion that we acknowledge is the religion of the cross. No unsacrificial cross can pacify the conscience. No semi-sacrificial victim or quasi—substitutional propitiation will accomplish reconciliation and bid fear depart, bringing God and man together in righteous relationship, never to be broken. The idealists of our time ask for a scientific cross; but there

shall no such cross be given. Our philosophers call for a philosophic Gospel; but there shall no such Gospel be sent down from heaven. Our advanced thinkers and men of expansion demand a Christ for the nineteenth century; but no such Christ has arisen or shall arise. It must either be the first-century cross, the first-century Gospel, the first-century Christ, or no cross, no Gospel, no Christ at all. A cultured world now calls aloud for a cultured Christ, and refuses its allegiance to any other; but there shall no other Christ be given but the Son of the carpenter.

DR. EDMOND, Moderator of the Synod of the Presbyterian Church of England, in his opening address reviewed some of the ecclesiastical events which had occurred during his ministry of forty years, such as the Kilsyth revival, the Disruption in 1843; the formation of the United Presbyterian Church in 1847, and the happy union of Presbyterians in England and elsewhere. In closing he said there were two things to render that meeting memorable,—(1) the completion of a new code of Church praise, and (2), the appointment of a committee as regards the Confession of Faith. That may prove the beginning of a movement destined to have a long sequel. The burden of DR. HERRICK JOHNSON'S address to the Assembly of the Presbyterian Church of the United States was "a dearth of ministers" and an anxious enquiry into the cause of it. MR. WILSON congratulated the Presbyterian Church in Ireland that their controversy on the instrumental music question had ceased. DR. KING, in our own Assembly gave expression to the importance of providing for the adequate remuneration of the ministry.

Report on the State of Religion, 1883.

REPORTS have been sent in to your Committee, for the most part full, carefully prepared and of great value, from the five Synods which constitute the Church. These in turn were based upon Presbyterial digests of Sessional returns, and numbered 545 out of 833 charges.

These results, though a considerable advance in some quarters upon past attainments, indicate a large amount of continued neglect and indifference in regard to matters of the greatest importance and interest to the individual congregation and to the Church at large. The faithful preparation of these returns secures an attention to the religious condition of the congregation and community not likely to be otherwise given to it, and no pains should be omitted to obtain this in all parts of the Church. It is with much regret we notice

that these shortcomings are not confined to newer and imperfectly organized charges, but prevail too in some long and highly cultured regions, which claim a leading place in other departments of church enterprise. For example, why should we be told that no returns have been made by any of the five Sessions of a city in the Maritime Provinces, or by fourteen out of the twenty one charges in one of the Presbyteries in the centre of the Synod of Toronto and Kingston, when neighboring Presbyteries present a report for every charge within their bounds. It is, however, matter for high gratification, that this year reports, more or less full, have been sent in by all the Presbyteries, with the exception of the small and distant one of Newfoundland. We may be allowed still to remind this Presbytery, that though least and farthest among the sister band, it has not lost its place in the affectionate solicitude of the Church, and we shall hope to hear from it in the future as in the past.

CONFERENCES.—In all parts of the Church in connection with the preparation and consideration of these reports there has been an amount of prayerful conference, which cannot but produce results of high value to those who participated in it, and to the congregations under their care. It is worthy of mention that at the recent meeting of the Synod of Toronto and Kingston a conference, upon subjects suggested by these reports, occupying an entire day, was the occasion of much interesting and profitable interchange of thought and prayer—an example to which we take the liberty of directing the attention of other Synods and Presbyteries.

CHURCH ORDINANCES.—Here the almost unbroken testimony is of an encouraging and satisfactory nature. Our people revere the Sanctuary of a covenant God, and show a high appreciation of the value of a gospel ministry and the blessings found in the courts of God's house. It is a pity that this should need to be qualified in any measure, but it must be so where we find reference made in more than one quarter to the growing prevalence of "half-day hearing" in cities and towns with, as one remarks, "its depressing influence on the minister, on the portion of the congregation present, and on visiting strangers." These absentees little know how much they, like Thomas of old, may lose by not assembling with their brethren, or how far they may yet be held responsible for a lack of moral support and loss of spiritual power in the minister and of prosperity in the congregation over which they placed him, and for whose welfare they hold him accountable.

In the observance of the Sacraments there are still dilatory parents in the membership of the Church, slow in claiming in Baptism the blessings of the Covenant for their offspring;

and many too, who are no defaulters in this respect, are still ready, especially in the Highland settlements of Nova Scotia and Ontario, to excuse themselves from commemoration of the Lord's death in obedience to his dying behest, forgetful that the qualifications required and the responsibility incurred are no higher in the one case than in the other. What must such think of a city congregation which, one report tells us, has led the Church this last year in a new departure, observing the ordinance of the Supper *eight* times, "quarterly in the morning and quarterly in the evening, with high appreciation by earnest Christians, and blessing to the quickening of not a few." "This do in remembrance of Me—for, *as oft* as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

CHRISTIAN LIBERALITY.—The apostolic injunction to "abound in this grace also," seems to be remembered, if not to the full obeyed, by a large proportion of our people. Their attainments in this respect deserve the grateful recognition of the Church. The increase of the tithe-givers to the Lord is noted by more than one of the reports, though many still fail to appreciate their privilege, and recognize their responsibility. Generous giving seems to be on the increase. A number of congregations, chiefly in cities and towns, have added to their ministers' stipends, while a much larger proportion have, even amid growing strength and greatly increased cost of living, forgotten the obligations incurred in the ministers' call, and the cheering tribute to his worth and devotion they might render, to their own benefit as well as his, by a just and generous advance. It were well that both classes should hear now in anticipation, as one day they will hear in reality, the Master's word, "Inasmuch as ye did it—or did it not—unto the least of these my brethren, ye did, or did it not, unto ME."

In giving to Missions and other schemes of the Church there seems to be a steady and gratifying progress, and we are happy here to refer to the fact that the operations of the Women's Foreign Missionary Associations, instead of merely diverting the stream of Missionary contributions, seem to have aided in swelling the volume of these, while they widened and deepened the fount from which it flowed. This encouraging state of things would be yet farther advanced could three things be accomplished, viz: (1) The still freer circulation of information as to what is being done in our mission fields, and other departments of the Church's work, such as might be furthered by the introduction of our "*Record*" into every family in the Church. (2) The clear, constant and urgent inculcation of Scriptural views of the duty and privilege of systematic beneficence. (3) *Lastly* the

more general introduction of approved methods of gathering the gifts of his people into the Lord's treasury.

PRAYER MEETINGS.—We are now called to do what has been described as "feeling the pulse" of the Church's life, viz., inspect its prayer meetings. It is pleasing to learn that such meetings are found in very nearly all of our congregations. In many cases the usual weekly meeting is supplemented by district and cottage prayer meetings, which occasionally take the form of fellowship meetings, conducted by elders with or without the pastor's presence, where there are usually smaller numbers, less formality and sometimes freer interchange of thought, feeling and experience of the Lord's dealings with his people, forming seasons of much refreshment. Would that these were more common than they seem to be, but their existence at all is noted with satisfaction. A good deal of pains seem to be taken in very many congregations to render the weekly prayer meeting interesting and profitable, by the introduction and discussion of the Sabbath-school lesson, Bible-readings, Missionary and other religious intelligence, but notwithstanding this, the attendance seems to be far from what their importance, to the highest good of the congregation, renders so desirable. While now and then we hear of one-half, two-thirds or three-fourths (rarely ever more) of the congregation being present, the proportion more commonly is a third, a fourth or a fifth and sometimes only a tenth or a fifteenth, while the figures in the statistical reports of recent years are still more startling. Last year we were told our people had considerably increased in numbers, counting now about 462,000, while of these only 25,000, or about one-eighteenth attended the prayer meetings of the Church, and *this* was smaller by *ten thousand* or two-fifths than the year preceding. Well may we pray for a more prayerful spirit—the promised Spirit of grace and of supplication! This matter certainly claims the serious consideration of the Church. Another, if possible, still more serious follows, and that is the question of

RELIGION IN THE HOME.—On this important subject we are sorry to say the reports are not as favourable as could be desired. That there are many—very many godly homes among us, full of cheerful piety and tender, loving christian nurture, we rejoice to know, but that there are many where this is replaced by a stifling worldliness, or by the cruel heedlessness of the ostrich, condemned in the days of the ancient prophet, we more than fear. Your Committee feel their responsibility, while gladly recognizing much that is unspeakably valuable in this department, to deal with equal faithfulness with what seems to be a grave and alarming defect in one of the foun-

dation stones of our religious fabric. To exaggerate would be wrong. To condone or extenuate serious evil, would be no less foolish and wicked. We have been making careful inquiry, let us intelligently consider and resolutely deal with the facts ascertained. For years past the Assembly's questions have annually brought out much that was suited to produce anxious thought. A Synodical report some years ago expressed "a fear that, in the neglect to press the duty of family religion and responsibility, the Church was sowing seeds of trouble for the future." The shadow of that future, if not the dark reality, seems to be already upon us. "Here," said the report of 1880, "the complaint is very grievous." "It calls for such attention on the part of sessions as will ere long relieve the Church of much of its present concern." The report of 1882 speaks of the situation with equal gravity. This year your Committee felt the continued need of full and definite information, and framed their queries accordingly. The result may be best given by free quotation. Beginning with the Maritime Provinces, we find the Presbytery of Truro claiming the solitary and noble distinction of having "all the heads of families who are communicants conduct family worship." Whether this is accompanied by proper solicitude for the salvation of the children—points also inquired after in the belief that the test of family-worship, though so far good, was insufficient—the report does not say. A neighbouring Presbytery "expresses the fear that the religion of the household, in some congregations, is not what it once was." "Others speak vaguely, and in ignorance of the facts. The same is largely the case in the next Synod (Montreal and Ottawa). In Quebec two-thirds of the families are said to be thus faithful: in Lanark and Renfrew "a fair proportion." In Montreal "A large proportion neglectful." "Glenarry, however, reports that family worship is generally well observed, indeed, this is the most cheering part of nearly all the reports." In all the Presbyteries of this Synod, complaints are made that parents in general are not faithful in their duties to their children. Even where family worship is said to be 'generally observed,' it is added that fathers and mothers do not, as a whole, seek their children's conversion." As to teaching the children, the answers in one Presbytery are "mainly discouraging but not altogether without hope. They tell us that there is some measure of faithful instruction in the things of God in many families, but when we come to the second part, things are *very dark*, we think this is the most cheerless part of all the reports.' * * * Quebec reports 'parental fidelity at a low ebb. * * * judging from the returns. Not *one* speaks favourably on this point. Parents as a rule are lacking in this respect. The family

altar is not sanctified by true religion and piety. The world and its attractions are magnified in the children's eyes, and they are lost for God and his service.'" In the Synod of Toronto and Kingston the reports as to family worship are much like those already given, that of one Presbytery being apparently approximately true of all the rest that, "one-half would be quite up to the mark as a general average." "Where you do not find family worship, you do not find much or any instruction, and even when it is observed there would seem to be great remissness in the instruction of households in Scriptural truth. All the Presbyteries witness this, and some with sad emphasis. There are some worthy examples indeed, but they are rendered the more conspicuous by the general slackness. One Presbytery hits the mark in saying that in some quarters parents see that the children attend Church and Sabbath School, while at home the religious life is 'very, very sad, parents being in general far more interested in getting farms for their children or acquiring riches or social position than in trying to turn their children's hearts to God or seeking their general welfare, the Land of Egypt being of more value in their eyes than the land of promise.' * * * * The Session of a city congregation deplores the fact that the 'whole trend of city life is towards the minimizing of home influences * * * the hurry of business, the multitude of church meetings, the excitement of social parties and public entertainments absorbing and exhausting both parents and youth, and thereby unfitting them for religious exercises at home.'"

In the Synod of Hamilton and London home instruction is "attended to by a large proportion of our people. But while this is true, this is one of the subjects to which the attention of the Church requires specially to be called. There is evidence in all the reports that this matter is the cause of much anxiety in all our Sessions. There is a widespread feeling manifest that the religious character of our family life is retrograding, and that too many parents throw the responsibility of the religious instruction of their children on the Sabbath-school. But it is gratifying to notice that there is no disposition on the part of sessions to ignore this regrettable state of things. * * * but on the contrary, evidently, efforts are being made so far as it is within the power of the pastor, to rouse the minds of the people to the importance of this subject and engage them in the discharge of this important duty."

The Manitoba report sums up its information thus:—"Family worship, as a general rule, is not well attended to, nor are parents reported as giving strong evidence of their anxiety for the conversion of their children."

(To be Continued.)

The Last Days of Joshua.

AUGUST 12.

JOSHUA XXIV : 14-29.

Golden Text, Joshua 24 : 15.

ABOUT fourteen years after the conquest of Canaan, twenty five years from the time that he had led them across Jordan, Joshua reminded by old age that he must soon die, summoned the elders and heads of the tribes to meet, ch. 23. —Probably at Shiloh. Soon after a much larger meeting of the people was convened at Schechem to hear the last words of their grand old leader. The last words of a friend are always memorable ; but the place, the occasion and the person now under notice have invested this translation with imperishable interest. At Schechem the Israelites had already renewed their covenant to serve God, ch. 8 : 30-35, and now they are to do it again with even greater solemnity. V. 14. *Therefore*—in view of all that God had done for them, vs. 1-13. *Fear the Lord*—respect and honour him, Lev. 19 : 3. *Serve him*—obey and worship him. There is a sense in which God *needs* our service. He could do without us, but he chooses to use us in promoting his ends. Acceptable service must be sincere, John 4 : 23. *The flood*—the Euphrates, referring to the idolatry of their ancestors in Chaldea, vs. 2, 3. Vs. 15, 18. Joshua here assumes, what is indeed true of all peoples, that the Israelites must have some object of worship and, knowing the fickleness of their character, he presses upon them the importance of deciding once for all and without delay this great question—whom they are to serve. If they cannot come to a decision now, they may never have so good an opportunity presented to them again. For their encouragement he declares emphatically that his own choice has been made—a splendid example from one so high in station ; and it told upon the whole community. V. 19. *Ye cannot serve*—Joshua knew better than they did the temptations in their way and how difficult it would be for them to keep their promise. It is so with us all. V. 23. *The strange gods*.—Even then there must have been some idolaters on the sly among the Israelites—who had perhaps some of the Egyptian idols in their possession, or they may already have caught infection from the Canaanites. If so let them bury them then here as Jacob did centuries before, Gen. 35 : 2-4. Vs. 25, 26. *Made a Covenant*—renewed the covenant made first at Sinai, Exo. ch. 24, and again in Moab, Deut. ch. 29. *Set them a statute*—the substance of the covenant was probably proclaimed publicly, and minutes of the proceedings carefully engrossed for future reference. Scenes like this were re-enacted in Scotland, when all ranks of the people at various times signed the “Solemn League and Covenant,” some of them with blood drawn from their veins. V. 29. It is not without significance that Joshua is here called *again the servant of the Lord*—the same title that was given to Moses, ch. 1:1. He is one of the finest characters in Scripture—a skilful general, and no less noted for piety and humility. He made but one mistake that we read of (Num. 11 : 28, 29), and ascribed all his successes to God.

Israel Forsaking God.

AUGUST 19.

JUDGES II : 6-16.

Golden Text, Judges 2 : 12.

THE Book of Judges is supposed to have been compiled by Samuel. It contains the history of the Israelites under fifteen rulers, called judges, from about fifteen or twenty years after the death of Joshua until Saul was made King—about the space of 450 years,” Acts 13:20. Besides these, there were always local judges, 1 Chron. 23 : 4, and Jehoshaphat created a sort of supreme court of judges at Jerusalem, which in later times became the great Sanhedrim, 2 Chron. 19 : 5—8. Vs. 6, 7. After Joshua’s charge to the people at Schechem, they returned to their several possessions, protesting in the most solemn manner their firm determination to serve and worship only Jehovah. But alas for the depravity of human nature ! Jer. 19 : 9. *The days of the elders*.—These elders or hereditary leaders among the people had great influence over them. Supposing them to reach seventy years of age, those of them who had taken part in the first occupation of Canaan would pass away about twenty or twenty five years after the death of Joshua. Just so long were the Israelites mindful of their covenant. V. 9. *Timnath-heres*—a city in Ephraim assigned to Joshua, where he lived and died, Jos. 19 : 49, 50. Vs. 10, 11. Joshua left no one to succeed him in the Government. The local judges and elders ruled, or misruled, independently of each other, and the inevitable consequence was laxity of discipline ending in utter disorganization. *The children of Israel did evil*—by falling into idolatry ; worshipping Baalim—the plural for Baal, indicating the multitude of forms under which this chief heathen diety was worshipped. Vs. 12 : 13. *Astaroth* was the chief female diety of the Canaanites. *They forsook the Lord*—the very thing they solemnly promised not to do, Josh. 24 : 16. The sin of the Israelites was aggravated by the privileges and blessings they had enjoyed. They broke loose from every restraint and became mixed up by marriage, in traffic and in worship with idolaters of the very worst class, Deut. 12 : 30, 31. V. 14. The unholy alliances they had contracted were made to turn against them. The Canaanites became the instruments of God’s displeasure. V. 15. *As the Lord had sworn*, Lev. 26 : 15-17 ; Deut. 28 : 25. God is just as well as merciful. He punishes the sinner that he may bring him to repentance, Ps. 119 : 67. V. 16. *Nevertheless*—Though they had broken their covenant, God would not utterly forsake them. He is gracious and merciful, slow to anger, abundant in goodness, Exo. 34 : 6.—not willing that any should perish, 2 Pet. 3 : 9. For the protection of their persons and property, a succession of rulers was placed over them by God himself. One of them was a woman, Judges 4 : 4. Israel sinned as a nation and they were punished as a nation. They began their apostacy by getting into bad company, and soon followed the evil practices of their heathen neighbors. A man is known by the company he keeps, and a boy or girl, too.

Gideon's Army.

AUGUST 26.

JUDGES VII : 1-8.

Golden Text, Judges 7 : 28.

TWO hundred years had elapsed since the passage through the bed of Jordan into the Promised Land. The intervening history of the Children of Israel was melancholy in the extreme. "They did evil in the sight of the Lord." They fell into idolatry and were infected with the other vices of the heathen, some of whom seem to have been left in the country for the purpose of punishing them for their unfaithfulness, ch. 2 : 22, 23. During all this time they were subjected to frequent raids by the neighbouring tribes. (1) The first "oppression" was by the King of Mesopotamia, and the first "Judge" raised up for their relief was, Othniel a nephew of Caleb, ch. 3 : 1-11. (2) The Moabite oppression, and Ehud the second Judge, ch. 3 : 12-30. (3) The Philistine servitude, and Shamgar the third Judge, ch. 3 : 31. (4) The Canaanite oppression, and Deborah the fourth Judge of whom there is a wonderful account in chs. 4 and 5. Forty years later, the Israelites were seven years in servitude to the Midianites who came pouring into the country like locusts, devouring the produce of the land, and carrying off everything they could lay their hands on. So terrified were the people they betook themselves to the mountains and hid in caves from their insatiable foes. Again, on their repentance, a deliverer was raised up for them in the person of Gideon, the central figure of this lesson, who was divinely called from the threshing-floor to be commander in chief, ch. 6 : 11. His first exploit was to destroy an altar of Baal and to erect one to God in its stead, on this account his name was changed to Jerubbaal, ch. 6 : 32. An army of 32,000 men soon rallied round him with which he proposed to fight the Midianites. Vs. 2—6. Here follows one of the most striking narratives recorded in the Bible, telling us how Gideon's faith was tested and how the people were shewn their own weakness and insufficiency and their dependence on the Almighty. The process of sifting goes on until only 300 out of that great army remain. Of themselves this handful of men could do nothing against the hosts of Midian; but, with God on their side, they were to scatter them like chaff before the wind, ch. 6 : 16. Whatever there was in the test of "lapping" water, these 300, selected by God, were *thoroughly reliable men*. We learn from the transaction that numbers alone are of small account in the sight of God : that when any important work is to be done, a few consecrated men of metal are better than a multitude of weak-kneed faint-hearted ones. That the Lord can save by a few as well as by many, and that He frequently makes use of means the most unlikely in the accomplishment of his designs, 1 Cor. 1, 27. All through life the Christian must expect to encounter many foes, and meet with many discouragements, but he is not on that account to despair. "One with God is always a majority." The history of the Church is full of victories like this of Gideon's. Small things are sometimes made the test of character.

The Death of Samson.

SEPTEMBER 2.

JUDGES XVI : 21-31.

Golden Text, Psalms 68 : 35.

THE time of this lesson is about 126 years after Gideon's victory. The period of the Judges was drawing to a close. Next to Samuel, Samson was the last of these rulers. He was by no means a model character ; at the same time, a very remarkable man ; raised up with a special aptitude for the work he was to do. Living among a lawless, profligate people, he was doubtless the right man in the right place. He was the son of Manoah who lived in Zorah, in the tribe of Dan, about thirteen miles east from Jerusalem and close to Philistia. He was brought up a Nazarite—a "total-abstainer," (see Numbers ch. 6.) and was endowed by God with uncommon strength. The Philistines had oppressed the Israelites for forty years and for the last twenty years Samson, in a variety of ways, had held them at bay. His disregard of parental advice and his foolish marriage were the beginning of his troubles, ch. 14, and led him into immoralities which cannot be extenuated and which in the long run recoiled upon himself with terrible severity. Tempted by Delilah, he divulged the secret of his strength, v. 17, when she basely betrayed him into the hands of his enemies. V. 2. *The Philistines*—had occupied a fertile strip of Palestine, bordering on the sea at least as far back as Abraham's time, Gen. 21 : 32, 34. They were a powerful and warlike people who had made frequent incursions into the territory of the Israelites. It is said they deprived them of all implements of war and would not even allow them a forge for sharpening farming tools. This accounts for the primitive weapons used by Shamgar, ch. 3 : 31, and by Samson, ch. 15 : 15. *Put out his eyes*—a terrible torture. Sometimes they scooped out the eyes ; at other times they pierced the eyeball, or burnt it with a hot iron. In this deplorable condition they made him grind grain with hand mill-stones—the most menial of occupations. V. 22. Doubtless his strength grew with the hair of his head, and with returning strength came repentance and a firm resolve to fulfil his destiny. The opportunity soon offered. It was a common practice in heathen nations, on the recurrence of their festivals, to bring forth their war-prisoners to gratify the morbid tastes of the populace. While "making sport of him," Samson was quietly maturing his plans. When their merriment was at its height, he called upon the Lord—such an earnest prayer ! then grasping a pillar with each hand, with a devotion and self-denial never surpassed, he sacrificed his life to save his country. The story of his wasted life and tragic death is told for our warning. Yet repentance never comes too late. Even Samson is ranked with the heroes of the faithful, Heb. 11 : 32, 33. It is not uncommon for great gifts to be connected with great imperfections, and even these are sometimes used by God to accomplish his purposes. The duty of trusting in God, and the evil of forsaking Him are both illustrated in the life of Samson.

Our Own Church.

IN our notes of the General Assembly last month, we omitted to mention the names of ministers from other Churches whose applications to be received into this Church were granted. They are as follows:—Mr. George Law, from the Church of Scotland; Mr. John Crombie, formerly connected with the China Inland Mission; Mr. W. H. Hunt, and Mr. J. M. Robinson, from the Presbyterian Church in the United States; Mr. James Anderson, a licentiate of the United Presbyterian Church, and Mr. H. Norris. Mr. G. A. Francis, of the Methodist Episcopal Church, to pursue his studies for four years under the care of the Presbytery of Huron.

COMMITTEE ON DISTRIBUTION OF PROBATIONERS.—The following are the names of the new Committee:—Rev. R. J. Laidlaw, Convener, John Laing, D.D., John James, D.D., Thomas Scoular and J. H. Ratcliffe, *ministers*, and Dr. J. D. McDonald and George Rutherford, *elders*. REV. ROBERT TORRANCE, who has so long and efficiently acted as convener of this committee, desires it to be known that he has withdrawn from the committee. Those having business with the Committee should correspond with Mr. Laidlaw, Hamilton.

PERSONAL.—DR. COCHRANE, Convener of the Committee on Home Missions (West), expects to visit during the present month the stations on Lake Superior, and also the Churches on the Pacific Railway from Winnipeg westward as far as he can “win” by rail. Our good friend, REV. W. D. ARMSTRONG, of Ottawa, who has been in the Old Country for some months, has been very successful in his embassy. His appearances before the Supreme Courts of the Established, Free, and United Presbyterian Churches of Scotland, and the General Assembly of the Presbyterian Church in Ireland, have been highly creditable to himself and to Canada. In each of these he was cordially received, and in each there was manifested the fullest sympathy with the Canadian Church in her great missionary enterprises. The venerable FATHER CHINQUY has been lecturing to large audiences in London, Edinburgh, Glasgow, Dundee and other important cities and towns in Britain. It seems as though the “old man eloquent” were really renewing his youth. We do not doubt that his visit will also be productive of good results; and when other agencies that are being employed to make known the advantages of Canada are taken into account, we cannot resist the conclusion that, if we are true to ourselves, there is a bright future in store for the Dominion.

ORDINATIONS AND INDUCTIONS.

HASTINGS : *Peterboro*.—Mr. D. A. Thompson was inducted on the 19th of July.

ST. LOUIS DE GONZAQUE.—Rev. J. Turnbull's induction was appointed to take place on the 26th of July.

KILSYTH and DERBY : *Owen Sound*.—Rev. Elias Mullan, formerly of North Augusta, was inducted on the 6th of June.

WIARTON and HEPWORTH : *Owen Sound*.—Rev. E. N. B. Millard was inducted on the 25th of June.

CAMDEN : *Kingston*.—Mr. S. Smith was ordained and appointed resident missionary at Camden on the 24th of July.

CALLS.—Rev. James Pullar, formerly of Lyndoch, Ont., to Inverness, *Quebec*. Rev. G. C. Patterson, of Summerstown, Glengarry, to Parkhill, *Sarnia*, and also to Beaverton, *Lindsay*. Rev. Wm. McWilliams, of Streetsville, to *Prince Albert, N. W. T.* Rev. W. T. Wilkins, formerly of Belgrave, to Trenton, *Kingston*. Mr. R. D. Ross, to Wolfville and Horton, *Halifax*. Mr. James Anderson, to *Canard*. Mr. J. M. Robinson, to *Middle Musquodoboit*; and Mr. Edward Thorpe, to *Noel*—all in the Presbytery of Halifax.

DEMISSIONS.—Rev. John McAlmon, of Burns' Church, and Moorline, *Sarnia*. Rev. Alexander Ross, of Harbour Grace, Newfoundland. Rev. W. S. Whittier, of Chalmers' Church, *Halifax*.

Meetings of Presbyteries.

PETERBORO : *July 3*.—Arrangements were made for visiting, by delegation, the supplemented congregations and mission stations. All session records not examined during the year are to be called for at next meeting. Written reports will be required at same time from all the Committees on the Presbyterial Visitation of Congregations. Arrangements were made for holding meetings with such congregations as may be willing to aid in the endowment of Knox College. The following resolutions were unanimously adopted in reference to a minister whose application for leave to retire had been declined by the Assembly. The Presbytery have heard with regret and surprise the Assembly's refusal to grant Rev. Wm. White leave to retire from the active duties of the ministry : (1) Because Mr. White's case is one of real necessity, and fully certified to the Assembly to that effect. (2) Because it deprives Mr. White, for a year, at least, of the benefit of the funds to which he is justly entitled, both by long and faithful

service in the Church, and by his present infirm and painful condition. (3) Because such cases only tend to discourage young men, and to keep them from giving themselves to the work of the ministry, and from joining the Aged and Infirm Ministers' Fund, when they do become ministers.—WM. BENNETT, *Clk.*

KINGSTON, *July 2 and 3.*—The Presbytery took notice, by means of a strong resolution, of the glaring violation of the Sabbath law by the Grand Trunk and Post Office authorities in running mail trains on that day. An effort is to be made to secure a retiring allowance for Dr. Neill. After an address from Dr. Gregg, the endowment of Knox College was commended to the liberality of the people. A call to Rev. W. T. Wilkins, from Trenton, was sustained. Messrs. W. S. Smith, L. W. Thom, and John Robertson were licensed. Mr. Smith is to be ordained and settled as ordained missionary in Camden. The congregation of West Huntingdon was united with that of Stirling, under Mr. Gray. Provision was made for moderation in calls in the two Kingston vacancies. A conference on the state of religion is fixed for next meeting. Dr. Smith's services as convener of the Home Mission Committee were recognised both by word and deed.—T. S. CHAMBERS, *Clk.*

TORONTO, *July 3.*—Authority was given to Rev. A. McFaul to moderate in a call from Orangeville, and to Rev. Dr. Gregg to do the like for Charles Street Church, Toronto. Rev. W. McWilliam, of Streetsville, having accepted from the Home Mission Committee an appointment to Prince Albert, N. W. T., subject to the action of the Presbytery, Rev. E. D. McLaren was appointed to preach to the congregation of Streetsville on the 22nd, and to cite them to appear for their interests at the next meeting. Considerable time was spent on a report submitted by Rev. R. P. Mackay, convener of a committee anent Presbyterial visitation. The report was eventually remitted to the committee, with the view of dividing the Presbytery into four sections, for the purpose of visitation, with instructions to arrange all details as to the mode of procedure, and report to next meeting. A long resolution, moved by Rev. A. Wilson, and seconded by Dr. Caven, was unanimously adopted, expressing the Presbytery's sense of the great value of the weekly Sabbath, their grave concern at glaring profanations of the same, their regret and indignation anent Sunday excursions by steamers or railroads, their regret at the recent announcement of an additional train to be run between Toronto and Montreal on the holy day, and their earnest desire that Church members and others under their care may stand aloof from such impropriety, and keep "the day which the Lord hath made." Copies

of the resolution just outlined were ordered to be sent to the Postmaster-General, the authorities of the Grand Trunk Railroad, and the owners of the steamboat "City of Toronto." Messrs. R. B. Smith, B.A., J. S. Henderson, and G. B. Greig underwent their public trials for license, and were duly licensed to preach the gospel.—R. MONTEATH, *Pres. Clk.*

SARNIA, *June 26.*—A call from Parkhill and McGillivray to Rev. G. C. Patterson, of Summerstown, was sustained. Standing Committees for the year were appointed, and deputations to visit supplemented congregations. Mr. Ballantyne, student missionary at Oil Springs, &c., gave a very satisfactory statement of the condition of the field there, and the Presbytery heartily commend Mr. B. to the liberality of its congregations, with the view of obtaining their assistance in erecting a suitable place of worship.—G. CUTHBERTSON, *Clk.*

QUEBEC : *June 6.*—A petition from the congregation of Three Rivers to be united to the Presbytery of Montreal, was laid over until the autumn. A call from Inverness, in favour of Rev. James Pullar, formerly of Lyndoch, was received for transmission. July 10.—Dr. Cook's resignation of St. Andrew's Church, Quebec, was accepted. The call to Mr. Pullar was laid aside, because of irregularities. A petition from Rev. J. Y. Third, Commissioned from the United Presbyterian Church of Scotland, to be received as a probationer, was granted. Very interesting reports of mission work, French and English, were read, also of contributions to Morrin College and to the Presbyterial Sustentation Fund.—F. M. DEWEY, *Clk.*

MONTREAL : *July 10.*—The usual quarterly meeting was held in the David Morrice Hall, with an attendance of 25 ministers and six elders. Rev. Thomas Cumming, St. Joseph Street, Montreal, was chosen moderator for the next six months. After routine business, the Presbytery licensed Mr. Wm. T. Herridge, B.D., to preach the Gospel, and transferred him to the Ottawa Presbytery. A very satisfactory and encouraging report was given by the committee on City Mission Work. Mr. Campbell, convener of said committee, also reported certain recommendations of the committee as to caring for the spiritual wants of strangers coming to Montreal from other parts of the Dominion, or from the oldlands; also of non-church-going protestants already residing in the city. Said recommendations were adopted. The Committee on Augmentation of Salary reported progress of a highly satisfactory nature. Arrangements were made for the settlement of Rev. A. Cauboue, at St. Hyacinthe, and of Rev. J. Turnbull, at St. Louis de Gonzague; also for organising a

session at Avoca, and printing statistics for circulation in the congregations within the bounds. After appointing committees on Sabbath-schools, Temperance, the State of Religion, Home Missions, &c., the Presbytery adjourned.—JAMES PATTERSON, *Clk.*

GLENGARRY : *July 10.*—Rev. G. C. Patterson, of Summerstown, had two calls presented to him—one from Beaverton, in the Presbytery of Lindsay; the other from Parkhill, Sarnia. Having intimated his acceptance of the former, the Presbytery agreed to his translation to Beaverton. It was resolved that an abstract of the Report on Statistics for 1882, be circulated among the members of the congregations of the bounds, with a view to increasing their interest in the various schemes of the Church. It was further agreed to adopt a rating per family for Presbyterial and Synodical purposes, including the travelling expenses of commissioners to the General Assembly. A minute was adopted in reference to the death of Rev. Robert Binnie, late pastor of Knox Church, Cornwall.—H. LAMONT, *Clk.*

OTTAWA : *July 3* :—Interim reports were received and considered on Home Missions and French Evangelization. A committee on Protestant Education in the Province of Quebec was appointed as follows,—Rev. G. D. Bayne, convener, Messrs. Jamieson, Shearer, Findlay and Caven, *ministers*, and Robert McAfee of Aylmer, and James Dunkin of Mosham—*elders*. A Committee on the augmentation of stipends was also appointed, to report at an early day. A Presbyterial visitation of the Carp congregation was held with satisfactory results.—J. WHITE, *Clk.*

PICTOU ; *July 3* :—Presbytery met at New Glasgow. Rev. W. Stuart was elected Moderator for the ensuing year, Rev. P Goodfellow on account of illness asked three months' leave of absence which was granted. Rev. J. Carruthers intimated his non-acceptance of a call from Sharon Church, Stellarton,—Moderation in a call was granted to Merigomish congregation.—E. A. MCCURDY, *Clk.*

HALIFAX, *July 10.*—The Presbytery met in St. Matthew's Church. Professor Currie was elected Moderator for the current year. Calls were sustained from Wolfville and Horton to Mr. R. D. Ross; from Canard to Mr. James Anderson; from Middle Musquodoboit to Mr. J. M. Robinson; and from Noel to Mr. Edward Thorpe. Mr. Ross, being present, accepted the call from Wolfville and Horton, and arrangements were made for his ordination and induction on Aug. 2nd. Rev. W. S. Whittier placed his demission of Chalmers' Church on the table. A letter from Hon. E. R. Oakes, Digby, was read offering the free use of the Reformed Episcopal

Church for Presbyterian services during the summer. Mr. A. W. Mahon was licenced to preach the Gospel.—A. SIMPSON, *Clk.*

Obituary.

MR. WILLIAM McDONALD, an active elder of the Presbyterian Church in Hull, Que., died a short time ago at the Desert. He was one of the first called to the eldership in the church of which he was a member, and of which he was ever a staunch friend and supporter.

MR. DUNCAN MACVICAR, an elder in the First Presbyterian Church, Chatham, Ont., died there on the 28th of May, in the 68th year of his age. The deceased was the eldest brother of Rev. Principal D. H. MacVicar, D.D., of the Presbyterian College, Montreal. He was a native of Cantyre, Scotland, and with his parents came to Canada in 1835. He was a man of superior ability, of sterling integrity, and of remarkable physique. His last illness, extending over several months, was borne with the utmost gentleness and patience.

MR. JAMES THOMSON, senior elder in St. Andrew's Church, Halifax, died in that city on the 13th of May, after a brief illness. He was a faithful and cheerful supporter of St. Andrew's Church, with which he connected himself immediately upon his arrival in Halifax, in 1816. For many years he led its service of praise, and in other ways sought to promote its best interests. He was "a good man," and his end was peace.

MR. A. S. CADENHEAD, an elder in St. Andrew's Church, Fergus, an earnest and faithful teacher in the Sunday-School, and in every sense of the word a good Churchman, died at Fergus, on the 22nd of May, in the 60th year of his age.

MRS. LAMBIE, widow of the late Rev. Jas. Lambie, of Pickering, died at Whitby, on the 2nd of March.

Ecclesiastical News.

COLENSO is dead. He was Anglican Bishop of Natal, South Africa, for thirty-seven years, and in that capacity attained unenviable notoriety. He was the author of some valuable works on mathematics. He was also an astute politician. That on which his notoriety chiefly rests, is now an old story. It was the publication of a book calling in question the Mosaic authorship of the Pentateuch, and even throwing doubts on some of the facts therein stated. The work was condemned by the ecclesiastical courts, and its author was declared to be deposed from his bishopric. On technical grounds, however, this deposition

was declared by the Privy Council to be null and void. The result was that Colenso held on to his see, and the Anglican community in South Africa became divided into two hostile camps—a sorry spectacle in the sight of heathenism. Rev. Arthur W. Poole has been appointed by the Archbishop of Canterbury to be Missionary Bishop of the English Church in Japan.

The death is announced of Rev. Alexander Fraser, of Kirkhill, one of the oldest and most esteemed Free Church ministers in the Highlands. He was licensed in 1827, and in 1837 succeeded his father and grandfather as parish minister of Kirkhill. He left the establishment at the Disruption, but still remained in his native parish. At the outbreak of the Crimean War, he was one of the clergymen attached to the Highland Brigade. The Rev. O. A. Laird, retired from the pastorate of Free St. John's, Dundee, has celebrated his jubilee in the ministry.

Dr. Begg is like the Highland piper who could not be induced to play "a retreat." The recent decision of General Assembly has not changed his mind upon the subject of instrumental music and "uninspired hymns." He intends to continue the crusade against these innovations. He says "the question must be settled, not on the principle of what was precluded, which was the Popish principle, but on the principle of what was prescribed, and in no part of the New Testament was the employment of instrumental music ordained." Dr. Begg further said that in the event of this sweeping change being made one question that would have to be answered was this—To whom will the property of the Free Church belong?

DR. MCCOSH still retains his position as President of Princeton College. The Board of Management having unanimously declined to accept his resignation, and with equal unanimity adopted an arrangement acceptable to all which renders it unnecessary. Rev. Dr. William M. Paxton, of First Presbyterian Church, New York, has accepted a call to the Chair of Ecclesiastical, Homeletical and Pastoral Theology in Princeton. Dr. Paxton has been for seventeen years pastor of the congregation which he now leaves, and in going to Princeton succeeds Rev. Dr. Miller who was his immediate predecessor in First Church, New York.

BIBLE REVISION.—It is expected that the revised version of the Old Testament will be published early next year. As the work approaches completion, speculation becomes rife as to what is likely to be its fate. Will the work as a whole be accepted and adopted; or will it be recommitted for amendment in the light of contemporary criticism; or, shall it be rejected? Of course it must stand or fall

with the Revised New Testament. But who is to decide so momentous a question? The convocation of Canterbury which originated the whole movement will naturally be looked to, in the first place, for an official judgment of the work. Their verdict would probably settle the matter of acceptance or otherwise so far as the Church of England is concerned, and would influence the Episcopal Churches in the Colonies and in the United States. But what about the other Churches? Some of them will be slow to move, like the man out West who is reported to have said that "if the Authorized Version was good enough for St. Paul he thought it ought to satisfy the theologians of the nineteenth century!" Should the House of Bishops recommend the adoption of the New Version, it would require an Act of Parliament to sanction the change, so far as Great Britain is concerned. Whether the Americans will accept all the changes decided upon by the English Company, or will insist upon retaining what their own revisors agree to, remains to be seen. In any case, the revisors have not laboured in vain. The *rejection* of the Revision is not to be thought of. If it does not replace the Authorized Version, it will still have an honourable place assigned to it in Sacred Literature as one of the most valuable critical commentaries on the Scriptures ever published,

A TRUSTY ex-Canadian sends us the following dated at Edinburgh, 3rd July:—The Assemblies are over and gone for the year, and yet have left behind them, notwithstanding the protest of some gallant veterans, some very happy memories. Cases of discipline, there may be said to have been none. How different from even a few years ago—but the temple courts appear to be getting purged and purified and a very much higher sentiment to pervade alike the pulpit and the pew. Even between the different churches, the sounds of war have, for the time being, ceased. That the war is over and gone, not even the most sanguine could dream. The declared policy of the Churches shuts out the possibility of so vain an anticipation. Men have been buckling on their harness, and are standing armed *cap-à-pied*, or rather are resting on their arms, or sleeping around their camp-fires. But that is all. During the tenure of office by the present government there may be but little prospect of pressing the burning question to an ultimate issue; but in the very next electoral campaign, it will be a strange marvel if the air is not filled to trembling with cries for the disestablishment of the good Auld Kirk, and with many an answer back. To many of us, there is a question greater, more important, more vital, and therefore much more demanding solution than disestablishment. That is the rallying of all

the Presbyterian forces, and their ultimate consolidation. It is true, doubtless, that neither Establishment or Disestablishment can by itself effect this, and that the cry for disestablishment is being used as a means to this end. That is vain. And whilst there can exist no expectation even to see those who have left the Church on conscientious grounds—and with many a sacrifice, return to her bosom, yet I know that ruthlessly to pull down a venerable institution so endeared to the affections of many as the Church of Scotland is, will provoke heart-burning which the lapse of many years will scarcely soothe. The remedy must be sought otherwise than this. How happily the matter was arranged in Canada; and with what splendid results! How happily it may be settled here. How happily and speedily it will be, let us not doubt, when public sentiment has grown to that state at which the spirit of a generous self-sacrifice will render possible this most desirable of all objects in Scotland.—D.

IRELAND.—MEETING OF GENERAL ASSEMBLY.—The General Assembly of the Presbyterian Church in Ireland began its sittings as usual on the evening of the first Monday of June, and closed on the evening of the Wednesday of the next week. The Moderator of last year preached the opening sermon. Dr. T. Y. Killen discharged the duties of his office with very great credit to himself and to the satisfaction of all. Rev. H. B. Wilson of Cookstown in the County of Tyrone was chosen to succeed Dr. Killen. For a number of years Mr. Wilson has been prominently before the public, and in spite of the fact that he is known to be strongly in favour of liberty to use instruments in public worship, he was almost unanimously raised to the chair. His tact during the sittings when occasionally it was somewhat difficult to hold the reins impartially shewed that he was master of the position. This late Assembly will be long remembered as the close of the fifteen years' conflicted anent organs. The controversy was maintained throughout, both on the floor of the Assembly and in the press, with very great ability and on the whole with a very fair share of good humour; now it seems to be taken for granted that the battle is ended. Yet no decision has been given on the merits of the question. The advocates of Purity as they are called, brought forward a motion that looked towards the exercise of discipline on those that still persisted in the face of prohibitory resolutions in using the organ. The mover was the Rev. Dr. Francis Pettigrew, the acknowledged leader of the party, a man of ability, scholarship, and of moral weight second to none in the house. The motion was supported by a number of speakers wor-

thy of the leader. The amendment was moved by the Rev. C. L. Morell of Dungan-non, an old ex-Moderator. The substance of it was that the Assembly declined to visit with discipline the few who still used an organ. The seconder of the amendment was the Rev. R. J. Lynd the present occupant of the pulpit so long filled by Dr. Henry Cooke. Mr. Lynd's speech was the most brilliant in an exceedingly able discussion. The veteran Mr. Macnaughton, long ago of Paisley, gave the weight of his influence and of his silvery eloquence in favour of the amendment, and it was carried by a majority of eleven in a very full house. The various departments of Missions, received due attention and the reports were of an exceedingly encouraging nature. After the Colonial Report was presented the Rev. W. D. Armstrong of Ottawa addressed the Assembly and made a good impression. The *Daily Whig* says that his speech was a graceful one, which we can readily believe. A lively discussion followed the introduction of an overture by Rev. Hugh Hanna, Belfast, the purport of which was a proposal to establish friendly relations with the Established Church of Scotland. How singular that such a proposal should have to be made at all at this time of day! How passing strange that it should have met with strong opposition! The only explanation that can be offered is, that forty years ago the Irish Assembly cast in its lot unanimously and with great enthusiasm, with the Free Church, and with Churches as with individuals it takes a generation to get over a thing of that kind. It is satisfactory, however, to record that the motion was presented in another form by the Rev. Hamilton McGee of Dublin, embracing in kindly terms the United Presbyterian Church of Scotland along with the auld Kirk, and in that form it was immediately and cordially adopted.—H.

FRANCE.—A great movement is now going on in France, which concerns the relations between the State and the Churches. All Churches both Catholic and Protestant, with the exception of the *Free Church*, have all along received aid from the State. The policy of the Republican party is gradually to withdraw altogether the State aid. The Protestant Churches see this and are preparing to meet it. They feel as did our own Scottish Presbyterian Churches, that the exercise of patronage is incompatible with the highest interests of the Christian Church, as well as derogatory to the exercise of its liberty. In the case of the *Reformed Church* of France, it seems nothing less than Providential that its synodal re-construction should have taken place so recently; as if in preparation for this unforeseen event. This Church had not

met in Synod since the middle of last century, until some *three years* ago. It had virtually been congregational, each church existing by and for itself. It must be said, however, that they had affirmed their spiritual oneness, and had united in benevolent and missionary work. But now, the Government of their Church by Synods will bind them closer together, and enable them to act for the common welfare. Already a central fund has been created, whose purpose is, (1) To make up the gradually decreasing aid received from the State, (2) To help Churches without pastors, and weak Churches deprived of or not sufficiently provided with Gospel ordinances. This apparent disadvantage, of the withdrawal of State aid, is a blessing in disguise for the *Reformed Church* of France. (1) It will take out of the way a barrier to their union with the *Free Church*. (2) It will quicken their spiritual life, and unify their evangelical work, and, together with the evangelical movements now going on, they will be able to make greater headway against Romish superstition and ignorance. The expulsion of the Jesuits some three years since, and now the prospective withdrawal of State aid, which in her case, was very considerable—some *eight million dollars* annually,—are two very serious blows against the dominance of ultramontaniam, and the power of the Romish Church. But this will constitute the great opportunity of the *Reformed Church* and her co-Protestant Churches. What a season is thus offered to evangelise that great nation! What a harvest, and what open doors! M. Rèveillaud, one of the chief leaders of the evangelical movement, is quite prepared to accept the situation. He believes that the separation of Church and State will simply be “opening the gate of liberty,” and that the emancipated Churches “shall be amazed and joyful to breathe to the full this life-giving air of liberty, after having so long suffocated in the fetid atmosphere of the offices of the *Administration of Public Worship*.”—C. H.

THE MARCH OF CHRISTIANITY.—In the first 1,500 years of the history of Christianity it gained 100,000,000 of adherents; in the next 300 years, 100,000,000 more; but in the last one hundred years it has gained 210,000,000 more. Please make these facts vivid. Here is a staff. Let it represent the course of Christian history. Let my hand represent 500 years. I measure off 500, 1,000, 1,000, 1,500 years. In that length of time how many adherents did Christianity gain? 100,000,000. I add three finger-breadths more. In that length of time how many adherents did Christianity gain? 100,000,000. In the three hundred years succeeding the Reformation, Christianity gained as many adherents as in the 1,500 years preceding; but I now add a single finger's breadth

to represent one century. How many adherents has Christianity gained in that length of time? 210,000,000 more. Such has been the marvellous growth of the Christian nations in our century, that in the last 83 years Christianity has gained more adherents than in the previous eighteen centuries. These are facts of colossal significance, and they cannot be dwelt on too graphically or too often. By adherents of Christianity I mean nominal Christians,—that is, all who are not Pagans, Mohammedans, or Jews. At the present rate of progress, it is supposed there will be 1,200,000,000 of nominal Christians in the world in the year 2000.—*Joseph Cook*,

Augmentation of Stipends.

IN order to give a connected and intelligible view of the matter, we present our readers with an official copy of the decision of the General Assembly on the Augmentation of Salaries, together with the adopted details of the Scheme. The deliverance is as follows:—

“The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the Ministry, so that, if possible, a minimum stipend of not less than seven hundred and fifty dollars (\$750) with a manse, shall be secured.

“The Assembly deems it inexpedient to pronounce in favour of the principle of a Supplementary rather than a Sustentation Scheme, yet considering that our past working has been in the line of Supplements, the General Assembly instructs the Home Mission Committee for the Western Section of the Church, and the Committee on Supplements in the Eastern Section, to use their best endeavours to put into operation the Scheme of Augmentation presented to the Assembly last year,—*except* that the extent of Supplements of ministers in the North-West shall be regulated by the action of the General Assembly on the Home Mission Report; and, with the further exception that the second regulation clause (d) be expunged, and that the Fifth Regulation read as follows,—“That the general principle of the distribution of this Surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list, to the extent of seven hundred and fifty dollars, (\$750) and a manse, but that beyond this amount the Committees be empowered to recognize exceptional liberality on the part of any of the Supplemented congregations.”

“The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church, with the view of improving said Scheme of Augmentation, or of preparing the way for the harmonious introduction of another Scheme

towards which our experience shall be found to point.

"Further, the Eastern and Western Committees are instructed to take measures to bring the whole subject of the better support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase of the funds available for carrying out the object of the Scheme; and that in the administration of the Scheme, respect shall be had to any obligations as to ministerial support incurred by Presbyteries for the current year."

The following is the Scheme as adopted by the General Assembly:—

1. The list of Supplemented Congregations shall embrace only such charges as have Pastors duly called by the people, and inducted by the Presbytery, and as in the judgment of the Presbytery, are entitled to assistance in the support of the Ministry.

2. Congregations to be placed on the list shall contribute towards the salary of their Minister at least \$400 and a manse or rented house, or make an allowance of \$50 towards house rent; they shall also contribute at the rate of not less than \$4.50 per member in full communion for ministerial support, and contribute in addition to the Schemes of the Church.

(a) In the case of congregations in which the families reported as connected with the congregation are more numerous than the members in full communion, the contribution shall be at the rate of not less than \$4.50 per family.

(b) In calculating the rate of contribution per communicant, the congregation providing a manse or rented house shall be credited with \$50 in addition to the amount of salary paid.

(c) Congregations having at present settled pastors, and so situated as to forbid the application of the rule requiring a minimum contribution of \$400 and manse, and a minimum rate of \$4.50 per communicant, shall be admitted to a place on the list, on a lower scale of payment, to be afterwards determined; the Committee acting in conjunction with Presbyteries to prepare a list of such congregations and to submit it to the General Assembly for approval.

3. That all congregations on the list be supplemented so as to make the salary in the first place \$600 and a manse or rented house, or allowance for the same, and that the supplement be paid in semi-annual payments in the beginning of April and October of each year.

4. That the income which remains at the disposal of the Committee when the Treasurer's books are made up for the year, shall, after leaving a certain sum as a working balance, be constituted the Surplus Fund; it being the aim of the Committee to secure such an income for the Fund as shall make a

full share in this Surplus not less than \$150.

5. That the general principle of the distribution of this surplus fund shall be an equal dividend to the Ministers of the Supplemented Congregations on the list, to the extent of \$750 per annum and a manse; but that beyond this amount, the Committee be empowered to recognize exceptional liberality on the part of any of the Supplemented Congregations.

6. No congregation shall receive from the Fund more than \$300, and for the present no salary shall by participation in the Surplus Fund be made larger than \$750 and manse, except in towns and cities, where it may be impossible to effect an advantageous settlement on the ordinary terms. Any balance arising from this provision to be carried forward to the Fund for the following year.

7. That the amount of aid to be given to congregations on the list when *vacant*, be afterwards determined, in the event of this scheme being adopted. Such aid to be limited to congregations contributing less than \$600 for salary when having settled pastors.

8. That the Fund be composed of contributions made by congregations and individual members expressly for supplementing purposes, and in the meantime of also a definite proportion of the Home Mission contributions of congregations which prefer continuing to give for both purposes (mission work in new or destitute districts and supplement of pastors' salaries) in one sum; the proportion to be determined in view of the estimates submitted to and approved by the General Assembly for the two departments of work.

NOTE.—In the event of the Church signifying its approval of this scheme, the Committee recommends the General Assembly to take steps to collect, from some of the more able and liberal members of the Church, such an amount as will enable the scheme for increased ministerial support to be begun with a good working balance.

Newfoundland.

THE MANSE, ST. JOHNS, June 25th, 1883.

The sun shines over Newfoundland at present. She has begun to help herself in these latter days, and the truth of the old adage is seen in the help she is receiving from above. Your space does not allow me to enlarge upon our bright financial prospects as a country. Multitudinous correspondents in the daily press have expatiated *ad nauseam* upon the splendid natural resources of Newfoundland, and the splendid work our new Railway is to accomplish in their development. The work of Railway building among us is, like the course of true love, and therefore, "does not run smoothly." The work "has stopped short;" distance accomplished forty miles, over which

we have daily trains; and I am sorry to say our Yankee Railway Co. think the returns for six days insufficient, and made the attempt yesterday to enlarge their balance sheet by an attempt to swindle the Lord and his people out of part of His day. The united protest of the Protestant clergy, caused the thing to cease last summer—nor shall we fail to do our utmost again. What a villainous devil is the devil of greed!

We are building a splendid Dry Dock at the head of the harbour. The work progresses rapidly. When completed it will be a boon to many a disabled vessel. It will cost over half a million. A large and first-class hotel is about to be erected, and many other marks of civilization are evidence that though late in starting, we do not mean to be behind in the world-race. Merchants and fishermen are in the best of spirits just now—not only had we a capital seal-fishery in the spring, but the last month has witnessed an almost unexampled catch of cod-fish. A leading merchant told me today that already more fish have been taken than during the whole of last summer. This means comfort among our toilers of the sea, and riches among our mercantile classes.

But I must not forget the *Record* is not a newspaper. I hasten to things ecclesiastical. I have grand news to tell about my congregation. Last Monday morning, we were groaning under a debt of nearly \$14,000. To-day we are leaping for joy, for the debt has vanished like a mist before the rising sun. The ladies did it. I lift my cap and say "Three cheers for the ladies of St. Andrew's Church." A year ago they resolved to hold a Fair of fancy work and flowers. They organized, and set to work. For twelve months there were busy heads, and busy hands and when last Tuesday Lady Maxse came down to open our Fair, it was like opening a grand Exhibition. We abjured Lotteries; we tabooed raffles, we rigorously excluded everything like extortion. It was a fair sale on sound commercial principles, with nothing to bring the blush to the bluest Presbyterian—and after five days we found ourselves in receipt of just about \$8,000 cash. Next day, while the iron was hot, and the enthusiasm high, a subscription paper was opened, and in a few hours the balance of the debt was subscribed by a dozen or two of the wealthiest men—and so the thing was done, and we feel like a bird out of a cage. How sweet it is to be out of debt! If you doubt my word, ye church-going people of Toronto and St. John and elsewhere, just try it yourselves. Now we must enlarge our church and build a Presbyterian Academy. But if we have to go into debt again, commend me to the zeal and the noble spirit of the ladies who have just wrought so handsomely.

An ecclesiastical revolution has happened in Harbour Grace. After the long pastorate of

twenty-eight years, Rev. Mr. Ross recently resigned his charge. With many regrets and kindly deeds the tie was severed. Presbytery could not but dissolve the tie, as both minister and people desired it. Our good brother Ross has, like many a younger man, gone west, and we wish him great success wherever Providence may call him to labour. He has amid great difficulty upheld the old banner in Harbour Grace for over a quarter of a century, and his kindly words and faithful friendship will long be remembered by the loyal little band who worship in the Kirk of that town. They are few, but earnest, poor in numbers, but "rich in faith and good works." The Rev. R. Logan is just now supplying them, and we hope that, as they deserve, they will soon obtain a minister after God's heart, and after their own heart too. Recent letters from the Rev. J. R. Fitzpatrick who is labouring at Little Bay and Bett's Cove, bring little that is new from that distant Mission field. He finds few genuine Presbyterians to support him, but the great mass of his hearers are Episcopal and Methodist. Ours is the only Church at Little Bay, and we have the support of the Mining Company, and although the cost to the Home Mission Board will be \$300 for the present year, there is no reason for abandoning the field. Things may take a turn before long, that will make that field a most important centre of work. We must hold the fort believing that there is a good time coming. Our friend Fitzpatrick is the worthy successor of Cruickshank, Gunn and Whittier, his predecessors in the field. He is not suffering his candle to be hidden under a bushel. As to our fourth station in Newfoundland, I am entirely in the dark. Mr. Coffin, Cathechist, was appointed to supply Bay of Islands for the summer. But the distance and difficulty of communication have prevented us from learning anything hitherto of his doings.

We are not represented at the Assembly this year. Our absence must be seriously felt by that venerable body. Still we trust that far away in distant London, we are not wholly forgotten, and that at least one throb may be felt by us of that great ecclesiastical pulse that beats so healthfully in the General Assembly. We would like to be there. It is good to look on the face of brethren, good to hear their pleasant voices, good to help devise measures for the weal of our Zion. But it is one of these pleasures which the lonely Presbyterian parsons of this isolated colony are compelled to deny themselves. London is too far away. It costs too much to travel. It is too difficult to get supply for our pulpits. So we must satisfy ourselves this year with your honest reports, and live in hopes of being next year allowed the privilege of enjoying ecclesiastical intercourse, and helping ecclesiastical legislation.—Yours out of debt, L. G. MCNEIL.

French Evangelization.

Report by M. P. S. Vernier; L'ANGE GARDIEN, Presbytery of Ottawa:

It is with profound gratitude towards the Master that I report on this important part of my work. I minister to twenty-one families in L'Ange Gardien. Every sabbath morning forty to fifty persons gather in our neat little Church and a more attentive congregation is not easily found. Two or three facts concerning the congregation. Elders take a great interest in visiting the poor and the sick; the prayer meetings are well attended, and here the elders have made wonderful progress in the way of short addresses and earnest prayers.

A new impulse has been given to family worship. Two years ago very few of our people would read the Bible in the morning and evening; now, very few are without family devotion. Our school, (day school) is ably conducted. We give a good salary to an excellent teacher, and the parents have come to the duty of sending their children ten months in the year to school. A fact to be noted is that for the last two years the School Treasurer received compliments from the Government inspection; for the books show that not one cent is due for school-taxes or fees. A new school-house, sister in appearance to the new church, was put up during the year. The sabbath-school is going on well, the children on Christmas-day have had a tree loaded with books, &c., some thirty Roman Catholics being present at a very interesting meeting in the Church, where the children proved their knowledge of Scripture by their correct answers.

On three different occasions the Rev. Presbytery of Ottawa sent a deputation to visit our congregation and each time we have had a full house, good addresses and good collections. One grand fact is that every member is doing all in his power to bring in Roman Catholics to the meetings and with great success. These persons that come once to meetings I always visit, and they all have the New Testament. The time is not far when L'Ange Gardien French Presbyterian Church will count many new members. The past year was one of great success.

PERKIN'S: this place situated eighteen miles from L'Ange Gardien on the Blanche River continues to be of great interest. Not only do the old members seem to take more interest in the work; as shown by their increased contributions and most regular attendance at meetings; but twelve persons have joined us during the year. Never less than

twenty-five persons attend service and now that the mines are open, we have thirty to forty hearers. In speaking of hearers I do not mention Roman Catholics and of them I rejoice to say that sometimes twenty and even thirty have attended our meetings here.

Two facts concerning Perkins, (1). Protestants are very zealous in distributing tracts to 300 Roman Catholic men working at the mines there. A French Protestant foreman bought thirty New Testaments and 300 tracts. These he gave to his men, and two of his forty men are now good Protestants. (2). The Roman Catholics like to see me in their houses. A man came after me eight miles and said: "Now sir, if you could come to my house to-night and read the Bible, I am sure my wife would not interfere with my going to your church next month." I went, spent a whole day with them: last month all the family, father, mother and five children were at meeting. Perkins is a place where much with God's help, can be done. Last month a revival took place there, and the building for a week every night was crowded. Let us hope for more blessing.

RIPON.—Some twenty miles from the Ottawa River, twenty-five miles from Namur, is Ripon, a poor place in the mountains; soil is extremely poor and the habitants can hardly make out their living. Still our converts keep on well, they are persecuted, so much so, that we cannot put up a School-house, for it would be burnt the first night. Shingles and lumber that were in a pile near the road have been burnt. Still we rejoice to see some twenty to thirty persons glad to unite every month in a private house and spend two to four hours listening to the word of God. The Roman Catholics now in that place are very bitter and have threatened to kill me before long. Visiting Ripon lately, a man stopped me on the road saying: "Sir, you better not go further on to-night, some men will be after you if you do." "I am not afraid, I have a sword," I said; the man looked frightened at this, and said: "well at any rate, you won't go alone I will go with you; but promise me that you won't do any harm to these men that are before us; I promised. After a few minutes we came to the men, and at once I addressed them by saying that I was sorry to learn they wanted to interfere with me; remember gentlemen that I always carry a sword with me, I will show you how sharp it is. Taking the New Testament, I read for twenty minutes different passages that I had marked. When I said; "good night friends;" one said "Sir, I want to have that Book, I ask your forgiveness for what I have done." Roman Catholics are very much changed, in many places they ask: "can you sing, have you nice hymns?" and when I have given them two or three of

our beautiful hymns, they want more or they ask me to pray. Truly the work is great and the labourers few. May God bless us even more during the coming year, than in the past.

CANNING STREET CHURCH, MONTREAL.

Although the ecclesiastical year which expired on the 30th of April, has been for me one of hard work, much anxiety and trying cares, it has also been in almost every respect the most successful year of my ministry in this field. Hence, I feel impelled to make here a grateful mention of God's merciful and tender dealings with my people and with myself during the year. Four services have regularly been held every week in the Church during the year, three on the Sabbath-day and one during the week. Although many families removed from the locality and some were induced to connect themselves with an adjoining Church, those services were well attended by an average of fifty-six persons in the morning, thirty-five in the afternoon and forty in the evening. The fact that the morning services were always more largely attended than any other, shows conclusively that my people are convinced Protestants, no more afraid to be seen going into or coming out of the Church, and prepared to face the persecution which must necessarily result from such a line of conduct. I believe that our Church is the only French Protestant Church so situated in Montreal, all others having larger gatherings in the evening. This gratifying result is explained by the fact that there is at least one communicant in each family who makes it a duty to attend the morning services and bring his family with him. At present the number of communicants is fifty, all French, and, with few exceptions, all lately added to the Church on profession of faith in the Lord Jesus. Thirty-eight of them were present at the last dispensation of the Lord's supper.

During the year, fifteen new members were admitted into the Church, fourteen by examination and one by certificate, and an equal number were removed by death or otherwise. Some of them made a profession of their faith in spite of the strong opposition of parents or relatives. The number fifteen may not seem large to ministers having congregations numbering 200 families, but it is large for my congregation composed of about forty-nine families *officially* connected with the Church. Many more attend more or less regularly our services, but as they attend ordinances in another church, I do not reckon them as belonging to ours. To minister to the spiritual wants of the congregation, we have a Session composed of four elders cho-

sen among the most godly and influential heads of families connected with the Church. The very best spirit has prevailed in the Session during the year, the elders being always willing to discharge their duties and setting a good example before the people in the matter of giving, &c. There are also two deacons who, with the pastor, attend to the wants of the poor and generously devote time and money to the financial prosperity of the congregation.

Although certain missionaries around me have requested the favour of baptizing some of the children of my people, I have been enabled to administer baptism to seven of them during the year, and almost invariably in the church where the solemnity of the ceremony and the instructions given have been productive of much good. On one occasion, a Roman Catholic was so deeply impressed that he was induced to attend our services, and ultimately he joined us. All told, twelve persons publicly renounced Romanism during the year by connecting themselves with the Church. Some of them are among the largest subscribers for the support of ordinances. Three became communicants.

The average of Roman Catholics who attended our services has been five, as far as I have been able to ascertain. This small number is due in great part to the fact that the Church is situated on a street where but few Roman Catholics circulate in the evening. It is next to impossible to give the exact number of French Protestant families living in this district, or part of the city, as many, never darken a church door. Persecution and want have changed the religious fervor of many into utter indifference. When I visit them they welcome me and are pleased to hear me read and pray, but they lack moral courage. As far as I know at least 100 families, claiming to be Protestant, live in our part of the city. They represent about 500 souls, more or less.

My Bible class, which is composed of the larger boys and girls who have been in training for some time in the Sabbath-school classes, and of adults whose religious training is deficient, has averaged seventeen during the year. Every member of it has proved to be intelligent and eager to obtain instruction. It meets at the same time as the Sabbath-school of which I am the Superintendent. It has had an average attendance of eighteen out of some forty-six children connected with the congregation. The difference is explained by the fact that many are too young and others too far away to attend. There is also a day-school. It is a mission school supported by the Board and taught by Miss Cruchet. It meets its remaining expenses by means of a monthly fee of twenty-five or fifty cents levied on each scholar, according to ability. During the year fifty-one scholars attended,

seven of whom were or are Roman Catholics, and a few English speaking.

This year the people did not contribute towards the salary of their pastor because they had to apply the money collected to another object. In October last they decided to make an effort to repair and improve the Church. The effort proved successful. The people subscribed and paid about \$160.00 towards the repairs; the Board generously voted the balance of estimated costs which in all amounted to \$548.00. Now the building, although unattractive outside, is neat and inviting inside. Besides this sum, the congregation contributed about \$210.00 for other purposes. So that the aggregate givings for the year have been \$370.00, as against (last year) \$150.00; increase for this year, \$220.00. And it is to be borne in mind that that sum has been almost entirely contributed by about twenty families, all the others being literally unable to give more than a few cents every Sabbath-day. During the present year we hope to raise the same amount, half of which will be for the pastor's salary.

Generally speaking all Roman Catholics show better dispositions towards us, because we carefully avoid to denounce their priests and ridicule their faith. We content ourselves with expounding the truth or placing it side by side with the teachings of Rome, leaving them to draw the conclusion, which many do in a very keen manner. Their good feelings toward us are evinced in their kindlier dealings with converts and in their greater respect for me. Many bow to me on the street now, as they bow to their priests, whilst three years ago they almost invariably insulted me.

I have had but little time to devote to direct inroads among the Catholics. However, I have met with quite a few of them in Protestant houses, in stores and in the Church. On all such occasions I have endeavoured to sow the good seed in their hearts, and, in some cases, with success, since a few were induced to connect themselves with the Church.

I seldom preach special controversial sermons. It is too difficult to do it with power and charity. But I never allow a passage of Scripture condemning some teaching or practice of Rome to be read without contrasting it with the error it meets. And I find that method the most acceptable to Roman Catholics, and generally successful. They are seldom displeased with such remarks made *à propos, en passant*.

I have, personally, or through some members of the congregation, sold or given thirteen New Testaments to Roman Catholics during the year, and I am satisfied that they have been *read*, not burned or handed to the priest. I have sold or given thirty-five Bibles to members of my Church and other French

Protestant. The progress made during the year, may be summed up under the following heads:—

1. More regular attendance on ordinances.
2. Larger givings—100 per cent larger.
3. Increased attachment to the Church.
4. Increased family worship.
5. Increased faithfulness in confessing Christ openly, &c.
6. Increased attachment to the pastor, which is a source of much encouragement to him.

A. B. CRUCHET, *Pastor*.

Our Trinidad Mission.

For the Record.

REV. KENNETH J. GRANT, of San Fernando writes as follows:—As missionaries we feel deeply indebted to friends for the special contributions which come to us for special objects. I know that the provision recently made by Miss Machar of Kingston for the support of our school, and by M. G. of Picton for the support of another in Mr. Macleod's district greatly cheered the heart of the missionary. It lifts a burden from his heart, it brings scores of interesting little ones under the humanizing influence of our schools, and it opens a path for the missionary to the homes and the hearts of the people. Your missionaries see on every hand work which should be done, and humanly speaking, the only barrier is lack of funds, and they ask a minimum, simply because they see that annually the Board's expenditure is in excess of its income. Special contributions enable us to enlarge the sphere of our influence, to do more effective work, and they lessen the corroding anxiety so often felt, as to how to make ends meet in carrying on operations. Last year in our district \$200.00 from an unknown donor in Galt, with the oft recurring contributions of Miss Starke of Toronto, Miss Crook of Flamboro and of the W. F. M. Society of Picton, enabled me to close the year's accounts with a small balance in hand, though our outlay in buildings much exceeded our estimates. Again and for the current year, Galt sends \$75.00 withholding the donor's name, and to the renewal of contributions from other friends just named, we have to add \$45.00 from the W. F. M. Society of Truro for a new Church in a district in which the Gospel is heard and accepted by not a few. The new converts there will raise \$100.00, and \$400.00 will build a plain house that will meet the present wants. Can any readers of these lines favour us with a contribution? The site is in a village, two miles removed by a Lagoon from the main section of our district. The village is an important centre, and I trust that it may have its own pastor at no distant day. I have arranged to commence the building within one month.

On every hand we have tokens that God is working by us, and yet we are not strangers to the experience of the early Church as given in Acts 6-1, "when the number of the disciples were multiplied, there arose murmurings." We have too often to neglect prayer and the ministry of the word, to serve tables.

REV. J. W. MCLEOD, of *Princetown*, writing to Miss Machar, Treasurer of the Juvenile Mission, says;—You do not know how gratified we are, by the gift from the Juvenile Mission Scheme for schools here. When Miss Blackadder showed me your letter first I had three schools I wanted to provide for, including buildings, but if the salaries of teachers are provided, we try by other means to do what we can to get up buildings. One of these schools started last year in a carrot house, but when the rains came, we had to give it up. I regretted this much as many attended, and it was central to three estates. However, after being humbugged a great deal in getting lumber up to the place, I have carpenters working at a school-room, and they will have it finished by the end of three months. Meanwhile, Dr. McGregor writes by mail just arrived, that \$120.00 has been paid in for the first school. This is Brothers'. The second is on Cedar Hill, also on estate adjoining two others, and with a large number of children and adults. We have no buildings here as yet. But if a salary for a teacher is guaranteed I will try and accomplish that. I have a monitor there, teaching a class of about thirty in connection with the Princetown School, where Miss Blackadder is teaching. We hope and pray much for the fruits of seed sown in these young hearts. There are four kinds of soil, however, in the Parable of the Sower, and we should not be discouraged if all does not bear. I would like to do more for adults who are in a sense, children in knowledge of truth and of education as a rule. I wish you to thank that one individual for the gift. Mr. Christie had to resign his work here on account of ill-health. Mr. Morton is off for a furlough to recruit his health, which has been bad for some time, so we are two, who are left at present. Now I must close. Trusting that God's blessing will rest on you in Canada, and us here who try to teach his truth and do his will.

LETTER FROM REV. J. W. MACLEOD.

For the Record.

PRINCESTOWN, 5th March, 1883.

I try to pay a literary debt by the following notes:—We are enjoying a fair measure of health. Miss Blackadder is back at her work. The dry season has fully set in and sugar pervades air and mind. Our Trois Amis school has moved into its new house, on Palmyra lands adjoining. Ramnarayon (kindly aided by the class of Mrs. Burnfield Brockville) is

now teaching a class on Cedar Hill, in what may be correctly termed a basement of a barrack room. It is fortunate that he is not tall, as the room is too low for an ordinary adult. We hope for better things. Several Catechumens at our recent communion were baptized. We are striving for a Church in Princetown. I wish benevolent friends at home would second and crown our efforts, to do this without trespassing on the general work. Some months ago a noted Mussalman and rascal died. His death, however, does not remove the opposition to the Gospel. Many hundreds send their children to our schools and some attend the services. The Mussalman is more frank than the Hindu. The Mussalman will say, "I will not go to your service," and will not come. The Hindu will say, "I will come," and will not come. The proud Brahmans are more outspoken in their unwillingness. The other day I dismounted at a cottage to read and talk with its inmates, when the woman said, "I, too, am a parson woman." She was a Brahman. As their attention was engaged a poor sick woman comes for medicine and clasps the feet of the "parson woman," as the manner of saluting a Brahman is for low castes. Last Sabbath, when conducting service at Brother's estate, there sat a dirty old sadhu, or saint, with the signs of a vishnuite on his forehead and a piece of sackcloth around his naked person, who yet was at least outwardly worshipped by many of his dupes. There is honour and money in it. A few days ago a recent convert met in a friend's house a Brahman relation, and whom he ever used to salute with the clasp of the foot, and this time merely said the salaam of an equal or superior. The relative, surprised, at once said, "You must have become a Christian." "Yes, it is true, I have become a Christian." The old friend began to weep and wail over him as lost, when the other stopped him and said, "I am not dead; I am the same man; my flesh and blood and bones are all the same as before; only I believe in Jesus Christ to save my soul, and I try to do his word." Thus are Brahmanism and Christianity in deluding chains and liberation.

J. W. M.

A SUCCESSOR TO MR. CHRISTIE.

To the Editor of the Record.

To consult Mr. Morton on matters connected with the Mission to Trinidad, I visited him at his retreat, at the base of the White Mountains, in North Conway, New Hampshire, on my way home from the General Assembly; and his many friends, and these are the whole Church, will rejoice to hear that he is now steadily improving. That which is at present uppermost in Mr. Morton's mind is *a successor to Mr. Christie*. Before my visit,

his views were expressed in a letter received at London, Ont., thus : "There is *one matter* now before your Board now of *great importance*, the appointment of Mr. Christie's successor. There are three or four circumstances which make it very important that his successor should go out in the autumn, and offers are not forthcoming. I would advise the Board to lose no time in considering the propriety of calling some one to the post. I see many advantages of such a course, although at the present time it requires some courage to propose to draw away a good and useful man from the home field. I judge our four fields to stand in the matter of healthiness in this order : (1) Princetown; (2) San Fernando; (3) Tunapuna; and last, Couva. The man to go there should have a good vigorous constitution—say wiry. I hope and pray that a suitable man will come to the front, as I am glad to see that the funds have come up. I trust that Mr. Christie's resignation and my present uselessness will not discourage our friends in the least. The Master knoweth of these things, and has a purpose in them all."

I publish the above respecting the relative salubrity of the respective fields in Trinidad, placing Couva at the foot of the list, because the Committee have no concealment to make of anything. The other side of the subject may also be presented, as gathered from conversation with Mr. Morton and with Mr. Christie, in the following facts :—(1) Men are there pursuing their secular callings for the last ten or twelve years, and Mr. —, a warm friend of the mission, has recently retired to Scotland, after a residence of nearly twenty years. (2) Mr. Christie suffered less from fever and ague than any other of the missionaries, scarcely in fact suffering at all from that affection. (3) During the yellow fever season, there was *no more*, in fact *less* sickness in Couva, than at some of the other stations. (4) Couva is improving in salubrity, as lands are being drained and cultivated; and a missionary going there will have railway facilities north and south, for exchange and temporary rest, which had no existence during the earlier years of Mr. Christie's labour. The inference from these facts is, that there is nothing in the climate which should turn aside a devoted man of sound constitution from engaging in mission work there. Such being the case, are there no Ontario pastors or preachers who will present their services to the Lord, by coming forward to fill up this gap, and thus contribute greatly to the unification of our foreign work by giving the West a new and living interest in this work. I shall be happy to receive an application.

THE SITUATION FINANCIALLY.—I cannot wait for a meeting of the Committee, without a few remarks on this subject, because the situation is *grave* and alarming. By special

collections and donations, the general account closed with a balance in hand, much more than counterbalanced by a deficiency in the Day Schools and Mission Schools' Fund, sustained by the Sabbath-Schools; the deficiency being not less than \$900; so that assuming expenditure to be the same during the current year, \$1,800 more must be raised, or an average of \$10 per Maritime congregation above last year's contributions. I cannot tell what the Committee may do at its approaching meeting early in August, to meet the case; but meanwhile it is evident, *First*, That every Sabbath-school in the Maritime Provinces should give, which has not been the case thus far; and that the work of gathering cents and dimes and quarters should begin at once; there should be no waiting for collecting cards, for the more excellent way is to gather from the children themselves, weekly, in the towns, and at the farthest, monthly, in the country, and, *Secondly*, That Sabbath-schools in the West who have given us liberal, very liberal help, in past years, will do a good work by continuing their aid this year; and if a new lot comes to the front, we will give them most hearty thanks. *Thirdly*, I would suggest that in the Maritime schools fancy schemes for help to this, that and the other object, should be laid aside for this year, and that a strong, a long, and a united pull for the shore be made, so as to land us there free of debt in 1884. All sums received for the general fund have already been paid out to meet travelling expenses of missionaries. The Trinidad payments last year were \$7,500. Three thousand dollars are due to-day. Congregations that can remit quarterly will lessen the strain and the interest bill by doing so.—P. G. MCGREGOR, *Sec. Eastern Section of F. M. Committee.*

Our New Hebrides Mission.

MR. ROBERTSON in a recent letter states that his voyage from the New Hebrides to Australia, lasting twelve days, was very pleasant, and that the voyage from Australia to England was delightful, with the exception of a day or two of rough weather. Mr. R. brought with him to London twelve cases of natural curiosities, and three casks of arrowroot. He hopes to sell the arrowroot in Glasgow, the proceeds to pay for printing and binding the Holy Scriptures. Some of the arrowroot, with the curiosities, will be brought to Nova Scotia. He states that Mr. Mackenzie had been quite restored to his wonted health during his long voyage back to the New Hebrides. His wife and children were also quite well. Mrs. Robertson had hoped to

meet her parents in Pictou, but she received sad tidings by the *Dayspring* of her father's death. Mr. and Mrs. Annand had been much affected by the death of one of their best men who bled to death from a wound inflicted on himself, while cutting a piece of hard wood. Mr. Robertson wrote very hopefully of the work of Mr. and Mrs. Laurie; and Mr. and Mrs. Gray, who had recently joined the Mission. They are in Tanna, and the prospect is very good. Mr. R. met Mrs. Geddie, Mr. and Mrs. Neilson, and other friends of the Mission, at Melbourne during his brief stay there; he spent three weeks at Sydney, meeting many friends of the Mission. It was expected that by the *Dayspring* in April the following missionaries would proceed to the islands: Messrs. Macdonald, Murray, Milne, and Gunn. Another missionary from the Free Church was expected. Mr. Robertson has been in the mission field continuously for twelve years. He will be very cordially welcomed home by his own personal friends and by the large and ever increasing number of friends, who love the New Hebrides Mission, and who have watched with profound interest the progress of Christianity in blood-stained Eromanga, the island where Williams and Harris and the Gordons met their death. Dr. Steel, the general agent for the New Hebrides Mission at Sydney, N. S. W., is afraid that trouble may arise, through the French, who are purchasing land and forming settlements on some of the islands.

Central India.

THE following letter gives an account of how a Hindoo connected with our mission at Indore was brought to the knowledge of the truth. The original is before us beautifully written in what looks to us like Sanskrit. We are indebted to Mr. Wilkie our Missionary at Indore for the translation, who says of the writer that "he is proving himself more and more useful all the time."

To the Editor of "Record."

INDORE, February 24th, 1883.

DEAR SIR.—Though unacquainted with you I take the liberty of addressing you as a new and young Christian brother, at the request of your missionary at Indore, by whom I was baptized in December last. Perhaps by my telling you how I, a Brahmin and Shastree, became a Christian, and the subsequent events, you may be led the more earnestly to pray for us who are seeking to dispel the darkness and for my dear brothers who in many cases so earnestly but so ignorantly are seeking to do

what they believe to be God's will; and especially for him, who in all my searchings for the truth was my constant companion, but at the very last for fear of caste opposition and from a dread especially of the injury it would do my mother, closed his eyes lest he should be led further than his natural feelings now prompted.

I am the youngest son of Sadasio Shastree Wadikar. In the London Mission School I first heard of the Christian religion and when I heard the prayers offered at the opening of the school felt that there was a great difference between their prayers and ours, but being only a child I gave but little thought to the subject. After a short time I began to study Sanskrit. My father was continually explaining to the people the Ramayan, Mahatarat, Paranas, &c., and so I, from hearing them often, came to know them and also to quickly understand in a measure their meaning; my father now being old, decided to go to Benares, a sacred city of the Hindoos on the Ganges, to die. On the way there, however, he died at Baroda in 1873. After this on account of our knowledge of Sanskrit, my brother and I obtained employment from the Arya Samagh Society in Bombay in translating the Vedas. At the time of my father's death I was led to ask where had he gone and what would be my condition at death, but had to rest satisfied with the answer the Shastres gave for the time being, though far from satisfied. When in Bombay, engaged in translating the Vedas, I was led to feel how unsatisfactory were their teachings, and as I was surrounded by numbers of young Brahmins then being educated in the Government Schools in Bombay, who were agnostics or unbelievers in any faith, I was led gradually to loose faith in my old religion and to inquire after the truth,

When in Bombay my brother took ill, and so my mother fearing lest the gods were angry with us because we had not all gone at once to Benares, when we left our home for that purpose, and therefore had taken away our father and now wanted my brother—resolved at once to go with us to Benares. On reaching Indore, however, we, by our many friends were hindered from going any further, especially as my brother by this time was very much better. Here I sought and obtained work in connection with the Canadian Mission Press, where in the morning service held by the missionary with the Press Room workers and others I was led with greater earnestness to take up my search for the truth. I felt our own religion was wrong but I also wanted to believe that Christianity also was wrong, as I loved and wished still to remain with my own people, and knew that if I accepted of Christianity as true I must leave all.

Any little flaw in the arguments in favour of

Christianity was sought and the most favourable construction was put on any argument in favour of the new faiths of the Hindoos founded on the Vedas professedly but really on "truth" which has been extracted from different religions but especially from the Christian Bible. At length after a long weary struggle of nine months, a struggle many times against conviction, I was forced to say I must accept of the Christian faith which alone is true, and through the help of Jesus Christ, now sought and rejoiced in, was led on third of December to leave my home that I might accept of the outward sign of that faith which had already become mine. The struggle, I need not say, was a severe one. It was a turning of my back against all most dear to me, to enter into new associations and amongst a new brotherhood. But grace sufficient for the struggle was given me and I was enabled to receive baptism that same night. That night I remained with the missionary. Next day when my brother, who was seeking for me, was told by one of the Christians that I too had received baptism, he felt it very keenly, but his words were "Oh my poor mother. This will kill her as Tishwant being the youngest son was her greatest favourite." He then informed my mother who in great grief came to see me hoping that it might not be true or if true that it might be possible to restore me. On seeing the knot of hair which Brahmins wear, which I had not then cut off, she said, "Oh it is not true" and at once brightened up, only however to have her grief intensified when I told her the truth.

I need not dwell on what was so painful and so trying to me again and again as she took my feet in her hands and beat her forehead on the ground till it was raw flesh, would she entreat me to come back and be restored to them—only to be told as often that I loved her yet as much as ever, that I was as willing as ever to do whatever she should tell me, but that I now was a believer in Jesus Christ and so wherever I lived would follow him.

Reason however was all in vain, she then tried to get me to go with them to the city, but knowing well what that would probably mean I could only consent to go with her part of the road. At last finding that she could not get me back she said "Go, you are dead to me and mine." They have not yet, however, as they usually do, made the man of straw to whom they give the name of the person thus outcasted, and then, after going through all the funeral ceremonies, including the burning at the funeral pyre go into mourning for a certain number of days. This they have not done, I suppose, because they still think they can get me back. Shrinavasa Rao the judge of the Zilla Court in Indore and my brother-in-law, together with my other friends have tried many schemes to get me back. At one

time there is a plot to seize me and carry me off, at another, Doctors' certificates are produced to show that I am crazy and therefore one whose caste has been destroyed without my knowledge and so one that can be restored, though the missionary who baptized me would certainly have to be punished. Again and again does my mother come over and plead with me to go back again, to allow them to carry me to Benares as their friends in Indore have offered to give hundreds of Rupees to restore me again—on the plea that I was crazy at the time of baptism, &c.

I am glad therefore to be thus away from Indore for a time, especially as I have now an opportunity of telling often to my old companions the truth I have found to be so precious. May I ask you then to pray that my dear mother and brothers, who now are bringing upon themselves so much misery on account of my change of faith, may also be led to know and rejoice in the same, that we may all be an unbroken family here and hereafter. —Yours sincerely, TESHWANT RAO WADIKAR.

MISSIONARY OUTLOOK.

JAPAN.—There are in all Japan about seventy-five ordained missionaries, and about fifty ordained pastors, with not far from two hundred other native evangelists and colporters, four thousand five hundred native communicants, and more than one hundred preaching stations. There is also a native publication society, which has charge of the publication and distribution of religious literature. Japan is now open, and calling for the gospel. The prejudice is largely gone, and calls come from every direction for the gospel. The great struggle there is to be between Christianity and infidelity, although the Buddhists are making a desperate effort to hold the people true to their faith in Buddhism. Young priests are not licensed now unless they can pass an examination on the Old and the New Testaments, and many of the young priests are coming to our native pastors and to the missionaries to study the Bible. The result will be, in some cases, that these young men will be won by the power of the truth. Were there ten missionaries at work in Japan where there is one, and were there fifty natives ready to work where there is one, we might expect to see Japan a Christian nation by 1890.

INDIA.—The Government Census of India, of 1881, the results of which are in course of publication, has again, like the partial Census of 1871, been a surprise to those who disbelieve or doubt the progress of Christianity in India. A leading London daily newspaper says, "It was not supposed that the Christian population of India was so large as it is now shown, or that it exceeded in number the war-

like race (the Sikhs of the Panjab) which fought so good a fight against our own army, less than forty years back." The total number is given by the Census as 1,862,634. This, however, includes the European population, and the Syrian Church of Travancore, and the Native Romanists (who are mostly the descendants of the converts of two centuries ago). These three classes account for nearly three-fourths of the whole. The details are not yet published; but the number of Native Protestant Christians, who are the real result of the Missions of this century, has meanwhile been separately ascertained by the returns for the Decennial Missionary Conference lately held at Calcutta. The figures are—India proper, 417,372; Burma, 75,510; Ceylon, 35,708; total, 528,590. The rate of increase in the last decade, in India proper, 86 per cent., is now shown, by a comparison with the Census, to be *fifteen times* the rate of general increase in the population. The communicants have advanced at a still higher rate, 114 per cent.

CHINA.—Mr. James Cameron, a missionary of the China Inland Mission, who has travelled perhaps more extensively through the empire than any other foreigner, passing over into Thibet and Burmah, says that one of the results of his travels has been to convince him that China is now open to the Gospel in an even greater degree than Japan. The Chinese are conservative in their ideas, so, that, when converted, they remained steadfast in the faith in spite of the greatest opposition. They are also ready to witness a good confession before others. The Gospel is thus being propagated in many provinces by the Chinese themselves, and without any pecuniary help or inducement. This is the hope of China. A Chinaman who had graduated at one of the native universities was converted; he has since been preaching almost every day, with the result that from ten to fifteen of his countrymen have asked for Christian baptism. At the meeting of the Synod of China, held in May last, there were present twenty-one ministers and eight elders. Ten of the ministers are natives. The Presbytery of Canton reported 15 baptisms; an adult membership of 271; two Sabbath-schools, with 115 pupils; and contributions of \$108 for missionary work; thirteen male and seven female helpers; a training school for men and another for women; a boarding-school for girls; and fourteen day schools. Reports were given of the success of the Gospel in other places, as Foochow, Amoy, Formosa, and parts of Chik-niang province, and especially at present in Chantung.

DEATH OF A CHRISTIAN QUEEN. The death of the Queen of Madagascar is announced. This Queen was undoubtedly one of the most remarkable women of the age. Born and brought up in familiarity with the

barbarous and superstitious cruelties of the Malagasy, she was converted in a remarkable manner to the Christian faith, and was transformed, like some of the converts of the Primitive Church, from a bigoted persecutor into a zealous and enlightened reformer. In the period of enforced seclusion prescribed for her at the death of her mother, to whom she succeeded in 1868, the young Queen read much in a Bible which had been placed in her way by one of the Christian party. She had hardly assumed the throne before she adopted the Christian cause, and forthwith issued edicts for the protection of Christians and the abolition of the heathen "customs," such as the poison ordeal, the sacrifice of children born on unlucky days, and so forth. She abandoned the worship of idols, and used her powerful personal influence and example in discouraging it. She took an active personal interest in the encouragement of education, exempting all teachers, printers, and such like from all compulsory State service rather than that their good work should be interrupted, while at the same time she gave prizes and rewards to successful teachers and promising scholars. Her influence was used to put down the foreign slave trade at the same time that the aggravations of the domestic institution in the island were removed. Among the notable reforms of her reign were the reorganization of the army, in which the term of service, which was formerly a life-long slavery, was reduced to five years. The fact of the Queen's death is said to have been concealed by representatives of the military party in Madagascar, who hoped to benefit by her popularity. Her death at the present critical time in the history of her Government is a great loss to the country over which she reigned so well.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

BRANTFORD LADIES' COLLEGE. We invite attention to the new advertisement of this Institution. Its entire teaching staff are able, practical, and experienced. In *thoroughness* it stands second to no kindred institution

in the Dominion. This, with the religious influences thrown around the students, should commend it to Presbyterian parents desiring a college education for their daughters.

MINUTES OF ASSEMBLY. These are passing through the press and will be distributed in the usual way—viz:—a copy will be sent by mail to each minister, and parcels for each Kirk-session by express or otherwise to the several Presbytery Clerks.

OXFORD COLLEGE, TAMSUI. We hope to present our readers next month with a view of the new Theological College in Formosa, together with a full letter press description of the premises by Dr. Mackay. We shall spare no expense to have the engraving well done and to make it a faithful copy of the original drawing, and we feel sure our efforts in that direction will be appreciated.

Official Notices.

KNOX COLLEGE CALENDAR.

Copies of the Calendar for 1883-84 may be obtained by application to Rev. Dr. Reid, P. O. Drawer 2607, Toronto.

MEETINGS OF PRESBYTERIES.

P. E. Island, Charlottetown, 7th August, 11 a.m.

Wallace, 7th August.

Lanark and Renfrew, Carleton Place, 28th August, noon.

Lindsay, Woodville, 28th August, 11 a.m.

Peterboro, St. Paul's Church, 25th Sept.


Kingston, Kingston, 17th Sept., 3 p.m.

Quebec, Sherbrooke, 11th Sept., 10 a.m.

Ottawa, Ottawa, 7th Aug.

Sarnia, Strathroy, 11th Sept., 2 p.m.

Literature.

 GRAHAM ON EPHESIANS. By the Rev. William Graham, D.D., of Bonn, Prussia, formerly of Damascus, *Price* \$1.25. This handsome volume just issued by the Presbyterian Board of Publication, Philadelphia, is evidently the result of much labour, extensive reading and good scholarship. The epistle is admitted to be one of the richest and noblest in the Bible, and the chief object of the writer is to unfold Christ's Headship over His Church, and the close and intimate connection of believers to Him.

CHINA AND THE CHINESE, by Rev. John L. Nevius, twenty-eight years a missionary to China; The Presbyterian Board of Publication, pp. 452; *price* \$1.50, with map and illustrations. A very readable and instructive volume, giving a general description of the country and its inhabitants; its religious and social institutions; to which are added some reflections on mission work, in China, its difficulties and its encouragements.

THE ELDER AND HIS WORK, by David Dickson, Master of the Merchant Company of Edinburgh: pp. 94. *price* 50 cts. This admirable little treatise is from the pen of one of the best known and most useful elders of the Free Church of Scotland. It discusses the importance of the eldership, the elder's qualifications, and his duties. It takes his arm as it were, and leads him through his district, and is full of good advice. It were well if every elder in the Church would read and ponder its many excellent practical suggestions.

HANDBOOK OF THE PRESBYTERIAN CHURCH IN CANADA; edited by Rev. A. F. Kemp, LL.D., Rev. F. W. Farries, and J. B. Halkett; Ottawa, John Durie: *price* \$1.00. A very useful digest of the proceedings of the General Assembly since the union in 1875, together with a great deal of general information respecting the Presbyterian Church in Canada, which will be especially valuable to the ministers and other office-bearers of the Church. One of its attractive features is the condensed biographies of ministers; we only wish they were more complete; but a second edition will probably remedy this defect.

INDIA: WHAT IT CAN TEACH US? by Max Müller: Funk and Wagnalls, New York. This is one of the best of the new Standard Library Series; only 25 cents!

A PLEA FOR POPULAR INSTRUCTION IN THE EVIDENCES OF CHRISTIANITY, by Rev. James Middlemiss, of Elora; Toronto, Presbyterian Printing House. This is a well-reasoned, well-written and convincing essay which cannot fail to be of service in calling attention to the important subject to which it refers.

SABBATH SCHOOL REPORT.—There has been laid on our table a copy of the Seventeenth Provincial Sabbath-School Report of the Convention, held at Brampton, last October. Besides instructive and stirring addresses from Canadian ministers, it presents the mature judgments and helpful utterances of Dr. John Vincent, of the United States; also careful reports from the sections of the Convention on Primary, Intermediate, Senior and Normal classes; rendering this document very desirable for Sabbath-school teachers. Copies can be had by applying to the newly-appointed secretary, Rev. John McEwen, Toronto.

A Page for the Young.

TELL IT AGAIN.

A home missionary visited a dying boy in a gypsy tent. Bending over him, he said, "God so loved the world that He gave his only Son, that whosoever believeth in him should not perish, but have everlasting life." The dying boy heard, and whispered, "Nobody ever told me!"

Into the tent where a gypsy boy lay,
Dying alone at the close of the day,
News of salvation we carried. Said he,
"Nobody ever has told it to me!"

Chorus.—Tell it again! Tell it again!

Salvation's story repeat o'er and o'er;
Till none shall say of the children of men,
"Nobody has ever told me before."

"Did he so love me, a poor little boy?
Send unto me the glad tidings of joy?
Need I not perish? My hand will he hold?
Nobody ever the story has told!"

Chorus.—Tell it again, etc.

Bending, we caught the last words of his breath,
Just as he entered the valley of death—
"God sent his Son! whosoever," said he,
"Then I am sure that he sent him for me!"

Chorus.—Tell it again, etc.

Smiling, he said, as his last sigh was spent,
"I am so glad that for me he was sent;"
Whispered while low sank the sun in the west,
"Lord, I believe! *tell it now to the rest!*"

Chorus.—Tell it again, etc.

NUMBER TWELVE.

They came to Elim, where there were twelve wells of water.—Exodus XV., 27.

It is astonishing what a favorite scriptural number twelve is. Twelve tribes of Israel. For the ancient tabernacle, twelve chargers, twelve silver bowls, twelve bullocks, twelve lambs of the first year. Further on, twelve stones from the depths of the Jordan to build a memorial; twelve lions on the steps of Solomon's throne; twelve legions of angels; twelve apostles, twelve baskets of fragments, twelve stars for the woman's crown in Revelations, twelve gates of heaven, with twelve pearls, and twelve foundations, with the names of the twelve apostles, and twelve manner of fruits. In the text the tired and thirsty Israelites came upon an oasis in the desert, and lo! there are just twelve wells of clear, bright, heaven-brewed, God-given water.

A WISE CHOICE.

A GOOD minister, whom we will not name, while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years; "Father, I have been thinking, if I could have one single wish of mine, what I would choose."

"To give you a better chance," said the father, "suppose the allowance be increased to three wishes; what would they be? Be careful, Charley!"

He made his choice thoughtfully, first of a good character; second, of good health; and third, of a good education.

His father suggested to him that fame, power, riches, and various other things, are held in general esteem among mankind.

"I have thought of all that," said he; "but if I have a good conscience, and good health, and a good education, I shall be able to earn all the money that will be of any use to me, and everything else will come along in its right place."

A wise decision, indeed, for a lad of that age. Let our young readers think of it, and profit by it.

GOD'S JEWELS.

Have you ever seen a splendid, sparkling diamond, worth millions? "Yes," you say. But, remember, there was a time when that diamond did *not* sparkle. Once it was just as ugly as it is now beautiful. And what changed it? Well, the person who found it in Brazil sent it to a very skilful lapidary, let us fancy in Regent Street, or in Rue de Rivoli. And what did the lapidary do? He cut it and polished it by means of the sharpest little iron wheel, for days, for months, it may have been for even years, till gradually its rough coating and its black specks quite disappeared, and it shone forth in all this exquisite lustre, reflecting the purest light of heaven, a gem of the first water!

Now, my dear young friends, the blessed Saviour has jewels too, more precious far than all the glittering diamonds of Brazil, because He purchased them with His own life-blood. I trust that *you* are one of these royal crown-jewels; for if so, then on that lonely suffering couch of yours, the Lord Jesus is doing with you just exactly what the lapidary did with the diamonds—He is polishing you for a bright setting in His heavenly crown!—yes, He is preparing you for eternal glory.

MISSIONARY SHIPS.

THE London Missionary Society has a fleet of five vessels, all busily plying between mission stations: one in the South Seas, two in New Guinea, and two in Africa. And the money for the support of these floating missionary messengers, about \$24,000, is raised by *young people*, by card collections, the sale of missionary books, and other appropriate means.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
5TH OF JULY, 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 5th June, 1883.....	\$97.93
Elora, Chalmers Church.....	9.00
Galt, Central Church.....	22.55
Forest & McKay's.....	3.00
Dalhousie, N B.....	4.00
Per Rev'd Dr McGregor of Halifax.....	24.70
Wick.....	4.00
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	\$165.18

HOME MISSION.

Rec'd to 5th June, 1883.....	\$167.16
Elora, Chalmers Ch.....	50.00
Mrs Currie, Puslinch.....	2.00
Madoc, St Peter's S School omitted in 1883.....	8.00
Innisfil 2nd.....	70.00
Mono Centre.....	2.00
Holstein.....	14.00
Rockburn & Gore.....	10.00
A Friend, Beverley.....	2.00
Fairbairn.....	8.25
Hibbert.....	15.00
Miss M Tocher.....	25.00
Bin Scarth.....	5.75
Silver Creek.....	3.75
Davidson's.....	3.25
Russell.....	1.11
J & P, Binbrook.....	3.00
Harwich.....	10.00
James Blow, South Moun- tain.....	2.00
Samuel Begg, South Moun- tain.....	1.00
J A M, Tiverton.....	5.00
Mrs Jas Whimster, High Bluff.....	2.00
Forest & Mackay's.....	13.95
Exeter, Caven Church.....	15.00
Chippewa.....	8.00
Bequest of the late Mr Wm McAllister of Stanley St. Church, Ayr, per his Exrs.....	49.70
Kirkwall.....	1.00
Barrie.....	23.68
Oshawa Sab School.....	11.93
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	\$1733.53

FOREIGN MISSION.

Rec'd to 5th June, 1883.....	\$825.29
Mrs Currie, Puslinch.....	2.00
Beachburg, St Andrew's.....	13.50
Front Westmeath.....	4 15
Bequest of the late Mr Jno. McDiarmid of Nattawasa- ga, Per his Executors.....	500.00
Innisfil, 2nd.....	26.00
A Friend, Beverley.....	2.00
J McTavish, McTavish Sta- tion.....	2.00
Rev S Tunkansaicye, N W Territory.....	6.00
Widows' Mite, Roslin.....	10.00
Hibbert.....	15.00
Miss M Tocher.....	25.00
James Warren, P L S, For- mosa.....	20.00
Clinton Lodge, No 84 A F V A Masons, Formosa.....	30.00
Martintown, St Andrew's.....	27.00
Miss McTavish, Hallville Presby'n Church.....	5.00
Brucefield, (Rev Jno Ross' Congregation).....	70.00
Mrs Jas Whimster, High	

Bluff.....	2.00
Mr & Mrs Edwards Sher- brooke, Formosa.....	25.00
Exeter, Caven Church.....	12.00
Chippewa.....	6.00
Owen Sound, Knox Ch.....	75.00
Bequest of the late Mr Wm McAllister of Stanley St. Church, Ayr, Per his Exe- cutors, India.....	25.00
Bequest of the late Mr Wm McAllister of Stanley St. Church, Ayr, Per his Ex'r China.....	25.00
Bequest of the late Mr Rose of Montreal \$400 less \$3.00 Notarial fees for discharge of Legacy, Per his Execu- tors.....	397.00
Barrie.....	10.27
Oshawa Sab School, India.....	11.94
Carleton Place, Zion Ch.....	30.00
East Williams, (Rev L Mc- Pherson's Cong.....	95.00
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	\$2297.15

COLLEGES ORDINARY FUND.

Rec'd to 5th June, 1883.....	\$213.64
Innisfil 2nd.....	30.00
Euphrasia and Holland.....	4.50
Kimble.....	5.00
Sarawak.....	2.84
Owen Sound, Knox Ch.....	25.00
Kirkwall.....	1.00
Barrie.....	8.40
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	\$290.38

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1883.....	\$2144.00
David McGee, Toronto.....	100.00
J J Anderson, ".....	100.00
Wm Johnston, "on acc't in full.....	60.00
Rev Robt Torrance, Guelph in full.....	200.00
James Morrison, Guelph, in full.....	30.00
John McKenzie, Guelph, in full.....	5.00
Mr McLeays, Guelph, in full.....	10.00
Chas Duncan, Brantford, on acc't.....	17.00
Francis Milne, Brantford, in full.....	40.00
Alex'r Stewart, Brantford, in full.....	10.00
Robt Russell, Brantford, in full.....	10.00
F N Thomson, Brantford, in full.....	5.00
F Hewitt, Brantford, in full	5.00
H Wylie, Brantford, ".....	5.00
Friend, ".....	5.00
Jno Struthers, ".....	5.00
R H Snider, ".....	5.00
Miss Dunn, ".....	2.00
Girls' Mite.....	1.00
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	\$2755.00

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 5th June, 1883.....	\$535.25
Wm Turnbull, Brantford.....	5.00
Collingwood.....	15.00
Port Stanley.....	6.00
Blyth.....	5.00
Norman Nicholson, Luck- now.....	4.00
Manchester.....	27.00
John McDonald, Huron.....	1.00
Tiverton.....	41.50
Underwood and Centre Bruce.....	27.00

Arthur.....	59.00
William Dunkeld, Dungan- non.....	4.00
Harriston.....	81.00
James Muir, Port Elgin.....	10.00
J S Allan, Clifford.....	2.00
Thomas Wiggins, Fordwich.....	5.00
J McLaughlin, Gorrie.....	3.00
J Armstrong, Bayfield.....	1.50
Wroxeter.....	7.00
Teeswater, Zion Church.....	17.00
Brussels.....	8.00
James McFarlane, North Bruce.....	3.00
Hugh Ross, Blyth.....	5.00
Andrew Hamilton, St He- lens.....	15.00
Bayfield Road.....	8.00
James Harris, Ekfrid.....	5.00
Estate of the late Rev An- drew Kennedy, London, Per his Executors.....	25.00
Wroxeter.....	9.00
Manchester.....	10.00
James Maxwell, Harriston.....	5.00
John Ryan, Kinloss & Ber- vie.....	6.00
Rev George McLennan, Un- derwood.....	5.00
W & D Ross, Elora.....	7.00
Southampton.....	34.00
Wm Burwash, Elsinore.....	3.00
Allenford.....	60.00
Mount Forest.....	86.00
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	\$1150.25

WIDOW'S FUND.

Rec'd to 5th June, 1883.....	\$73.30
Markham, Melville Ch.....	5.90
Elora, Chalmers Ch.....	5.00
Innisfil 2nd.....	10.00
Rev S Tunkansaicye.....	1.00
New Westminster.....	15.00
Hibbert.....	6.00
Barrie.....	6.00
Carleton Place, Zion Ch.....	6.00
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	\$128.20

With Rates from Rev'ds Ar-
ch'd Henderson \$20.45; D
L McKechnie, Wm Don-
ald \$16.00; J McEwen
\$50.00

AGED AND INFIRM MINISTERS' FUND.

Rec'd to 5th June 1883.....	\$332.49
Elora, Chalmers Church.....	11.00
Innisfil 2nd.....	10.00
Rev S Tunkansaicye.....	1.00
Hibbert.....	6.00
New Westminster.....	15.00
Chippewa.....	6.00
Owen Sound Knox Ch.....	25.00
Litchfield.....	10.00
Warsaw & Dummer.....	3.25
Barrie.....	5.35
Carleton Place, Zion Ch.....	10.00
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	\$435.09

Rates Received to 5th June,
1883.....

with Rates from Rev'ds Wm King \$3.00; Alex Mc- Kenzie \$3.50; J W Mit- chell, 4 years \$10.00; Wm Donald, 2 years \$13.50; John McEwen \$20 00.....	53.50
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	\$98.50

CHURCH & MANSE BUILDING FUND IN MANITOBA & N.-W. TERRITORY.

Rec'd to 5th June, 1883.....	\$260.63
Donald Mackay, Toron- to, 2nd Payment.....	200.00

Part of a Tenth.....	1.00
R J Hunter, Toronto.....	100.00
—	\$551.68

KNOX COLLEGE LIBRARY.

Rev J Campbell, Harriston	5.00
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RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
JULY 4TH, 1883:—

FOREIGN MISSIONS.

Already acknowledged.....	\$57.67
Archd Wingood, Hamilton, Bermuda.....	121.67
St David's Maitland, add'l from a Widow.....	15.00
Dr J L R Webster's family, Yarmouth, for Rev K J Grant.....	3.58
St Peter's Cong, C B, for Debt.....	4.01
Sharon Ch, Stellarton.....	30.00
Truro, W F M Soc. for Rev J W McLeod to assist in building place of worship in Princetown.....	50.00
From a Nova Scotian for New Hebrides.....	5.00
From a Nova Scotian for Trinidad.....	5.00
Mr Duncan Creelman, Ot- ter Brook.....	1.00
Mrs Duncan Creelman, Ot- ter Brook.....	1.00
St David's Ch, St John.....	130.00
{ Bass River.....	17.45
{ Portauquique.....	9.12
{ Castle Reagh.....	4.87
—	\$455.37

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$71.43
Mrs Ed. Grant, Stewiacke, for Mr Grant's work in Trinidad.....	10.00
St John's S S, Hfx, 1 qr.....	10.00
St James' S S, Dartmouth, 1 qr.....	12.00
Carmel Ch S S, Westville for Miss Se.....	8.25
Ladies' R & B Soc., James Ch, New Glasgow.....	10.00
Chalmer's Ch S S, Montreal per Juvenile Miss Scheme Special for Mr McLeod's Schools.....	37.00
Zion Ch S S, Charlottetown.....	37.00
—	\$188.68

HOME MISSIONS.

Acknowledged already.....	\$274.89
Sharon Ch, Stellarton.....	17.00
Lake Ainslie.....	4.00
Richmond Bay Cong, Lot 11 Sec.....	8.00
St David's Ch, St John.....	100.00
{ Bass River.....	14.47
{ Portauquique.....	6.84
{ Castle Reagh.....	4.87
St Stephen's Ch, St John.....	20.24
Merigomish.....	7.30
—	\$457.61

SUPPLEMENT FUND.

Acknowledged already.....	\$930.35
Prince St, Pictou.....	58.25
Coldstream for debt.....	9.84
St David's Ch, St John.....	100.00
Bass River.....	7.27

Portauquique.....	4.14
Salem Ch, Green Hill.....	25.30
—	\$1135.12

COLLEGE FUND.

Acknowledged already.....	\$54.15
St David's Ch, St John.....	55.00
Bass River.....	9.57
Portauquique.....	3.40
Div Canadian Bk Com 80 Shares.....	160.00
Div Canadian Bk Com 2 Shares In mem. for Libra- ry.....	4.00
Merigomish.....	6.00
—	\$292.12

AGED AND INFIRM MINISTER'S FUND.

By Balance May 1st, 1883.....	\$447.46
Salem Ch, Green Hill.....	5.85
Lake Ainslie.....	3.00
Sherbrooke.....	10.00
St David's Ch, St John.....	30.00
Interest.....	31.20
Rev J A Forbes—Rate for 1882.....	3.50
—	\$531.01

SYNOD FUND.

St David's Ch, St John.....	\$10.25
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NORTH-WEST MISSION.

"J A".....	5.00
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MINISTERS', WIDOWS' AND ORPHANS' FUND, late PRESBYTERIAN CHURCH of the LOWER PROVINCES.

Howard Primrose late Treasurer,
Pictou, N. S.

From 27th March, 1883.

St Peter's, C B.....	\$1.00
Clifton \$5, Carleton, Yar- mouth \$1.....	6.00
St Andrew's, Hfx, \$10, Richmond \$2.....	12.00
Clyde & Barrington.....	1.00
Member Sharon Ch, Stellar- ton, per Rev Thos Cum- ming.....	2.00
St John's Ch, Hfx, \$11, St Andrew's, Sydney \$1.....	12.00
Middle River, C B \$5.17, Dean Sett'l't up Musquo- doboit 40c.....	5.57
Clifton & Granville, New London.....	6.00
St Andrew's Hfx add'l John Bateman of Nelson, Newcastle Cong.....	2.50
Acadia \$5, Zion Ch, C Form \$9.....	14.00
Upper Musquodoboit.....	1.50
St Paul's, Truro.....	4.00
Newport & St Croix.....	8.00
Rates from three ministers.....	45.80
Interest & Dividend on In- vestments to date.....	112.43
—	\$234.80

JUVENILE MISSION ACKNOWLEDGMENTS.

Miss Machar, Kingston, Treasurer.	
St Andrew's S School, King- ston.....	\$26.00

Chalmer's Ch, Montreal....	30.00
St Mary's S School, Sarnia..	31.65

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

John B. McIver, Treasurer.

ENDOWMENT FUND.

Already acknowledged....\$86,723.27

Perth.

F B Allan.....	4 on 100	20.00
F A Hall.....	Bal on 100	20.00
James Thompson.....	" " 25	10.00
John Jamieson.....	" " 10	50
Henry Taylor.....	" " 50	10.00
J G Campbell.....	" " 100	80.00

Toronto.

Wm Henderson, 3 on 200	50.00
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Guelph.

John Inglis.....in full	20.00
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Deseronto.

Rev R J Craig, Bal on 100	20.00
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North Easthope.

James Crerar, 4 on 50	10.00
George Hyde, 4 on 50	10.00

Brantford.

A Robertson.....Bal on 100	40.00
A Spencer.....in full	10.00

London.

James A Blair...Bal on 500	200.00
J Laing.....3 on 100	25.00
Jas Mills.....Bal on 5	4.00
Robt Foster.....Bal on 20	10.00
H Brodie.....in full	10.00
A Greenlees...2, 3 & 4 on 20	15.00

Hamilton.

John A Bruce....Bal on 200	40.00
James Simpson..Bal on 100	75.00

Arnprior.

W McLeese, Sr...Bal on 10	8.00
—	\$87,415.79

BUILDING FUND.

Already acknowledged....\$33,655.85

Kingston.

Henry Dumble...Bal on 100	20.00
Thos McAuley...Bal on 50	37.50
F X Cousineau...2 on 100	25.00
John Agnew, M D...3 on 100	25.00
Total to 30th June, 1883,	\$33,763.35

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN
SECRETARY-TREASURER, 26J ST.
JAMES ST., MONTREAL.

Per Rev W D Armstrong.....	\$184.44
Amicus, Ravenswood.....	5.00
Mrs H Arthur, Consecon...	2.00
Woodland.....	4.00
Mount Forest, St Andrew's.	8.45
Hull.....	2.00
G Hoey, Springville.....	5.00
A Friend, St George, Per Rev R Hume.....	10.00
Minesing.....	2.50
Nassagaweya.....	8.00
C McLenaghan Sr, Drum- mond.....	5.00
W S Fraser, Bradford.....	5.00

Dd Ward, Lanark.....	5.60	Durham, Knox.....	6.00	POINTE-AUX-TREMBLES SCHOOLS	
J Pettigrew, Norwood.....	5.00	Bayfield Road S Sch.....	4.50	Rev. R. H. Warden, Montreal,	
A Friend Plympton.....	1.00	Fullarton.....	13.50	Treasurer.	
Glamis.....	6.00	Legacy of Dr. Caldwell,		Exeter, Caven Ch S Sch....	\$3.10
Indian Lands S S No 4.....	5.00	Hawkesville.....		A Friend, Maganetawan....	3.00
Summerside, P E I.....	12.00	Avonbank.....	9.22	Egmondville S Sch.....	10.00
Martintown, Burn's Ch....	20.55	Fairbairn.....	7.50	Lobo, Melville Ch S Sch....	6.17
Chippewa.....	6.00	Barrie.....	19.72	North Carradoc S Sch.....	3.75
C M-Quebec Thank-Off-ring	6.00	Ashburn.....	2.25	Strathroy.....	10.00
A Friend, Sheffield, N B....	1.00	Holstein.....	13.00	Thorold S Sch.....	12.50
Kincardine, T Ship, Chal-		Chesley.....	3.60	A Friend, Millbrook.....	3.50
mer's Church.....	6.00	E Wawanosh, Calvin Ch...	10.00	Minesing.....	2.50
Mandaumin S Sch.....	2.00	Whitechurch.....	21.00	W S Fraser, Bradford.....	5.00
Per Rev Dr McGregor,		Craighurst.....	5.00	Peterboro, St Andrew's S S	6.25
Kingston, Kent Co, N B...	10.00	North Brant.....	3.04	Oshawa S Sch.....	12.50
Amherst.....	17.50	Mrs Currie, Puslinch.....	1.00		
Hamilton, Bermuda.....	19.12	Innisfil Second.....	20.00		\$78.27
Tabusintac.....	2.00	A Friend, Beverley.....	2.00	COLLEGE FUND.	
New Glasgow, N S,—United		Hibbert.....	10.00	Rev. R. H. Warden, Montreal, Agent	
Ch.....	130.00	J S—Nobleton.....	1.00	Acknowledged already.....	\$64.77
W McD Turner, French		A J McFaul, Nobleton.....	1.00	First Essa, Burn's & Dunn's	10.00
River.....	2.00	L Higgins.....	1.00	North Keppel.....	2.00
Antigonish.....	20.00	Miss McTavish, Hallville..	5.00	Rodgerville.....	10.50
St John, St David's Ch....	30.00	J Mulholland, South Moun-		Chiselhurst.....	2.00
		tain.....	2.00	Kenmore.....	2.61
Per Rev. Dr. Reid, Toronto.		Mrs Jas Whimster, High		Nissouri South.....	2.30
Dundas.....	12.25	Bluff.....	1.00	Dunsford.....	4.00
Wyoming.....	5.00	Pinkerton S Sch.....	1.06		
Toronto, Erskine.....	20.00	Carleton Place, Zion Ch...	20.00		\$98.68
Brockville, First.....	19.00				
Strathroy.....	10.00				
Alvinston & Napier.....	13.07				
			\$1259.67		

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,
Kingston, May 1st, 1883. Registrar.

QUEBEC HIGH SCHOOL,
An Institution for Boys, incorporated in 1843, and
affiliated with McGill University, Montreal.

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, M.A., Levis; Hon. Senator Boyd, St. John, N.B.; Hon. L. H. Davies, Charlottetown, and Rev. Dr. Weir, Morrin College, Quebec.

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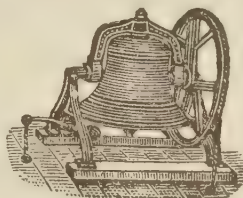
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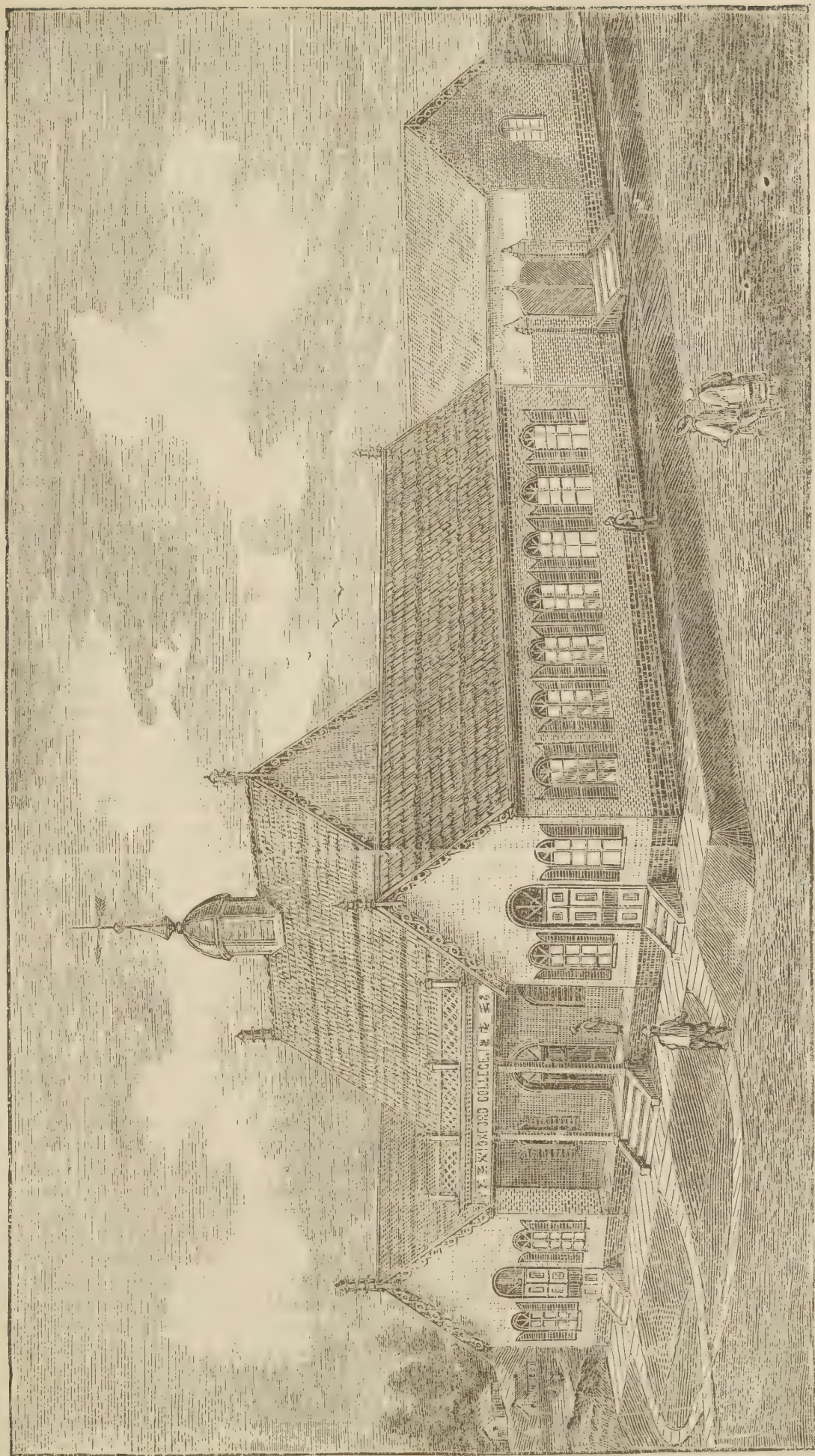
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(SEE PAGE 245.)

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. VIII.

SEPTEMBER, 1883.

No. 9

CONTENTS.

The Sabbath School.....	226	Obituary.....	239
Martin Luther.....	228	Ecclesiastical News.....	238
Temperance; Rev. R. Wallace.....	229	Report on State of Religion (<i>concluded</i>).....	242
Father Chiniquy.....	230	Our Foreign Missions.....	244
International Sabbath-school Lessons.....	231	Oxford College, Formosa, by Dr. Mackay.....	245
Our Own Church.....	233	Literature.....	243
Meetings of Presbyteries.....	234	Official Notices.....	247
Sarnia to Calgary, by Rev. Dr. Cochrane.....	235	Page for the Young.....	248
Edmonton, N. W. T., by Rev. A. B. Baird.....	237		

The Sabbath-School.

THE REPORT of the General Assembly's committee on Sabbath-schools is based on the Synodical reports; the Synods derive their information from Presbyteries who look to Kirk-sessions; the fountain head is of course the several schools the superintendents of which are responsible for the facts and figures. Wherever the fault lies, it is clear there is a screw loose somewhere, else it would not be necessary so often to ask "that Presbyteries be enjoined to see that returns are received from all Sabbath-schools within their bounds." It appears from the last report that there are a large number of non-reporting schools; the consequence being that the general report to the Assembly is imperfect and unsatisfactory. It is impossible to find out from it how many schools, scholars or teachers we have connected with the Church. In regard to Bible-classes, teachers meetings, and Normal classes the report is almost silent. Nor can we tell what amount is given for missions from all our Sabbath-schools. A summary, indeed, of the statistics furnished to the convener is appended to the report, but it is utterly mis-leading. It makes the whole number of scholars 65,715, while there must be very nearly if not quite double that number. It would seem as if the responsibility must rest either with the Moderator of the

Kirk-session, or with the Superintendent of the Sabbath-school. The Sabbath-school is too important an arm of the service to be thus mis-represented. It would be far better to have no report at all on Sabbath-schools than so imperfect a one as this. One can gather more information respecting Sabbath-schools and Bible-classes and missionary collections from the incidental allusions made to them in the reports of the Committees on Statistics and the State of Religion. There ought to be enough *esprit de corps* among our Sabbath-schools to prevent a recurrence of such complaints. Passing to the other recommendations contained in the report, we trust that Presbyteries will profit by the hint to devote "at least one sederunt in the year to the consideration of Sabbath-school work within its bounds." Some of the Presbyteries have for long been exemplary in this matter—notably the Presbytery of Guelph. The Presbytery of Glengarry held two Sabbath-school conferences during the year and the experience of the brethren there is,—"that the benefits have been many—direct and apparent—more thorough organization, more enthusiasm and consecration on the part of teachers, an awakening of interests on the part of sessions, better equipment in the way of papers and teachers' and scholars' help, and a more general recognition of the Sabbath-school as an integral part of the congregation." The recommendation that Presbyteries be instructed "to use diligence to ascertain how many children of Sabbath-school age within their bounds, belonging to the Church, are not under Sabbath-school instructions," receives point from the startling fact stated in the report of the Synod of Montreal and Ottawa, "that there are nearly *ten thousand* children

within the bounds of the Synod, belonging to the Church, that are not reached at all by the Sabbath-schools," and the opinion is expressed that there is a like proportion in the other Synods of the Church. Such a state of things seems almost incredible. If it is true, after making due allowance for those who faithfully teach their children at home in preference to sending them to the Sabbath-school, then there is certainly very much land yet to be possessed and there is a loud call for the formation of Sabbath-school Associations in every Presbytery, and especially in every city and town, who should make it their business to see that mission Sabbath-schools are instituted wherever there are openings for them. It is an encouraging fact that one half of our Presbyterian Churches in Montreal are the outcome of mission Sabbath schools planted, in what was formerly the suburbs and outlying districts of the city, by the Sabbath-school Associations. Some of these congregations are now among the largest in the city and they are all vigorous self-sustaining charges.

The institution of Normal classes for the training of teachers is another recommendation which we would like to emphasize. Aptness to teach, Bible knowledge, and consecration are fitly said to be the A. B. C. of efficiency in Sabbath-school work. Teachers, as a rule, do not grow like mushrooms. "Follow me," said the Great Teacher, "and I will *make* you fishers of men." If it were nothing else than the magnitude of the Sabbath-school, common sense would suggest that it ought to be well equipped as regards its teaching staff. Think of what a power they must wield, and how important that their influence should always be in the right direction. We have ten times as many teachers as ministers, and they stand in closer relationship to their scholars than the minister, as a rule, to the members of his congregation. Inefficient and superficial teaching is the misfortune of many teachers rather than their fault. They may be pious and enthusiastic, influenced by the very best motives, but if they have not *aptness to teach* their usefulness must be limited. To teach teachers how to teach is the function of the Normal class. The propriety of instituting such classes in cities and towns is self-obvious. But they need not be confined to populous centres. Every minister who has gone through a regular curriculum of study is, *ex officio*, not only a normal class teacher, but should be able to educate Normal class teachers, and there is no more important way in which ministers can serve the Sabbath-school than in the training of teachers. In this connection, we should not lose sight of the Teachers' meeting for the united study of the Lessons. The difficulty so often complained of "of having no time to attend such meeting" does not come gracefully from the lips of a devoted Sab-

bath-school teacher. If this be his true vocation he will allow nothing to stand in the way of his self-improvement. Instead of being a weariness it will prove to be a profitable privilege to meet stately with his brother-teachers, to compare notes, and to take counsel together as to the presentation of the subject matter of the lesson and other things pertaining to the work of the Sabbath-school.

The closing recommendation is,—“That for the purpose of cultivating the missionary spirit among the young, all sessions and Superintendents be required to see that the schools under their charge give something, however little, to the missionary enterprizes of the Church.” This is a very important recommendation. “As the twig is bent the tree is inclined.” If we do not instill the missionary spirit into the minds of children they will find it a difficult accomplishment to acquire when they grow old. The missionary spirit *may be* cultivated. It is capable of demonstration that it is a privilege to give for the extension of the Gospel, and that the more we give the more we may expect to receive. It only further occurs to us in this connection at present to say that in our judgment *all the givings* of the Sabbath-school, beyond providing for the running expenses of the school, ought to be appropriated to the missionary schemes of the Church sanctioned by the General Assembly. It is not so much for the amount that would thus be added to the Church funds, though it would not be inconsiderable, as for the growing attachment to the Church and all its schemes which would in this way be created. If it is argued that children do not know anything about our missions and that therefore their contributions had better be expended upon something else, the answer is, tell them about our missions; let it be as much a part of Sabbath-school instruction as the ordinary lesson of the day. It is never out of place to speak about missions, least of all in the Sunday-school.

Some of the very best Sabbath-school teachers are deficient in faith and patience. They have a good knowledge of their Bible, they have consecrated themselves to their work by habitual prayer, but because the success they look for is not apparent they are apt to be discouraged. We have a story of one such, the recital of which may help to encourage some who are weak in faith. She had been a teacher for many years and after many misgivings came to the conclusion that teaching was not her forte and that therefore she ought to resign. She made known her intentions to the Superintendent. He quoted to her the words of St. James,—“Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient.” It did not alter her mind; she must resign.

"Well," said the prudent superintendent, "take this matter to God in prayer, come back to your class next Sabbath and if you are still in the same mind then I will let you go." She went home and presented her difficulty to the Lord in prayer. That night she dreamed she was dead, and had been transported to the golden gate of heaven where she stood knocking for admittance. Presently the gate swung open and she found herself confronted by a shining angel, to whom she said,—“I never had any doubt that when I died I should go straight to heaven, but I did not expect to be admitted by so brilliant an angel as you are. I am utterly unworthy of so high an honour.” “And whom do you take me to be,” said the angelic gate-keeper. “You are doubtless Gabriel,” was the reply. “Then you do not know me?” “No, only by what I have read of you in the Scriptures.” “Look at me again,” said the shining one; “I am not Gabriel, I am Lizzy whom you knew so well in the Sunday-school. You were the first who taught me to love the Saviour and it is now my privilege to conduct you to Him.” She awoke out of her dream thankful to God for this answer to her prayer. She took her accustomed place the following Sabbath in her class, and that was the last that was heard of her resignation.

Martin Luther.

IN a few weeks all the Churches of the Reformation, and especially the Church in Germany, will be engaged in commemorating the birth of MARTIN LUTHER. Four hundred years ago the great Reformer was born in poverty and obscurity. By wondrous ways the Lord led him to a knowledge of the Gospel, and prepared him to be the leader in the movement by means of which the shackles of mediaevalism were effectually broken. He was “the monk that shook the world.” How diligently he toiled; how bravely he contended for the truth against principalities and powers; how he placed the Bible in the hands of the common people; how eloquently and learnedly he expounded Scripture both by tongue and pen; how sweetly he sang divine songs that can never die,—all this, and much else will be told and retold during the coming weeks. Well may the memory of Martin Luther be fondly cherished and highly honoured. God has abundantly blest the seeds which he sowed in storm and darkness, as well as in sunshine. See the magnificent harvest now waving luxuriantly over Europe and America,—a harvest the seed of which was freely scattered by Martin Luther. Luther was born at Eisleben on the 18th Nov. 1483. When twenty-eight years of age he was sent on business to Rome. He was then a man of great learn-

ing and of varied experience, and a devout inquirer after the way of salvation. His faith in Rome was unabated. He went to the capital of Christendom filled with ardent expectation as to the holy lives of those whom he should see, and the special sacredness of God's Vicar, the Pope. When he came in sight of the city he knelt and cried, “I greet thee, holy Rome, thrice holy, from the blood of the martyrs which has been shed in thee!” Need we tell how bitterly he was disappointed? He found priests and people faithless, scoffing, greedy, treacherous and lawless. The Pope was more a pagan than a Christian. The great city reeked with moral corruption and with violence. “Luther had come to the Holy City (as he called it when far away in Germany) to find some sure way of working out his salvation; and, strange to say, he did find Christ. For it was in Rome, in the midst of all its corruption and blasphemy, that it suddenly came to him that the way of salvation was to go to Christ and leave all to Him, that pardon comes freely from God, and begins the Christian life, and is not painfully won at the end of it.” The light that shone into his soul was in due time faithfully and powerfully proclaimed by him, and great was the multitude of those who heard and obeyed and re-echoed the strain. It was in 1521 that before the Emperor and two hundred princes he boldly declared. “It is as clear as day that both Pope and Councils have often erred. My conscience must submit to the Word of God; to act against conscience is unholy and dangerous; and therefore I cannot and will not retract. Here I stand. I can do naught else. God help me, Amen.”—Luther was put under the ban of the Empire, and condemned as an outlaw. All the great powers, lay and ecclesiastical, from Emperor and Pope downwards,—were arranged against him, but God was on his side. What Germany is to-day is largely owing to the work of Martin Luther. All Christendom owes thanks to God for the good gift of such a man at such a time,—Carlyle rightly speaks of Luther's confession before the Diet of Worms as the greatest moment in modern history: “English Puritanism, England and its parliament, Americas, and vast work these two centuries; French Revolution, Europe and its work everywhere at present: the germ of it all lay there: had Luther in that moment done other, it had been otherwise.” The coming celebration will afford a fitting time for our ministers and people to call the attention of the young to the glorious Reformation and the principle on which it is founded,—to the vital doctrines preached by Luther and his associates,—to the still nobler and purer work achieved by Calvin and Knox,—and specially to the work of reformation around us and within our reach inviting our earnest personal aid.

Temperance.

THE Report of the committee on Temperance which was submitted to the General Assembly was not in printed form, which may account to some extent for the desultory and upon the whole unsatisfactory discussion which took place in regard to it. It may, or it may not be printed in the Assembly minutes, but even if it is, it will only be seen by a limited number. Whatever views individuals may choose to entertain regarding it, there is no doubt the question is one of vital importance and worthy of candid and careful investigation. Against Temperance there is no law. Every consideration, indeed, points to it as the correct thing, and it were a waste of words to argue in favour of that which instinctively commends itself to every thinking mind. The evils arising from intemperance cannot be overstated. Beyond a doubt they constitute the greatest drawback to the moral and social welfare of humanity and, practically, the most difficult problem of the age.

Our attention has been drawn to this subject at present by the receipt of a pamphlet entitled, "Facts and Figures on the Temperance Question," by Rev. R. Wallace of Toronto, published under the auspices of the Ontario Branch of the Dominion Alliance. From this carefully prepared and forcibly put document we shall in the meantime only make a few extracts leaving it to the reader to apply the lesson of these statistics and to form his own judgment regarding them. "The extent and expense of the liquor traffic in Great Britain, the United States and Canada is enormous. About one-seventh of the grain of Great Britain is wasted on this traffic, when thousands of the people are on the verge of starvation and living in abject poverty. In the United Kingdom, 52,659,000 bushels of grain are destroyed yearly to make beer. 100,000,000 bushels of grain are annually destroyed in the Anglo-Saxon world, which would give two barrels of flour to every family in England, the United States and Canada during the year. During the last seven years the large total has been spent of £987,000,000, or £200,000,000 more than the national debt of Great Britain. And this was not all, for it cost at least £100,000,000 more to pay for the mischief that it caused. That gave a cost of £241,000,000, or about \$1,200,000,000 yearly for their drink bill! It said that there are about 200,000 places in Great Britain where liquor is sold, and these are probably doing more to hinder God's cause than the 40,000 ministers of religion can do to advance it. As the result, mainly of intemperance, they have

nearly 3,000,000 applying yearly for parish relief in that wealthy country; 85,000 inmates in their asylums; 60,000 convicted of crime; at least 250,000 vagrants roaming about the country; and about 120,000 brought annually to a premature grave. And these liquor shops are sanctioned by law to lead away the people from God, from happiness and heaven. Thus the liquor traffic of Great Britain costs as much as would support 600,000 missionaries at \$1,200 a year; 500,000 schoolmasters at \$500; build 5,000 churches at \$10,000; 5,000 school-houses at \$4,000; would give to the world 200,000,000 of bibles at twenty-five cents each; and 500,000,000 of tracts at \$1 per 100; would give 100,000 widows \$100 a year; and 200,000 poor families, \$50 a year. In short, would provide a machinery that would evangelize the world in a short time, or pay off the national debt in four years. In the United States there are 175,000 places where intoxicating liquor was sold, involving a direct outlay and waste of not less than \$700,000,000, and an indirect loss to the country, by crime, pauperism, &c., of \$700,000,000 more; and this results in the destruction of 100,000 lives yearly. In the State of Maine, before prohibition, there was one drunkard for every fifty-five of the population, and one million gallons of spirits were distilled annually, while the liquor bill amounted to \$10,000,000. Since prohibition there is not a distillery or brewery in the state, the recent sale of liquor amounting to the mere fraction of the former quantity sold; whereas the death rate had been reduced to one in 300 of her population.

In 1881 there were in operation in the United States 3,210 distilleries. These consumed 31,291,130 bushels of grain, with an aggregate production of 117,728,150 gallons of proof spirits. For the fiscal year ending 30th June, 1881, the total amount of revenue to the national treasury from distilled spirits was \$67,153,974.83; for the same period the total revenue from fermented liquors amounted to \$13,700,241.21. The beer production for the year ending 30th June, was 14,311,028 bushels, or at thirty-one gallons per bushel the enormous aggregate of 434,641,868 gallons. A brewer's authority gives the number of breweries at 2,830, and estimates that there are 1,681,670 acres of land under cultivation for barley and hops. If sown with wheat, at thirty bushels per acre, this land would provide 50,456,000 bushels, or about one bushel for every man, woman and child in the United States. It has been declared on authority of an official census that the liquor traffic during the last ten years has sent 100,000 children to the poor houses in the United States; has committed at least 150,000 to prisons and workhouses; has made at least 10,000 insane; has determined at least 2,000 suicides; has

caused the loss, by fire or violence, of \$10,000,000 worth of property; and has made 200,000 widows and 1,000,000 orphans. While the clergymen of the United States cost \$12,000,000 yearly, the loss to the nation, directly and indirectly, through liquor, is something like \$1,400,000,000 a year. The quantity of spirits and malt liquor made or imported into the Dominion of Canada in 1882 was 17,733,934 gallons, or nearly four gallons for every man, woman and child in the Dominion. The liquor traffic is estimated to cost Canada \$43,500,000 annually.

The testimony of the most eminent physicians of Europe and America is cited to prove that a very large proportion of human misery, poverty, disease and crime is induced by the use of alcoholic or fermented beverages: "That the most perfect health is compatible with total abstinence from all such beverages; and that total or universal abstinence from alcoholic beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human family." Leading chemists are quoted. They say that "alcohol causes diseases of the vital organs, debilities the vigour of the physical system, while it weakens the mind and promotes in both premature decay." Sir Astley Cooper declares that "ardent spirits and poison are convertible terms. A striking contrast is drawn betwixt two small towns in the United States in one of which the sale of liquor has free course and in the other it is prohibited. "Yonkers, N. Y., licenses 145 saloons, and has in addition 75 places where liquor is sold in violation of the law. Vineland has about 12,000 inhabitants, and Yonkers less than 15,000. Yonkers spends on its police \$37,000, and the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge at a salary of \$4,000, and a clerk who is paid \$800. Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has only six, and pays \$400 for the same. Altogether these articles of expense cost Yonkers \$43,800; in Vineland, \$475. Making proportionate allowance for the difference in population, the government, so far as the expenses are concerned, costs more than ninety times as much as that of Vineland." Mr. Wallace concludes that "if the liquor traffic is the cause of so much waste of property and destruction of life and of such a vast amount of suffering and misery, not merely to the drunkards themselves but to all related to them, and of it is the greatest hindrance to the prosperity of our country, is it not the duty of our Legislature to prohibit the manufacture and sale of intoxicants, save for purely medicinal and mechanical purposes?" The result of all past legislation, he says, abundantly proves that it is

impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies as the traffic in intoxicants. Mr. Wallace thinks that there is a marked change in public sentiment going on, and that the question of prohibition is but a question of time. Copies of Mr. Wallace's most valuable and suggestive pamphlet may be had through S. R. Briggs, Toronto. *Price* five cents each.

Father Chiniquy.

OUR good friend has just returned from his third lecturing tour in the Old Country, covered with honours. He delivered about one hundred lectures in London, Liverpool, Manchester, Edinburgh, Glasgow, Dundee and other large cities. The audiences were always large, frequently running above two thousand. Although now seventy-four years of age, Father Chiniquy looks remarkably well and is as full of enthusiasm as ever. He received a very hearty welcome from his townsmen at St. Anne's, Kankakee, as well as from the members of his congregation, on his arrival. During his absence his congregation has been under the pastoral care of Rev. M. R. Paradis to whom we are indebted for the following very encouraging statement respecting the congregation at St. Anne's:—

"Feeling convinced of the interest of many of your readers in this part of the Lord's Vineyard, I often thought of reporting the progress to *The Record*, but waited till to-day as improvements after improvements have been going on for some time past. As we are weak financially, it takes us a pretty long time to do much, seeing we do not want to lie in debt. As the space accorded to correspondents is always necessarily limited, I will merely mention facts. (1). Materially, improvements to the church, in the way of platform, ceiling raised, plastering, painting, &c., have been made to the amount of nearly \$250.00. The Ladies' Sewing Circle and The Young People's Society lately started, are doing good work. (2). Spiritually. At Communion, last month, twenty-nine persons joined the Church, three of whom were baptized. In the Sabbath-school, though the attendance is no larger, the interest has increased greatly and the progress in learning is manifest, especially among young people. Mrs. P. has a class, composed of thirty young men who showed their interest by presenting her with a beautiful Silver Cake basket, I believe, the first present ever made by members of this congregation. There are also other signs of progress impossible to mention. Let all the friends of this Mission pray the Master that a still greater outpouring of his blessings may be made manifest soon."

Ruth and Naomi.

SEPTEMBER 9.

RUTH I: 14-22.

Golden Text Ruth 1: 16.

THE Book of Ruth is supposed to have been written by Samuel during the reign of David. It affords a beautiful glimpse of domestic life, shewing that true religion was not extinct even in the darkest days of the Israelitish apostacy. A more charming picture of genuine piety, and fine feeling it is impossible to conceive. It is probable that Ruth lived in the time of Gideon. The local interest of the narrative centres in Bethlehem, six miles south from Jerusalem, originally called Ephrath, Gen. 35: 19—where Rachel died; of which David was a native, and where Jesus Christ was born, see Micah 5: 2. In this quiet neighbourhood lived Elimelech with his wife Naomi and their two sons, Mahlon and Chilion. A famine having occurred, the family became embarrassed, had to mortgage their property, ch. 4: 3, 4, and moved away into the land of Moab on the eastern side of Jordan, where food and employment could be more easily obtained. They had not been long there when Elimelech died and Naomi was left a widow. The two sons married Moabitish women, called Orpah and Ruth. At the end of ten years both died and the three widows were plunged into the deepest distress and sorrow. What should they do? Learning that the famine had ceased in her native country, Naomi resolves to return to Bethlehem in the hope of finding friends there to sympathize with her. She loved her daughters-in-law dearly. In order to test the sincerity of their love to her, as well as to free herself from the responsibility of the consequences should they go with her to share her poverty, she argues the matter with them. With touching pathos she refers to their kindness to her sons, their husbands, while they were alive, and to the mutual affection that had existed betwixt herself and them. She then urged upon them to go back to their friends who were well off and would provide amply for them. Orpah went back, but nothing would induce Ruth to leave Naomi. Orpah, like the young man in the parable, Matt. 19: 22, was not prepared to make such a sacrifice. Ruth's devotion, on the other hand, was just such as Christ demands from all his faithful followers, Matt. 10: 37; 19: 29. V. 19. The news of Naomi's return soon spread and many of her old friends clustered round her, but, so changed by grief! they scarcely knew her. Vs. 20, 21. Of their own accord she and her husband had gone away, but God by his judgments had brought her back. V. 22. According to Hebrew law it was the privilege of the poor and the stranger to follow the reapers and gather up the gleanings. Lev. 19: 9; 23: 22. Ruth was providentially led to the harvest field of Boaz, a rich nobleman, who afterwards married her, so she became the ancestor of the royal house of David, ch. 4: 22; Matt. 1: 5, 6, which gave Jesus to the world. Naomi acted wisely in leaving idolatrous Moab, and Ruth in choosing her excellent company. Those who follow Christ will in the end be the gainers, John 10: 21, 28.

A Praying Mother.

SEPTEMBER 16.

1 SAMUEL I: 21-28.

Golden Text, 1 Samuel 1: 28.

THE greater part of 1 Samuel may have been written by the eminent man whose name it bears, but the evidence is not conclusive. In it we find the history of the children of Israel from the time of Samuel's birth till the death of Saul. At this time Eli was both high-priest and judge in Israel, ch. 1: 9; 4: 18. He lived at Shiloh, taking care of the tabernacle, assisted by his two sons Hophni and Phinehas. At Ramah, a few miles to the south-west, there lived a pious couple, Elkanah and Hannah. The man was wealthy and liberal. He was regular in the duties of religion, and a kind husband, but he was a polygamist and that brought trouble into the family. Hannah is here presented as the picture of a godly mother—a rare exception of piety in a degenerate and corrupt age. She greatly desired to be the mother of one who should become a blessing to the nation by bringing them back to the service of God. V. 21. It was not imperative for women to attend the solemn feasts, Exo. 23: 17, but this whole family seem to have been in the habit of going. Nor is it plain which of the three feasts is meant, if indeed more than one was then in existence. *His vow.*—In order to make Hannah's vow obligatory it was necessary that her husband should solemnly express concurrence in it. V. 23. The politeness of Elkanah and the ready deference paid to his wife's wishes in this matter are simply admirable. V. 24. *When weaned*—about three years old. *Three bullocks*—one for each year of his life—were provided—a costly sacrifice. *An ephah*—about eight gallons. *Bottle of wine*—a skin of wine: bottles in those days consisted of goat-skins flayed from the bodies of the animals, uncut except at the legs and neck which were tied with a cord. *The house of the Lord in Shiloh*—i. e. the Tabernacle which had remained ever since Joshua's time at Shiloh, seventeen miles north from Jerusalem, and which continued to be the religious centre and capital of the nation until the close of Eli's administration when it fell into decay on account of the ark being carried off by the Philistines, ch. 4: 3-11. Vs. 26, 27. Standing in the very spot where she had prayed and vowed, years before, vs. 10-12, Hannah now brings the child to Eli and solemnly asserts that she is the same person with whom he had conversed at that time. Though he may have forgotten all about it she has not forgotten his words nor her own vow. If she did not leave Samuel at Shiloh just then, it was not long before he was found ministering to the Lord there, ch. 2: 18, 19. After the death of Eli, Samuel was the means of inducing the people to forsake idolatry and return to the worship of Jehovah, ch. 7: 3, 4. Children can never do enough for their parents: they may never know how much of their success and happiness is in answer to a pious mother's prayer. They should be brought under the influence of religious teaching when very young.

The Child Samuel.

SEPTEMBER 23.

1 SAMUEL III: 1-19.

Golden Text, 1 Samuel 3: 9.

THE time of this lesson is seven or eight years after last lesson, when Samuel was twelve years of age. The place, at Shiloh, seventeen miles north of Jerusalem. V. 1. Samuel "ministered," or served Eli in a way suited to his years, such as lighting the lamps, ch. 3: 3, and opening the doors of the Tabernacle, v. 15. *There was no open vision.*—Since Moses' time the prophetic office had almost entirely ceased. We read of two prophets only in the days of the judges, and they are mentioned incidentally. Jud. 4: 4; 6: 8. In the person of Samuel this sacred office was to be revived and he stands out conspicuously as the first of an illustrious line of prophets who during a period of 450 years exerted a powerful influence over the nation. V. 2, 4. Eli would be sleeping in his apartments adjoining the tabernacle, and Samuel in an anti-room within call. *Ere the lamp of God went out.*—The "temple" seems to have become the established designation of the tabernacle, and the time indicated was towards the morning twilight when the lamps in the seven-branched golden candlestick began to burn dimly, or were put out. *Where the ark of God was*—that was in the holy of holies and symbolized the presence of Jehovah from whom the voice proceeded calling Samuel. Vs. 5-8. The three successive calls addressed to the boy convinced Eli of the divine character of the Speaker and he therefore enjoins upon him, reverential attention to the message. V. 10. The voice which before seemed distant now sounds as though the speaker were close at hand. Indeed there was a personal presence, whether seen by Samuel or not. *Speak: for thy servant heareth.*—God speaks to us in many ways,—by our own conscience, by his Word—by his Son, John 1: 1, 14, Heb. 1: 1, 2, but in whatever way he addresses us, it is for us to say like Samuel.—"Speak, for thy servant heareth." Vs. 11-14. The message was not a pleasant one, and would be better understood by the old priest than by the youthful prophet. It foretold the judgments impending over Eli's family to latest generations on account of the gross sins practised by his sons Hophni and Phinehas, and which their father had allowed to pass unrebuked. Their particular sin is mentioned in ch. 2: 12-17, 22. Instead of expelling them from the sacred office of which they had shewn themselves so unworthy, the old man made light of their offences. And yet it is evident he was not a bad man. With such a threatening prospect before him his meek submission is wonderful, but his weak and unfaithful course with his sons is indefensible. In Samuel, on the other hand, we have a fine illustration of early piety, and learn that even young children may employ themselves usefully in the service of God. V. 19. Samuel's faithfulness was rewarded by God's favour. Whatever he said, as a prophet, proved true and was accomplished in its season.

Eli's Death.

OCTOBER 7.

1 SAMUEL IV: 10-18.

Golden Text, 1 Samuel 3: 13.

SOME twenty years have passed since the doomed pronounced on Eli's posterity was pronounced, and now we have an account of its literal fulfilment. The two "scape-graces" Hophni and Phinehas went on from bad to worse. The Israelites having been beaten in a battle with the Philistines and lost four thousand men, it was rashly resolved to send for the ark of the covenant from Shiloh in the vain hope that its presence in the camp would bring them victory. The sons of Eli, whose duty it was to guard against such sacrilege, lent themselves to the proposal and sanctioned the proceeding by going with it. To understand the reference in vs. 10, 11, read from v. 1. Though at first appalled at the sight of the ark the Philistines were so used to lord it over the Israelites that they assumed the courage of despair and fell upon them with such resistless force that they were defeated again with a terrible slaughter. So badly beaten were they, instead of retiring to their camp, as they did on the former occasion, v. 3, they dispersed to their individual tents. Instead of praying to God and resolving to abolish existing abuses and to re-establish the purity of worship, they had put their trust in external observances—deceiving themselves with the idea that the mere taking of that wooden chest into the battlefield would ensure their success. They found out their mistake by sad experience when it was too late. There are many even now who trust to external rites and ceremonies, in a greater or less degree, for the salvation of their souls, and others who delude themselves by thinking that intellectual assent to the Christian system, or some meritorious act on their part will secure what they ardently desire, forgetting that nothing will avail to save sinners but faith in the Lord Jesus Christ, John 3: 36; 4: 24; Acts 16: 31. *The ark of God was taken.*—This of itself was a signal judgment upon Israel, designed to teach them their folly and bring them to repentance. Vs. 12-17. There were many good points in Eli's character. He loved God's house and service: he was diligent in his duties as a priest: he shewed great magnanimity in his treatment of Samuel; he was not afraid to listen to the truth even when he knew it must be unpalatable: he was wonderfully endued with the grace of submission. But, he lacked energy, and was especially deficient in the management of his own household; he did nothing effectual to restrain his sons from their evil courses and, when the half-hearted remonstrance at last came, it was too late. V. 18. He could have borne the news of the defeat, and even of the death of his sons, but that the ark of God should have been taken by the Philistines was more than he could bear. Life would be nothing to him without the ark. What pleasure can a Christian have deprived of God's word and ordinances and the comfort of the Holy Spirit. *Ichabod!* "The glory is departed where the Divine presence is not.

Our Own Church.

HOME MISSIONS. The third Sabbath in August was appointed by the General Assembly as the day when the claims of the Home Mission Scheme should be brought before our people. In order to carry out the recommendations of the Assembly in regard to the augmentation of stipends, an additional sum of \$20,000 will be required this year.

THE COLLEGE FUND.—By appointment of the General Assembly the annual collection for the College Fund takes place on Sabbath 16th September. In the Western Section of the Church the amount required is \$19,000, viz., \$10,000 for Knox College, \$4,000 for Queen's College, and \$5,000 for the Presbyterian College, Montreal. Last year the receipts were only between \$15,000 and \$16,000, so that an average increase of about 25 per cent. will be necessary in order to reach the amount required this year. It is encouraging to know that the number of students in attendance at the several colleges continues to increase, and it is of the highest importance that these theological institutions should be efficiently maintained. While of recent years large sums have been contributed to the endowment of the colleges, still the above named amount is actually required from the congregations of the Church for the current year and it is earnestly hoped that *every* congregation and mission station will contribute liberally on behalf of the fund so that the full amount required may be obtained. To ensure that the collection will not be crowded out by other schemes it is important that it be taken on the Sabbath appointed, especially in those mission stations and congregations where there are no missionary associations. For these, and all the other missionary and benevolent schemes of the Church, let there be systematic and united action taken in every congregation and mission station and all the money that is needed will be forthcoming.

PERSONALS.—REV. A. F. KEMP, LL.D., has retired from the principalship of the Ladies' College, Ottawa, and is succeeded by Mr. Samuel Woods, M.A. We take the opportunity of commending this institution to the notice of such as desire to secure a thorough education for their daughters. The curriculum is in every respect abreast of the age, and the past record of the college has been most satisfactory. Rev. W. D. Arm-

strong has returned to Ottawa. He deserves thanks for the creditable manner in which he represented the Canadian Church on the other side.

ORDINATIONS AND INDUCTIONS.

CAMDEN : Kingston.—Mr. Wm. S. Smith was ordained and settled as a missionary on the 8th of July.

DUNBARTON and HIGHLAND CREEK : Whitby.—Mr. R. M. Craig was inducted on the 14th of August.

OTTAWA : St. Andrew's Church.—Mr. W. T. Herridge, B.D., was ordained and inducted on the 2nd of August.

ST. ANDREW'S, N.B., St. John.—Rev. A. McDougall was inducted on the 31st of July.

WOLFEVILLE, N.S.—Mr. Robert D. Ross was ordained and inducted on the 2nd of August.

NOEL : Halifax.—Mr. Edward Thorpe was ordained and inducted, August 28th.

RIVERSDALE : Lunenburg.—Rev. H. Crawford was inducted August 28th.

BEAVERTON : Lindsay.—Rev. J. C. Patterson, formerly of Summerstown, Glengarry, was inducted on the 7th of August.

KINLOSS, RIVERSDALE, &c. : Bruce.—Rev. William Gallagher was inducted on the 14th of August.

CALLS.—Rev. R. P. Mackay, of Scarboro' to Knox Church, Guelph. Rev. John Turnbull, lately of Melrose, to St. Louis de Gonzague, *Montreal*. Rev. A. H. Kippen, of Dorchester, to Millbank (declined). Rev. John M'Almon to Dover and Chalmer's Church, *Chatham*. Rev. J. T. Patterson, of Hanover, has accepted a call to Erskine Church, Meaford, *Owen Sound*. Rev. W. T. Wilkins has accepted a call to St. Andrew's Church, Trenton, Kingston. Mr. J. M. Robinson has accepted a call to Springhill, *Wallace*. Mr. James Anderson has declined a call to Canard, Cornwallis, N.S. Mr. S. C. Lord is called to Georgetown and Montague, Mr. Hector McQuarrie to Dundas and Cardigan, and Mr. A. W. Mahon to St. Peter's and Brackley Point Roads—all in P. E. Island.

DEMISSIONS.—Rev. W. R. Sutherland of Knox Church, Ekfrid. Rev. William Cleland of Niagara. Rev. J. L. Robertson of Strabane, and Rev. George Chrystal of Flamboro' West, *Hamilton*. Rev. Alex. Grant of Ashfield, *Maitland*. Rev. Alexander Fraser of Guthrie, Longwood and Cooke's Church, Caradoc, *London*. Rev. W. S. Whittier of Chalmers' Church, Halifax.

NEW CHURCHES, MORRINGHURST, N.W.T.—The Presbyterian Church erected at this place was opened for worship on the 22nd of June by Rev. J. Farquharson. The building is especially adapted to the circumstances of a new country, combining under one roof both church and manse. The people themselves gave freely of their labour in its construction, and the new Church and Manse Building Fund defrayed the cost of the skilled labour necessarily employed.

WINCHESTER SPRINGS, *Brockville*:—A very neat church which cost about \$2,600 was opened at this place on the 29th July by the Rev. George Brunfield, B. D., of Brockville, whose lecture on Palestine added \$61.25 to the Building Fund.

Meetings of Presbyteries.

VICTORIA AND RICHMOND: *July 24*:—The Presbytery met at Strath Lorne for visitation and other business. Found the congregation prospering under the ministry of Rev. M. Campbell. No arrears.

MIRAMICHI: *July 17*:—The Presbytery met at Campbellton, Rev. J. C. Herdman was elected Moderator. Session Records of several congregations were examined. A proposal was made to secure the services of an ordained missionary to visit the Presbytery's stations; the proposal is to be considered and reported upon by a committee, Mr. Quinn was appointed Treasurer of the Presbytery fund for the year. Mr. Herdman reported \$50 for the mission to lumbermen. Rev. R. H. Warden addressed the Presbytery on the work of the Board of French Evangelization.—J. MC CARTER, *Clk*.

HALIFAX: *Aug. 2*:—The Presbytery met at Wolfville. The demission of Rev. W. S. Whittier of Chalmer's Church, was accepted to take effect at the close of the meeting of Synod in October. Dr. Burns was nominated for Moderator of Synod. The trials for license of Mr. James Rosborough were sustained and he was licensed accordingly. The trials for ordination of Mr. Robert D. Ross were heard and sustained, and the Presbytery ordained and inducted him over the newly formed charge of Wolfville and Lower Horton. This is a section of the country where Presbyterianism had at one time a considerable hold. The Reformed Presbyterians (Covenanters) have a church at Horton which receives monthly supply of preaching. Mr. Ross is the first minister of our church settled in this locality, and it is hoped that his ministry will prove a blessing. His charge embraces the classic scene of the expulsion of

the Acadians so well depicted in "Evangeline."—A. SIMPSON, *Clk*.

PICTOU: *July 16*:—The Presbytery met at Blue Mountain for the visitation of the congregation. A resolution was passed expressing much satisfaction with the progress made and urging an annual collection for the College.—E. A. MCCURDY, *Clk*.

LUNENBURG AND SHELBURNE: *July 10*: Rev. John Cameron was appointed Moderator for the year. The congregation of Riversdale petitioned for the services of Rev. Henry Crawford as an ordained missionary, Mr. Crawford accepted the call and expressed his readiness to enter upon the work early in August. The Presbytery resolved to take immediate action to carry out the Assembly's resolution to increase the Supplementing Fund. The matter is to be brought before all the congregations, and an effort to be made to raise for the Supplementing Fund *five per cent* of the salaries now paid in the Presbytery. This is to be done without detriment to any other of the schemes of the Church. A committee to carry out the measure was appointed consisting of Rev'ds E. D. Millar, Stiles Fraser and Dr. Calder.—D. S. FRASER, *Clk*.

TRURO: *July 10*:—The Presbytery met at Coldstream for the visitation of the congregation. The work of the congregation was found to be zealously and successfully attended to. The congregation has added \$75 to the pastor's salary, and has cheerfully relinquished a grant from the Supplementing Fund. Rev. W. T. Bruce was appointed Moderator for the current year.—J. H. CHASE, *Clk*.

TORONTO, *July 26*.—It was agreed to loose the Rev. W. McWilliam from his charge at Streetsville to enable him to accept an appointment, from the Assembly's Home Mission Committee, to Prince Albert in the North-West Territory. Action was taken in reference to the call from Knox Church, Guelph, to Mr. Mackay of Scarboro, and parties cited to appear in their interests. A committee was appointed to consider what should be done to secure public religious services for the benefit of parties residing during the summer months on the island opposite Toronto.—R. MONTEATH, *Clk*.

GUELPH: *July 17*:—There was a large attendance of ministers. A committee was appointed to arrange for holding the annual missionary meetings. There was reported to be but one vacancy within the bounds, viz., Knox Church, Guelph, and three mission stations, all of which are receiving stated supply. A call from Knox Church in favour of Rev. R. P. Mackay of Scarboro' was sustained. Mr. Tait intimated that the First Congregation, Guelph, had agreed to ask the Presbytery that they be dissolved, and handed in the

books of the Church, with a cheque for \$803, the proceeds of sale of the property after meeting liabilities, which the congregation desires should be divided among the mission schemes of the Church. The request was acceded to and the name of the congregation was accordingly dropped from the roll.—R. TORRANCE, *Clk.*

HAMILTON: *July 17*.—Mr. Cleland tendered the resignation of his charge at Niagara, asking to be allowed to retire from the active duties of the Ministry and to be admitted to the benefit of the Aged and Infirm Ministers' Fund. The resignation of Mr. Robertson of Strabane was allowed to lie on the table for two months more. Mr. Grant was authorized to organize a congregation at Delhi. Mr. Chrystal tendered the resignation of his charge at West Flamboro'. Standing Committees were appointed for the current ecclesiastical year.—J. LAING, *Clk.*

LONDON: *July 10*.—Application was made on behalf of petitioners for the erection of a new church and congregation in London, South, who proposed immediately to erect a commodious and handsome church at a cost of about \$11,000. It was stated that there is a large and wealthy Presbyterian population in that part of the city and every reasonable prospect of forming a strong congregation. A committee was appointed to organize the congregation at an early date. Dr. Proudfoot addressed the Presbytery on the scheme for the endowment of Knox College. Already \$106,000 had been subscribed, and the work must go on. Standing Committees were appointed. Reports of Commissioners to the General Assembly were heard. Rev. George Crombie was received as a Minister of this Church in terms of instructions from the General Assembly. A committee was appointed to visit the aid-receiving congregations. Mr. Ball gave notice of a motion in reference to the work of French Evangelization.—J. K. WRIGHT, *Clk. pro tem.*

MAITLAND: *July 10*.—Commissioners to the General Assembly reported their diligence to the business of that Court, and gave in a statement of their travelling expenses. A Conference was held on "The Religious Education of the Young," introduced by Mr. D. Cameron, followed by other members. The topic for conference at next meeting is, "The importance of the Eldership in promoting personal, family, and congregational Religion." Mr. Hamilton gave notice of a motion anent the mode of appointing commissioners to the General Assembly. Committees were appointed to visit aid-receiving congregations. Standing Committees for the year were appointed.—R. LEASK, *Clk.*

MANITOBA.—At a recent meeting a resolution was unanimously passed expressing great

satisfaction at the appointment of Rev. Dr. King as Principal and Professor of Theology in the Manitoba College. The Presbytery recognizes in Dr. King one whose scholarship, experience, and administrative ability, fit him in a marked degree for the position, while his familiarity with the Home Missions of the Church will be of immense service in furthering the mission work in these new provinces and in fostering a missionary spirit in the students. A number of applications to the Church and Manse Building Fund were made through the Presbytery. Professor Bryce presented the report of the Committee on Sabbath Observance. Pointed reference was made to violations of the Sabbath by railway companies and others, and to the need for more effective legislation.—T. HART, *Clk.*

SAUGEEN: *July 10*.—Mr. Campbell gave in a report of the Home Mission work of the Presbytery. Mr. David Forrest was licensed to preach the Gospel.—S. YOUNG, *Clk.*

OTTAWA: *August 2*.—Calls from Morrisburgh and Iroquois, in favour of Rev. G. D. Bayne of Wakefield; from Kemptville, in favour of Rev. H. J. M'Diarmid, were dealt with. Mr. W. T. Herridge, B.D., was ordained and inducted into St. Andrew's Church, Ottawa; to receive stipend \$3,000 per annum and a manse. *August 7*.—Hull desires full services of a minister for itself. Mr. W. H. Geddes was licensed to preach the Gospel. Reports on French Evangelization within the bounds were full of interest and encouragement demanding earnest effort to meet the wants of the people. Deputations were appointed to visit the mission fields before the students return to college.—J. WHITE, *Clk.*

SARNIA TO CALGARRY.

*Notes of a hurried visit to the North-West.
To the Editor of the Record.*

So much has been written about the "Great North-West" in books, newspapers and monthly periodicals, that it almost seems folly to add another line. Editors are, however, imperious and clamorous as ever, and the reading public as anxious to hear of the progress of what was but lately the "Lone Land," as they were ten years ago. This is my apology, if apology is necessary, for inflicting once more upon your readers a brief account of my recent visit to Manitoba, and the regions beyond.

It is just ten years since I made my first tour in the North-West. It was then very much an unknown land. The Presbyterian Church in Canada as early as 1871 had founded the nucleus of a college in Manitoba, with Professor Bryce as its representative. The Church of Scotland in Canada, then sent out

Professor Hart to aid in its work, and at the union in 1875, the college with its staff of Professors and Lecturers, came into line with the other institutions of the United Church. The college, as most of your readers know, was originally started at Kildonan, some three miles from Winnipeg, which at that date and for a quarter of a century before, was the headquarters of Presbyterianism in the North-West, and where the zealous and able Dr. John Black maintained Gospel ordinances to his attached people. It was felt, that in order to give to the college the sympathy and support of a larger constituency, its removal to Winnipeg was a necessity, and in order to bring about what seemed exceedingly desirable at that stage in its history, Dr. Ure of Goderich and the writer were appointed commissioners to meet with the friends of the college in Kildonan and Winnipeg, and arrange for the peaceable settlement of a question that caused no little feeling at that time. The result was the removal of the college to Winnipeg, where for some years it held its sessions in rented houses of exceedingly modest and unpretentious character, until the present noble building was erected. As to the wisdom or unwisdom of each denomination having a separate college, there is room for difference of opinion. At that time, however, (as still) there seemed no hope of the Government setting up a non-denominational university and college, so that our Church in common with other Christian bodies, was in a measure compelled to take the step she did.

Ten years ago (1873) the journey to Manitoba was a rather formidable undertaking. Ten days was about the average time consumed in reaching Fort Garry from Ontario or Quebec. The "Manitoba" had been recently built and put upon the Lake Superior route, and so far as the travel to Duluth was concerned, was all that could be desired. But then came the Northern Pacific Railway, and from four to six days on the Red River, in the little uncomfortable boats of the "Kittson Transportation Line." Now all this is changed. In about three days, from Ontario and Quebec *all rail*, one finds himself in the capital of Manitoba, and by Lake Superior and the C. P. R. from Port Arthur, within five days! Even this will be still further reduced, **when** direct communication has been established through Sault Ste. Marie, and other points included in the present survey.

Two years ago we chose the *all rail line* to Manitoba, but we have again returned to the Lake Superior route, as not only exceedingly enjoyable, but to the wearied commercial or professional man, affording a brief rest from the incessant round of duties that press him night and day upon the land. Next to "the lodge in some vast wilderness," that the poet

longed for, where there are no postal deliveries, telegraphic communications and multifarious occupations to harass the brain, is the quiet and comfort of a Lake Superior steamer. The Beatty Line and the Collingwood Line, are both exceedingly well managed, and the companies who have sunk so much capital in those steamers are deserving the patronage and thanks of every Canadian citizen.

Leaving Sarnia on the evening of the 7th August in the "Quebec," we pass quickly on, touching at Goderich, Kincardine and Southampton. Of these rising lake port towns of Ontario nothing need be said, but that all seem to be enjoying a marked degree of commercial prosperity. The large amount of freight taken in at such points, and the constant addition to the passenger roll, indicates not only great business activity, but also the possession of means, that enable so many to take advantage of a few weeks vacation in the North-West, or at some one of the delightful spots on the way up to Prince Arthur and Thunder Bay. Fifty years ago Canadian pioneers had no such facilities, nor indeed the money necessary for such lengthy and somewhat expensive tours, and yet we doubt not they enjoyed life to the full above their more wealthy descendants, and by industry, perseverance and self-denial, have left their children a noble patrimony.

From Southampton until Ste. Marie is reached, St. Jacob's Island and Garden City are the only points touched by our steamer. At the former, our Church has had missionaries from time to time, as suitable men could be found, but the settlements are so small and so widely scattered, that no permanent stations have been erected. Whatever is done in this district must of necessity be done by the Home Mission Committee at a large outlay, for the people are too poor to do much towards the support of Gospel ordinances. The scenery along this part of the voyage, if not so bold and rugged as near the head of Lake Superior, is exquisitely beautiful, and under a clear balmy sky, with scarcely a ripple upon the water, and the engines working so smoothly and noiselessly, that the motion of the vessel is hardly perceptible—the enjoyment is about as complete as ever falls to the lot of discontented mortals. From Garden City, we pass through the St. Mary River, to Sault Ste. Marie—one on the Canadian, and another on the American side; the one full of stir and bustle, the other comparatively dull and somnolent. Our Canadian Sault Ste. Marie has, however, improved somewhat during the past five years, although far behind its sister on the opposite shore, which with the United States Garrison and handsome public buildings and substantial church edifices, is an exceedingly attractive spot for both American

and Canadian tourists. All the Canadian and American steamers touch at this place for coaling (as they generally do on the Canadian side), but in addition, there is the magnificent canal, said to be the finest on the continent, which connects St. Mary's River with Lake Superior; the Rapids, over which, in birch bark canoes, sightseers are taken every hour of the day almost, by skilled Indian oarsmen, these and other attractions, and the constant passing to and fro of all kinds of craft, from the stately merchantman to the pleasure yacht, makes the place in summer time busy and exciting, picturesque and romantic, beyond the new fashionable watering places of the day. The land on the American side is said to be much more productive than on the Canadian side of the river, which may account in some measure for the sparseness of population on our own territory. During the past two or three years, however, several good farmers have taken up land in and beyond the Township of Korah, a few miles back of the Sault, and the town itself gives evidence of waking up to a greater degree of life. Your late esteemed fellow-citizen, Dr. Sullivan of St. George's, has his Episcopal residence here, and makes it the centre of his diocese. A good deal of feeling is manifested at the prospect of his removal to Huron, which is regarded as almost a certainty. There can be no doubt that such a man is, in many respects, better fitted for a more densely settled and wealthier diocese, but it will be a grand mistake if our Evangelical Churches adopt the policy of selecting second-rate men for pioneer work. When it is found that the more able and eloquent preachers are reserved for the rich and fashionable city and diocese, and the more obscure, unattractive and unpopular, are sent to the plainer and less cultivated congregations, the masses will soon lose confidence in the sincerity of those who profess "to preach the Gospel to the poor."

We spent what time was at our command with the Rev. Mr. Morison, our missionary at Sault Ste. Marie. Mr. Morison, who is a graduate of Montreal College, is doing a good work here, and is hopeful of the future. Our Church here has passed through many trials and vicissitudes since its organisation, consequent upon the frequent change of missionaries and the exceedingly fluctuating character of the population. The membership remains at about 40. The church is a very neat and comfortable one—is almost if not entirely free from debt, and under the direction of Mr. Morison, the Sabbath School and other departments of Christian work are in full operation. Christian friends from our wealthier congregations in Ontario and Quebec can, during their summer holidays in this neighbourhood, greatly strengthen the hands of such self-denying missionaries as Mr. Morison,

by attending their ministrations, aiding in the Sabbath School, and giving substantial help to struggling enterprises, that will ultimately become important centres for good, as the resources of the country are developed and population of the country is increased by railway communication. Thus much until next month, when I shall refer to our work at Prince Arthur's Landing and in the North-West, as far as I can reach, in the brief space of three weeks.

W. C.

Port Arthur, July 11th, 1883.

EDMONTON, N. W. T.

LETTER FROM REV. A. B. BAIRD.

A little settlement was established last year on the Red Deer River at the place where the trail to Calgary crosses. This is about 100 miles south of Edmonton and half way to Calgary. The two pioneers of the settlement were Edmonton men and I received an urgent invitation to pay them a visit. The settlement had increased to a considerable size this spring and I decided to go. While I was making arrangements for my ten days' absence one of the office bearers of my congregation volunteered to accompany me. This gentleman who has lived in the country for a number of years and has travelled considerably is acquainted with it from Winnipeg to the McKenzie River: his offer changed the prospect from that of a difficult and perhaps dangerous duty to that of a pleasure trip. There was no more worry about confused trails or swollen rivers. The only thought was of a holiday with just enough congenial duty to redeem it from the charge of idleness. My friend and I laid our joint resources under contribution to furnish an outfit for the expedition—my buckboard was chosen, and his horses—a first-rate team of roadsters:—The liberal supplies for our larder were superintended by my friend's wife and at length all was ready. With tent and blankets, provisions and cooking utensils securely packed, we found ourselves crossing the Big Saskatchewan at six o'clock one bright morning in the latter part of June. The day was beautiful, the roads were good and the horses seemed to enjoy our holiday as much as we did ourselves. We were soon past the scattered houses of the settlers on the south side of the river, past the Indian reserve with its little log houses and its garden patches, past an Indian fishing camp with brown *te-pees*, well-filled fish-drying stages and groups of dirty naked happy children, past a surveyor's camp with its white tents, past a couple of brigades of Red River carts on their way to the end of the C. P. R. track for freight, and we reach the first river

we have to cross, the treacherous Black Mud. Fortunately however we find it fordable and piling up on the seat of the carriage all the impediments which would be damaged by a wetting, we reach the other side in safety and camp for dinner on the high prairie plateau. The danger to be feared from the rivers to be crossed between Edmonton and Calgary is, that taking their rise in the mountains as most of them do, they are at high water stage from the latter part of May till July and that a couple of hot days with a warm shower or two in the mountains melts the snow sufficiently to raise the rivers several feet, and these ice-cold, swift running streams naturally cause some anxiety to freighters and travellers. In the afternoon we crossed the Boggy plain where the tough sod quaked far and wide under the tread of the horses, passed by pretty lakes where mother ducks were teaching their children to swim and by broad green prairies thickly dotted with flowers. The violets and strawberry blossoms had nearly vanished before the advance of summer but pea vines and vitches, anemonies and ladies' slippers were in their glory with multitudes of lesser flowers to fill the vacant spaces. On our return the next week we found that the field had been conquered by the dog roses and tiger lilies which proudly waved their colours high over all the rest. Before sunset that afternoon we reached the house of the farm instructor at the Peace hills Indian farm, forty miles from home. We accepted his kind invitation to remain for the night and the evening was spent in the discussion of Indian questions with the sympathetic instructor, but early next morning we were on the trail again and after another long but pleasant drive we camped for another night at the crossing of the Battle River. The next day after fording the Blind Man and Red Deer rivers we drove into the little settlement under a steady downpour of rain. The welcome we received was a hearty one—horses were placed at our disposal so that we might visit the settlers while our own rested. During the next two days accordingly we visited the whole settlement which extends over a length of about twenty miles up and down the river. We were successful in finding only about twenty settlers at home: the others after putting in their crops had gone off to Winnipeg or Calgary to procure supplies or to bring back relatives. It is expected that there will be a considerable influx of settlers before the fall and that it will not be long before the people are in a position to ask for a missionary of their own. The population is similar in character to that of most of the pioneer settlements in the west. In all the houses we visited we found only three that contained women but monotonous as is the record of the population from this point of view there is sufficient variety in another aspect. Our Sab-

bath gathering which was the first we held in the neighbourhood, took place in the house of Mr. Roderick McKenzie a native of the Red River settlement. The precentor had been a school-teacher in Annapolis, Nova Scotia, there were present an Irish Catholic, a French half-breed and a couple of Indians and the rest were so divided up among Americans, Canadians and old countrymen that there were scarcely two of the same nationality. These are heterogenous elements of course out of which to build a congregation but Christianity was never intended to be limited to a single race and neither need Presbyterianism be.

The growth of this place promises to be rapid and well it may be: it has fine, high, rolling land with hilltops here and there from which the Rocky Mountains may be seen about eighty miles distant; it has good pasturage, plenty of wood and water, and although the soil is lighter than that of Edmonton it seems to be capable of bearing good crops. On Monday morning we set out on our return journey—camping the first night at the house of the Indian teacher at the Bear's Hills reserve and the second with a party of surveyors at the Black Mud where a short service was held.

Church matters in Edmonton are going on smoothly. The immigration of this summer is beginning to tell somewhat on the size of the congregation but the most of those who have come lately have done so for the purpose of farming and the distance they are obliged to go from town before they can get homesteads—6, 8, or 12 miles—makes it impossible for them to attend Church in Edmonton regularly. This will speedily bring to the front the necessity of establishing out-stations to meet the wants of such people. We expect this month our first visit from the Superintendent of Missions and in these matters his authority and experience will be invaluable. ✓

Obituary.

GILBERT THOMSON, senior elder in North Gower congregation, died recently at the age of 80 years. He was a native of Dumfriesshire, Scotland, and came to Canada in 1829. In 1843 he was ordained an elder of the congregation at Richmond, near Ottawa. He was mainly instrumental in founding the congregation at North Gower, was its first representative elder, and continued to be one of its most active and influential members, as long as he lived. He was noted for his hospitality. He died deriving peace from the faith in which he lived.

ALEXANDER MURRAY an elder of the United Presbyterian Congregation of West

Branch of River John, Pictou County, N. S. died there on the 9th of July, in the 82nd year of his age. He was born in Rogart, Sutherlandshire, Scotland, and came with his parents to Pictou when about one year of age. They settled at Scotsburn, where he remained to years of manhood, when he removed to West Branch. He was ordained to the eldership about thirty years ago, and discharged the duties of that office with great fidelity till the time of his death.

HON. DR. ELDER. We record with deep regret the sudden and unexpected death of Hon. William Elder, D.C.L., the Provincial Secretary of New Brunswick, and the Editor and Proprietor of the *St. John Daily Telegraph*. Dr. Elder was for many years closely identified with the Presbyterian Church. He came to New Brunswick from Ireland, as a minister, and was settled at St. Stephen where he laboured with energy and success for some ten years. He was fond of journalism, and for several years edited and published the *Colonial Presbyterian*. He removed to St. John and published first the *Morning Journal* and latterly the *Daily Telegraph*. He was a writer of rare excellence and whatever he undertook he did with all his might. He resigned his connection with the ministry; but continued to take a warm interest in the welfare of the Church. He was closely identified with one of the St. John congregations. His death is felt to be a very heavy loss.

REV. JAMES CAMERON. We have just learned with sincere regret that Mr. Cameron of Chatsworth died on the 15th ultimo. He was a native of Invernessshire, Scotland, and was a medalist of Edinburgh University. He was editor of the "Canada Christian Monthly" for six years, and of the "Presbyterian Year Book" for seven years. He was an excellent scholar, a good preacher, and a diligent pastor. He was one of our most useful ministers and would have been a credit and an ornament, indeed, to any church.

Ecclesiastical News.

THE REV. A. W. WILLIAMSON of North Leith has been elected as Dr. McGregor's colleague in St. Cuthbert's, Edinburgh, in room of the Rev. James Barclay. Only two years ago Mr. Williamson was a student in Edinburgh and has already been successfully chosen as minister of two of the most important and influential congregations in the Church of Scotland. The Rev. R. M. Thornton of Wellpark Free Church, Glasgow, a few years ago the minister of a small congregation in Montreal, has accepted a call to the Camden Road congregation, London, England.

So there will be at least three distinguished ex-Canadians occupying high places in the British Metropolis, the other two being Rev. Dr. Donald Fraser of Mary-le-bone, and Rev. Dr. J. M. Gibson of St. John's Wood. Let no one henceforth say that life in the colonies militates against a minister's chances of rising to the top of his profession. Judging from the large number of Canadians who are occupying prominent places in the Old Country, we should say that the reverse is the case. It is said that Dr. Murphy of Dublin is likely to go to Crouch Hill, London, in which case the Metropolitan Presbytery will receive a valuable addition to its ministerial staff. The old Crown Court congregation in connection with the Church of Scotland, which attained celebrity under the ministry of the late Dr. Cumming, but which was a few years ago on the verge of dissolution, has taken a new lease of life and entered upon active work with renewed activity since the induction of Rev. Donald McLeod late of Jedburgh. They are building a splendid new church that will cost upwards of £20,000. Of the 342 ministers who were members of the Free Church Assembly this year only twenty-four were pre-disruption ministers. The oldest of these was Dr. George MacKay of Inverness, in his 87th year. Dr. Beith is said to be the father of the Church, according to ordination, although Mr. Waters of Burghead is the oldest minister in years, he being now in his ninety-first year. It is expected that emeritus-Professor Blackie will be nominated for Lord Rector of Edinburgh University. Dr. Joseph Fisher, the oldest acting minister of the Presbyterian Church in England—pastor of St. George's Church, Southwark, died recently in the 75th year of his age. He was a ripe scholar and distinguished for his missionary and evangelistic labours. The United Presbyterian Church of Scotland has an institute for training lay evangelists who are to devote themselves to evangelistic labours. The Church of England favours the idea of fitting business men of education to exercise their gifts in preaching. Some even go so far as to say that the masses are to be reached by an agency like that of the Wesleyan local preachers. The Bishop of Durham recently licensed thirty lay readers. General Booth says that the Salvation Army is still marching on, and in twenty years, if the rate of progress of the last six years is continued, there will be 1,250,000 officers and 250,000,000 soldiers. The cry for dis-establishment, hitherto confined to Scotland, is beginning to be heard south of the border, and wiseacres are predicting that the establishments in Scotland and in England are likely to stand or fall together. In the meantime public opinion is diverted into the channel of discussion upon the merits of

the Bill to legalize marriage with a deceased wife's sister. The Free Church Assembly petitioned against it and some of the Presbyteries have since done the same. All the American Churches have now appointed their delegates to the Belfast meeting of the Presbyterian Alliance which is appointed to meet on the 24th of June 1884. The convener of the committee of arrangements is Rev. Dr. Knox of Belfast, who, we are sorry to learn, is at present in a very precarious state of health.

MARTIN LUTHER was born at Eisleben, in Saxony on the 10th of November 1483 and was named in memory of his birthday which was the eve of St. Martin. Four hundred years will have passed next November since the birth of the great Reformer, and all Protestant nations are already preparing to celebrate in a fitting manner the quarcentary. Booksellers may expect a "boom" in the sale of D'Aubigné's History of the Reformation, and the occasion will not be mis-improved if a large and cheap edition of this remarkable book be again put into circulation. There would be fewer "weak-kneed Protestants" if people generally were more familiar with the history of Protestantism.

The Presbyterian Church of New South Wales has within the last eighteen months obtained nineteen ministers from Britain. Still they want more. It has issued a circular in which it is stated,—“Such is the growth of our colony and such the demand for ministerial labourers, that our wants seem greater than ever. No less than thirteen places have been specified within the bounds of the Presbytery of Sydney which might form the centres of new charges. Fifty men would be none too many to fully meet our wants.” They offer £100 for outfit, guarantee all travelling expenses to places of appointment, and \$20 per week for a period of at least two years or until a settlement has been obtained within that time.

METHODIST UNION.—The Union of the four Methodist Churches in Canada, namely, the Methodist Church of Canada, the Primitive Methodist Church, the Methodist Episcopal Church and the Bible Christian Church appears to be on the eve of consummation. The first of these is the largest and is chiefly of Wesleyan origin being composed by the Union in 1874, of the W. M. Church and the Methodist New Connexion Church in Canada. The Basis of Union was submitted last winter to the laity in the Official Quarterly Boards of the Methodist Church of Canada and was approved by an overwhelming majority. It was next submitted to the ministry in their recent Annual Conferences and was accepted in five out of the six conferences, viz. Toronto, Montreal, New Brunswick, Nova Scotia and Newfoundland, and rejected in

the largest, viz. the London Conference. It has been accepted in the three smaller churches. It now remains for the Basis to be finally submitted for ratification to the General Conference of the Methodist Church of Canada which was summoned to meet in Belleville on the 30th ult. It seems probable that the required ratification by a three-fourths majority will be given, although we are told that a majority of the clerical delegates have already pronounced against it, while a majority of the lay delegates have pronounced for it. If union is then ratified it takes effect immediately and the first united General Conference will proceed to business on Sept. 5th, and will represent the largest Protestant Church in the Dominion, with 1700 ministers, and three Universities besides Colleges in St. John's, Newfoundland and Stanstead, Quebec, the Wesleyan Theological in Montreal, the three Ladies' Colleges in Ontario, and a Methodist population—of 742,981.

Our esteemed Edinburgh correspondent writes as follows :

July 25th, 1883.

How the summer is flying ! and as yet we seem scarcely to have tasted it. The spring was somewhat late and cold. The months of May and June were so rainless that all green herbs were fairly parched and blighted. Then came the rain with the beginning of July, since which time, no one complains of dry weather ; one facetious brother declaring rather solemnly that in his part of the country, they must reverse the Darwinian theory and cultivate *fins* ; to swim with. Too much rain : but we are never satisfied. To-day we had such a hail storm, that some fears are entertained, lest the wheat and grain crops with the potato "tops" should be prostrated much to their detriment. But let us cheer up. The weather may mend in time yet by the good blessing of God upon the land. These last few days have been prolific in topics of passing, and in one or two instances of events of more enduring interest. First came the irrepressible Egyptian, with the startling and distressing reports of a terrible invasion of cholera, cutting off more than did the British Army. The barriers to such an invasion, seem very slight indeed ; and their overthrow as easy as was the rout of Arabi's host. Then came the Suez Canal question, with M. De Lesseps on its back and a grand display he and his project did make. For the present, however, the first proposal has been checkmated and negotiations suspended. How the affair will end, you will likely know, before this reaches you, but the chief commercial interests in the country and many of the Government organs are much dissatisfied with the terms, and the gigantic monopoly of the right of way across the isth-

mus, for the short term of 100 years, stands in danger of being rather rudely broken into, and dispersed. Oh those monopolies! But no politics. At home, come the trial and sentence of four month's imprisonment passed upon the fishermen of Strome Ferry who had been brought up on the charge of—"mobbing and rioting." There is a universal sentiment that the sentence, taking everything into consideration, is severe, and an effort is being made to induce the Home Secretary to grant a substantial mitigation. The poor fellows took an improper way of remedying the grievance of having the Sabbath broken in upon by the unloading of steamers, and the running of trains with their fish transport on the Sabbath. There was a grievance. The remedy was ill-chosen, but the sentence is the worst feature of all.

In Edinburgh, we have had little besides School Examinations, or rehearsals rather, for the past ten days. I was present at the closing exercises of the High School, with its rôle of celebrated names, as Brougham, Jeffrey and Cockburn, and with its origin lost in antiquity. The display was very fine, and the recitation of a Latin ode prepared by one of the senior scholars, was a revival of a custom, more common in the olden times that it has been of late. The scholars, of the Royal Asylum for the blind showed to great advantage on their day of rehearsals. In music, and mental arithmetic, in Geography and in recitation, their performances were admirable, while an essay by a boy both deaf and blind, (read by one of the other lads) was a marvel in its way. At both of these exhibitions, the Lord Provost, and Magistrates, accompanied by the Prince of Gondal, a young man of nineteen summers, were present. This week, the Merchiston school, including many Canadian pupils, had its closing exercises, and maintained its old renown, the Canadians taking several FIRSTS. So far as numbers go. The Merchants' Company's schools outstrip all others, George Watson's with its 1400 boys and presided over by Dr. Ogilvie, was a sight not soon to be forgotten. The Ladies' College with 1600 pupils gave an evening entertainment, and Daniel Stewart's for the first time came within the city bounds and delighted its patrons in the Masonic Hall. The work done in these schools is of a very high order. To-day Edina seems empty. Such streams of pupils and parents and guardians as have been rushing for some days, and are still rushing to the sea-side you cannot imagine. To-day is the beginning of the "Trades' Holidays."—A thing unknown in Canada, when all the mechanics stop work and, with their wives and children, and acquaintances crowd the railway trains, and the nearest steamboats in a wild rush for freedom, and a day's fun. This afternoon a public dinner and I under-

stand, a purse of money are to be bestowed upon the Rev. James Barclay, late of St. Cuthbert's, and now minister elect of St. Paul's, Montreal. Mr. Barclay is known as one of the hardest workers in Edinburgh, as well as an able preacher, and will be much missed both as a Parish minister and a public-spirited citizen. What is our loss in this case however is your gain, and he will prove no unworthy successor to such men as Drs. Snodgrass and Jenkins. Holding, as Mr. Barclay does, one of the first charges in the Church of Scotland, may we not hope that he will be received as another excellent proof and token of the good will of the Church to her Canadian ally and her child. Yesterday's telegram told us of the death of Captain Webb, in his wild attempt to do the impossible: and to-day we have rumours of Cetewayo's imprisonment, and perhaps, his death. In each case, it was a rash adventure and ended sadly. Mrs. Fraser Campbell is with her friends in Edinburgh recruiting her health and doing good work for the Church, by giving us most interesting information as to the missions in India. One evening we had a "Zenana" party, *i. e.* a party of workers for the zenana mission, when Mrs. Campbell and Mrs. Thompson, stirred the missionary enthusiasm of our people very much by their most interesting relation of mission life and incident in India.—D.

IRELAND.—The excitement respecting changes in education contemplated or supposed to be contemplated by the Government does not abate, rather indeed it increases, as it is feared that the changes are wider in application than at first was apprehended. It has been mentioned already in the RECORD that some time ago there were signs of the Government granting to the Roman Catholics a separate Normal or Training School, and that very vigorous opposition was made on the part of the Presbyterians. Now it is on the cards that the Queen's Colleges are in danger. When the Queen's University was broken up and the Royal University on a different basis was set up, there was a virtual pledge given that the colleges would be left as they are. Grave fears are entertained now that the integrity of the college system is about to be impaired. If the Government persist in the policy the sympathies of the northern part of the island will be sure to be alienated. The Queen's Colleges have rendered great services to the country, and it was a sad calamity if any serious change be made. A demand is likely to be made on the part of the Protestants for a separate university for Ulster to be continued on the basis of the late Queen's University, and the College at Belfast to be the centre of the academic system. We regret to notice that the Rev. Dr. Knox has

had a relapse, and serious apprehensions as to the result are entertained. We are glad to see that the trip to the Cape of Good Hope has done so much to restore Rev. Dr. Johnston to his wonted strength and unbounded activity. Dr. A. C. Murphy of Dublin, who has been called to London in connexion with the English Presbyterian Church, is the eldest son of Professor Murphy, the commentator. The younger doctor is a very scholarly and cultured man, and a man of rising influence.—H.

Report on State of Religion.

(Continued.)

OTHER reports, like that of Hamilton and London, note the earnest efforts of most Sessions to turn this ebbing tide, and express a strong desire for a great and general effort, aided by all the weight of the Assembly's influence, the Church's authority and the unfailing help of a faithful God.

We have given this large space to this subject under a profound conviction of its momentous nature. Besides the Christian Sabbath, the institution of the Christian home is the one priceless relic of primeval paradise, divided by infinite wisdom and love for the good of man, which we still possess. Rich in its provision for the happiness and welfare of the individual, from the time of tender infancy to decrepid old age, incomparable in its potencies for good to the race at large, alike in its national, social and religious interests, let us see that, God helping us, we do not fail or falter in doing our part in preserving its unique and holy power for our Church and our country. Its loss were irreparable. Its decay is alarming. Many parents, the reports tell us, excuse themselves on the plea of Sabbath Schools and Bible classes, to which their young people are sent. This excuse suggests two things. (1) We must more distinctly and emphatically than ever expose its fallacy and wickedness. The Sabbath School can never do the work of the home. No substitute can furnish the parents influence. (2) We shall with no less emphasis negative the idea, hinted in some of the reports, that this evil is to be remedied by bidding the Sabbath School take a lower place. No, we shall not take a hair from the head of this young Sampson, the modern Sabbath School, but hope and pray that, after a century of noble service, the prime of his power is yet to come. As a separate report on this subject is to be presented to the Assembly, we shall not do more than add that we learn with pleasure that, in almost every part of the Church, these means of Grace for the young are maintained with vigour by bands

of teachers, for the most part devoted and painstaking, among whom are to be found many of our elders, and of the parents of the children, whilst many more of the latter in their homes co-operate zealously with the efforts of the schools. Still it is evident from what has already been said of the state of things in so many households that, as some of the reports remark, the efficiency of the school and the extent of its good results would be greatly increased by a more general and practical sympathy between the school and the home, the teacher and the parent. In addition to these ordinary means of reaching and benefitting the young spiritually, several reports mention, Band of Hope, communicants' classes, evangelistic services specially suited to the youth, recommended in one case by satisfactory results tested by the experience of years. The great need of increased, direct and earnest efforts to reach and influence the young for Christ is made apparent by the replies to the question, "What proportion of your youth between fourteen and twenty are upon the communicants roll?" The reports indicate considerable diversity in this respect, the proportion in a few cases reaching three-fourths, while in many cases it is "few," "very few," often "none." From one whole Presbytery *none* are reported. Well may one report remark, "It appears that Sunday Schools, Bible Classes and family training are not yielding the fruits in conversion, which might be expected. Much precious seed is sown, but the harvest has not yet come. Let this awaken anxiety. Let the parable of the sower teach us it is not enough to sow. Sowing is nothing without the increase. Let us labour for conversions." As to prevalent hindrances to our work, we have the usual dark catalogue enumerated, of which Sabbath desecration and intemperance form subjects of separate report, and we need only remark that there is a generally concurrent opinion that the latter is diminishing while the former is increasing. Formalism, inconsistency, indifference, dancing parties, theatre going, and frivolity, abound. Mormonism is mentioned by one report, the tobacco habit among professed Christians by more than one. Covert infidelity is common, avowed agnosticism is not unknown. Sensuality and licentiousness are recognized, though loving the darkness because of their own evil deeds. Worldliness, bolder, and unblushing, stalks in the land and intrudes in the Church, often without any cloak to hide its eagerness for money or for pleasure, or its pitiable subjection to the spirit and the fashion of the world. Mention is also made of "irreligious literature circulating in the homes of our people, which cast ridicule on sacred things and teaches the miserable lie that men can live virtuous and happy lives without God and without obedience to His moral law."

The great corrective to these evils is the truth of Christ faithfully presented in the pulpit and in the pastoral visits of our ministers and elders, circulated in tracts and other religious publications broadcast through the community, and, though last not least, illustrated and enforced by the unanswerable argument of consistent Christ-like life among ordinary members as well as office-bearers of the Church. More of this is what we especially need. For this let us lift up Christ, and, with much searching of heart, invite the Spirit's power. Of revival within the Church, and conquests among the careless without, the reports do not mention anything very prominent or extended this year. Much blessing has been quietly enjoyed by a large number of our congregations. Faithful pastors have continued to sow the seed diligently and to water it, often with tears, and God has not failed to give the increase. There is amongst us much of the spirit and experience expressed by one session as follows: "If increased attendance upon the means of Grace, and a large accession to the membership of the Church are evidences of a revival, then we have had it. But if anything of a sensational or exciting character is sought, then we had none." The sentiment is so far healthy and commendable. But if meant to exalt quietude as everything, and pass unqualified reflection on all excitement in religious life and work it would be erroneous and unwise. Equally sound are the sentiments of two Presbyterian reports, which say: "Let our ministers, elders and members generally seek to be revived themselves. Let all look for greater results from the ordinary means of grace, and let God's people realize that the normal state of the Church of Christ should be a state of revival." "Let the ordinary means be used, as often as possible, with extraordinary diligence and urgency and there will be more of revival." This remark is borne out by the cheering testimony given us of seasons of awakening and spiritual power being vouchsafed in a goodly number of congregations and communities. In the Presbyteries of Glen-garry, Brockville, Halifax, Prince Edward Island, Whitby, Toronto and others, special evangelistic services have been held with more or less marked results. It must be a cause of gladness to all who love the Gospel and Kingdom of our Lord to see the soldiers of Christ, in response to a sound of a going in the tops of the trees, arise and gird themselves for battle, while the associates of the closet besiege the throne of grace with even more than wonted intensity, to hear the shoutings of victory. These things give joy in the church below, as they do in presence of the angels above. Let us remember for our instruction that it was, "So soon as Zion travailed, she brought forth children." "Prove me now herewith saith the Lord, &c." While recog-

nizing with much satisfaction and gratitude to God, the large measure of life and zeal and progress prevailing throughout the church, we may in closing give place to the words of one of the reports:—"Of revival few, indeed scarce any, noteworthy evidences are mentioned among us; and what is also to be regretted, few expressions of any great concern for its absence now, or desire and hope for the future. The Assembly's question on this point suggests a responsibility on our part, which we would do well as office-bearers in the Church of Christ solemnly to ponder. Do we appreciate the importance of revival as one of the most precious of covenant promises to the Church of the latter day? What are we doing, or what are we leaving undone that we ought to do, to gain the blessing? Or what are we doing, it may be of equal importance to ask, to hinder its advent among us? Let us earnestly seek from God greater faithfulness to the trust committed to us, greater wisdom in planning, and zeal in executing whatever He may prompt us to undertake for the furtherance of his cause."

In conclusion, your Committee would state their belief that the interest taken in the subject of the condition and the advancement of religious life and work among us is on the increase. The recommendations of the Assembly on the subject are receiving much attention, with good results. In many cases the subject is brought before the people from the pulpit by reading the questions issued by the Assembly and the reports prepared by the session, or the Presbytery. In some cases these are printed for circulation. Altogether the year's report contains, with much to deplore, a great deal to cause us to "thank God and take courage." "He hath not been unmindful of us, and He will bless us yet more and more." With the hope of furthering this we submit the following

RECOMMENDATIONS:—I. That a pastoral letter on the subject of Family Religion and of the Congregational Prayer Meetings be issued by the Moderator of this Assembly, to be read by all Ministers and Missionaries to their congregations upon the first Sabbath of October, or such time as may be deemed most suitable.

II. That the same day be observed as a day of humiliation before God, confession of past shortcomings and united prayer for the revival of his work among us, and to this end, for an abundant baptism of the Holy Ghost upon Ministers and people alike.

III. That ministers and elders be enjoined to deal faithfully and kindly with heads of families neglecting the important duties of family religion.

IV. That instruction be given to the Committee on the State of Religion (to be hereafter appointed) to take into consideration and

report to next Assembly to what extent the system of deputations, so largely employed by the Presbyterian Churches of Great Britain, in connection with this department, might be beneficially introduced into this Church.

V. That in the meantime Presbyteries be enjoined, by deputation or otherwise, to do what they can, to awaken the zeal and to promote the life and vigour of congregations within their bounds.

VI. That every encouragement be given to ministers and elders to assist each other in special services on all opportune occasions, so as to promote a healthy and lively spiritual interest in all the congregations of the Church, and if possible, to make inroads upon the careless and ungodly around; and that in these services special attention be given to the large proportion of our youth still outwardly undecided for Christ and His Church.

All of which is respectfully submitted.

WALTER M. ROGERS,
Acting Convener.

Our Foreign Missions.

MEETING OF THE COMMITTEE,
(*Eastern Section*).

THE Committee met at New Glasgow on the 1st of August. Present: Rev. A. McLean, A. M., Chairman; Rev. Messrs. Blair, Sinclair, McCurdy, Donald, Scott, Dr. Burns, John Miller and D. C. Fraser, and the Secretary; and by invitation Dr. Patterson, Rev. W. Stewart and Dr. Bruce. Three missionaries were present, Rev. John Morton from Tunapuna, Trinidad, and Rev. A. Robertson from Eromanga, New Hebrides, on furlough; and Rev. T. M. Christie, retired, from Couva, Trinidad. The Committee recorded gratification at the presence of these brethren, gratitude to God for their safe return and improvement in health, and hope that they might be fully restored and their visits prove beneficial to the churches. Dr. Burns by request of the Chairman offered up thanksgiving and prayer. Some financial arrangements of the Mission Council of Trinidad, in connection with the removal of Mr. Christie were then considered, and sanctioned. The committee approved of the building of a Church at Princetown, and authorized Mr. Morton to lay the facts, shewing the desirableness of such a step, before our people, with an estimate of the expense, and to solicit special donations for that, and for the removal entirely of the debt on the Tunapuna Mission Building. In making such an appeal, the committee anticipates a cordial response to our missionary, from whatever part of the

Church he may visit. The committee sympathized with Rev. K. J. Grant, in the inconvenience now experienced by himself and family from a decaying dwelling house, but in the absence of an estimate, and definite recommendation from the Mission Council, declined any immediate steps.

MR. HENDRIE AND TUNAPUNA.—The correspondence of the Secretary having shewn that a successor to Rev. Mr. Hendrie at San Fernando had been appointed by the Foreign Mission committee of the United Presbyterian Church of Scotland, it was agreed with concurrence of the Mission Council, to invite him, for the present, to occupy Mr. Morton's field until Mr. M's return; and to endorse cordially the recommendation of the Presbytery of Trinidad to the Missionary Board of the U. P. Church, that that body should appoint a missionary to St. Joseph, a station contiguous to Tunapuna, which might be opened with great advantage, by Mr. Hendrie, if appointed.

SUCCESSOR TO MR. CHRISTIE.—It was then agreed to advertize immediately for a missionary to Couva, the missionary to be of a vigorous constitution, and not much, if at all, over thirty years of age—an ordained minister or a licentiate of the Presbyterian Church in Canada. A committee consisting of Mr. McCurdy, Dr. Patterson, Mr. Morton, Mr. John Miller, and the Secretary was appointed to bring the claims of the vacant mission field to the notice of any suitable young man, at their discretion.

MISSION TO DEMERARA.—The whole correspondence on this subject was read, and the action of the General Assembly stated, when it was agreed to record the satisfaction of the committee at the prospect of the extension of the work: and to let the matter lie on the table till farther intelligence from Demerara shall be received.

GOSPELS IN EROMANGAN.—Mr. Robertson submitted to the committee his arrangements for publishing, in Toronto, the four Gospels in Eromangan, in one volume. An issue of 2000 copies was advised, and in consequence of the time which the correcting of the Press will unavoidably demand, Mr. Robertson's furlough was extended, so that his absence from his station will be nearly two years.

VISITING OF CHURCHES.—Mr. Robertson stated that he had made personal engagements chiefly in the Maritime Provinces which would occupy all his spare time for a few months. The committee expressed satisfaction and declined at present making any appointments for Mr. Morton, or adding to the work, which Mr. Robertson had laid out. They left the brethren to decide for themselves with directions that congregations receiving visits would be expected to respond with special collections.


MEETING OF THREE MISSIONARIES.—In connection with the meeting of the Foreign Mission Committee (East) at New Glasgow, a Missionary Meeting was held in the evening in James' Church. Dr. McGregor presided over a full house, which was addressed by Rev. Messrs. Morton, Robertson and Christie; Mr. Robertson at length, he being in good health, Messrs. Morton and Christie in shorter but equally interesting addresses. Dr. Burns delivered a closing address and by this time, what with good speeches and with excellent singing by choir and by the whole people, the meeting became somewhat enthusiastic as in the good old times when Dr. Geddie returned to tell his story of sowing and gathering. The *two Murrays* prayed, Mr. Murray of the Kirk of Scotland in opening, and Dr. Isaac Murray in closing, thanking God for the facts narrated, for the men spared to tell of the work of the Gospel abroad, for convalescence on the part of the sick and prayer for entire recovery and for the Divine Spirit to rest on missionaries and people. Collection \$59.09.

P. G. MCGREGOR, Sec'y.

Oxford College, Formosa

BY REV. G. L. MACKAY, D.D.

TAMSUI, FORMOSA, March 25th, 1883.

 OXFORD COLLEGE stands on a beautiful site about 200 feet above the sea. The mouth of the Tamsui River (which is an excellent harbour) and the Quanyin Mountain stand in front—the Formosa channel sweeps along the West—and at times dashes its crested billows against the rugged shore.—The building is seventy-six feet from east to west and one hundred and sixteen feet from north to south. It is built of small red bricks and after being finished the entire outside was oiled and painted red as a protection against the continual rain storms here. On the top is a belfry, at present we have a good bell hung below.

There is accommodation for fifty students and *two teachers* with their families. There is a museum, library, bath-room, kitchen, and there are two lecture-rooms. Every room is well lighted, well ventilated and well furnished. There is an open court and the entire length of the verandah around is two hundred and fifty feet. Students can thus have exercise when the sun is pouring down his burning rays or the clouds sending torrents of rain on the ground. Recently I tried to improve the grounds. There is a splendid road from the college to the main pathway three hundred and forty-five feet long—and one on each side two hundred and forty-eight feet in length. On both sides of these paths I planted *banyan*

and *evergreen willows* about ten feet apart. I also planted similar trees all around the college grounds. Fully four hundred such trees have been put out. In a year the whole surroundings will be charming. The God of heaven and earth established *order* and *beauty* throughout the boundless creation. He does *not* take delight in confusion and filth. The college was opened on the eve of July 26th 1882. I spent day after day on the ground under a glaring sun. Counting bricks, weighing lime, drawing plans, &c., &c., &c. I don't like such work; but anything for the cause of Jesus. I know how many bricks were used and I know also even some *poor* people and some little children paid for several bricks at least. At the opening, A. Trater, Esq., H.B.M., Consul was in the chair. I wish the *whole Church* to know that their thanks are due to him for all the assistance he rendered this mission during many years of *faithful service*. The entire Church should also remember H. E. Hobson, Esq., Com. Customs who was present at the opening. He visited savage territory with me and showed great kindness to our Mission. How remarkable that these *two* old friends should be present at the time. During our visit to the west, both were absent and now only the Consul is here. Long may he remain here with his worthy partner. Captain Abbott an old friend too was present, and indeed the whole community, besides two Mandarins. One of them gave a handsome present of paper, &c., &c, to the students since. Think of it: he promises more! We have twenty students in the college. *Giâm Chheng Hôa* my first convert, *Liên Hô* another of the first band as teachers. Also *Tân Hé* who comes from his chapel to lecture. Then Mrs. Mackay teaches and, when not travelling, I speak from four to five hours a day. *Everything is prosperity*. We expect to open two new chapels this summer. We have twenty-two Preachers. God, our God, be praised.

Accept our *united thanks* every one who gave or would willingly give for this college. Accept our *thanks*: not cold, formal thanks: but *heartfelt, grateful thanks*, old Oxford, my native Oxford, for this truly *splendid* edifice which will spread the name of Jesus to generations yet unborn. Unfurl the blood-stained banner high over it and may the gospel as sounded by Paul, thundered by Knox, and proclaimed by Martyrs and Confessors be the *only* gospel taught within its Halls until we meet Him in the skies and beloved Formosa rend the air with shouts "Crown Him crown Him Lord of all!"

"Ride on, O Lord, victorious;
Immanuel, Prince of Peace,
Thy triumph shall be glorious;
Thy empire still increase."

Formosa.*To the Editor of the Record.*

DEAR SIR.—The accompanying communication from Dr. Mackay is of thrilling interest. It leads us to think of what the prophet says about the worshippers of images “casting their idols to the moles and to the bats,” and about the “isles waiting for God’s law.” May we as a church have grace to avail ourselves of the opportunities which God gives us—faith and courage to enter in at the open doors which He sets before us.

Yours truly,

THOMAS WARDROPE,

Convener of Foreign Mission Committee.

LETTER FROM REV. DR. G. L. MACKAY.

To the Presbyterian Church in Canada, from Halifax to Manitoba.

TAMSUI, June 5th, 1883.

There are seasons in the Church when *special needs demand special aids*. I regard this year (1883) an era in the history of the North Formosa Mission. After years of toil on the East Coast, the Lord has at length opened a large, wide door for His own blessed Gospel. I sent a telegram some time ago to say that 1000 were asking christian instruction. I state below the mark now when I declare that upwards of 2000 (two thousand) have thrown idols away and wish to follow the Lord of Hosts. I am just back from that region. We opened a splendid new chapel in a village. One of the students from Oxford College married a girl of the village. I performed the ceremony outside. Six hundred Aborigines were present (I counted them one by one), and about 400 Chinese. What a scene! What an outburst of song at the close, when they rendered, “How sweet the name of Jesus sounds,” &c. to one of their own wild mountain airs.

In a village with upwards of 200, every soul wants to be a Christian, every house cleaned of idols. Another village with nearly 300, not very far away came out as a body, men, women and children, and already sing our sweet hymns long in the night; so too with other villages. The most of the people have to work hard for a living. I sent 9 (nine) of the old Preachers to labor amongst them. The people at one village will give 150 days labor, at another 100, &c. &c., to help in putting up chapels, which will be thatched with grass, except one, which must have tiles, because near the savages. They set fire to the grass roof, then kill all who attempt to escape. Myself, students and villagers, were nearly massacred when I spent the night there. Three new chapels will soon be finished. I used the \$500 from Ottawa (*i. e.* from the departed Christian there) for that purpose. The houses of the villagers are small; without chapels the work can’t go on. The

people can’t do all; they are willing to do more than I dared expect.

Give us specially for this work \$2500 (two thousand five hundred) or so, and I can erect 10 (ten) churches; then there will be 10 preachers and 2000 hearers.

There is nearly twice as much rain on the east side as here. The heavy rains will come on before we are aware. If you lay any stress on my judgment, send the above amount without delay. For God’s sake don’t refuse and don’t delay. Let us charge whilst the door is open. I consider this so important that if the money will be given, you should let me know by telegram, so that we may rush through as fast as possible before the rains come on. Pray, O pray for this work, that Jehovah Jesus may be glorified and souls saved.—G. L. M.

Field Notes.

REV. J. W. MCLEOD of *Princes-town, Trinidad*, writes:—The wet season has fairly set in, bringing in its change of weather no little illness on every hand. However, we are well. Mrs. McLeod went up to Tunapuna last Thursday to stop with Miss Semple for a while. Annagee is now up there. We dispensed communion a week ago here and had an interesting service. Some who have been thinking of professing Christianity witnessed it and two have since asked for baptism. Those two grants from the Juvenile Mission Scheme enable me to keep on Brother’s School and to start a regular school at Cedar Hill. In the enclosed letter to Miss Machar, which I ask you to please address and forward, I explained to her that since Miss Blackadder had written her, the F. M. B. provided for one of the three schools, viz., Palmyra, and that the other two being thus provided for, Mrs. Morton’s field had greater need in this respect. The schools were (1) Palmyra, (since provided for by the F. M. B.); (2) Brother’s, (3) Cedar Hill. These, as you see, are as the other schools here under my charge, although Miss Blackadder was the means of obtaining support for them. Had a letter from Mr. Christie in Jamaica. He is pretty well. Miss Semple is getting on well. Miss Blackadder was unwell for a short time but is now better. I recently made a tour of our people, spending a night in the jungle with Dr. Cleaver who lives by himself in the midst of a neglected cocoa plantation. I baptized two persons next morning in the church there, as they were not able to come to Princetown, and had been for a considerable time on probation. I met a man in the woods who had been baptized by another denomination but who knew nothing whatever of Christianity, and who was making disciples of his own!

The Presbyterian Record.

MONTREAL: SEPTEMBER, 1883.

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ROBERT MURRAY, } Editors.*Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.*

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

FOR the engraving which forms the frontispiece of this number, as well as the letterpress description of Oxford College, Tamsui, by Rev. Dr. G. L. Mackay, on page 245, we are indebted in the first place to Rev. W. A. Mackay of Chalmer's Church, Woodstock, to whom the original drawing and M.S. were sent from China; in the second place, to the Committee on Foreign Missions (*Western Section*), of which Rev. Dr. Wardrope, of Guelph, is now Convener, for defraying the cost of the engraving. This we would not have allowed the Committee to do, had we not expended all our spare funds, and a little more, in publishing and putting into circulation very nearly 36,000 missionary maps of the World expressly for the use of our readers. The Committee will doubtless find that they have made a good investment; and we are happy to learn that our gift has been appreciated in many quarters. We recommend all our readers, old and young, when reading missionary intelligence to refer to the missionary map, and if they do not always find the place they look for, let them enquire elsewhere and locate it for themselves on their own map. We shall be happy to supply additional copies to any parties asking for them—without charge.

Literature.

MEMORIALS OF A COLONIAL MINISTRY.—A volume of twenty sermons by the late Rev. Robert Russell of the Presbyterian Church, Evandale, Tasmania; edited, with biographical notice, by Rev. R. S. Duff, M.A., minister of Free St. George's, Glasgow. In a few prefatory pages, Mr. Duff has given a

pleasing glimpse of the life and work of a scottish worthy who has left his mark on the distant colony of Tasmania. The sermons bear ample evidence that Mr. Russell was no ordinary man. They are full of practical instruction, couched in the choicest language, at the same time that they are simple, vigorous, and intensely interesting. They abound in apt illustration, but it is never carried too far. They are orthodox without being narrow, bearing marks of careful study; they are written in an easy, flowing style that carries the reader captive. We call them model sermons.

THE ROYAL READERS.—A new series of Canadian school-books published by the well-known firm of James Campbell & Son, Toronto, consisting of six volumes of choice literature suited to the capacities of students of all ages. The style is so far ahead of any thing we have seen in the shape of a school-book, we are inclined to say that the publishers have at length discovered a "royal road to learning." Such beautiful illustrations and enticing reading must make them very popular. Besides, they are distinctly Canadian—many of the selections being from Canadian writers, and the tone throughout is patriotic.

SCOTTISH CHARACTERISTICS, by Paxton Hood, and **WINTER IN INDIA**, by Rt. Hon. W. E. Baxter, M.P., are published by Funk & Wagnalls in their Standard Library series. Mr. Hood is the first Englishman we have heard of for some time who has undertaken the task of portraying Scottish Life and character, and he has done it remarkably well. The other is a very interesting and instructive volume. Price 25 cents and 15 cents respectively. *William Briggs, Toronto*, is agent for these cheap publications.

A DICTIONARY of the ANEITYUMESE Language, with outlines of Aneityumese Grammar, by Rev. John Inglis, D.D.—thirty-three years a missionary in New Zealand and the New Hebrides. *Williams & Norgate, London*. The primary object of this volume is for the benefit of the mission. It is not without additional value, however, as a contribution to philology. The introductory remarks respecting the languages of Polynesia are exceedingly interesting.

EUDOKIA: The Angel's Song. A vindication of the New Testament as affected by the work of the Bible Revision Company, 1870, by Theophilus, A.M., London; Elliott Stock, pp. 126. This is a review of the Revised version, and the conclusion arrived at by the writer is that "the eleven years' work of the New Testament Revision Company is not a success but a failure in every respect." The assertion is too sweeping, and the line of argument necessarily based upon it greatly detracts from the merits of this scholarly production.

FRANK LESLIE'S SUNDAY MAGAZINE, New York; \$3.00 *per annum*, for variety of matter, beautiful illustrations, and useful information, has no superior. It is edited by Rev. Dr. Talmage and every number bears traces of his genius.

SERMONS and ADDRESSES delivered at the Jubilee of Erskine Church, Montreal, comprise a historical discourse by Rev. J. S. Black, the Pastor of the Church. A sermon, largely retrospective, by the Venerable Dr. Wilkes, and another by Rev. D. J. Macdonnell of Toronto, with a number of addresses by laymen, the whole forming a fitting memorial of a very interesting event in the history of the congregation.

Official Notices.

SYNOD OF THE MARITIME PROVINCES.

The Tenth Synod of the Maritime Provinces will meet in Fort Massey Church, Halifax, on Tuesday, October 11th, at 7½ o'clock.

MISSIONARY WANTED.

A Missionary is immediately wanted for the District of Couva, in Trinidad.

The applicant should be a Minister or Licentiate of the Presbyterian Church in Canada, of vigorous constitution, and not much over thirty years of age. Salary £300 with a house. Application to be made to

P. G. MCGREGOR, *Secy.*,
Halifax, N.S.

N.B.—The Missionary will be expected to leave not later than December 1st.

MEETINGS OF PRESBYTERIES.

Victoria and Richmond, West Bay, 16th Oct.
Miramichi, Newcastle, 25th Sept., 11 a.m.
Paris, Brantford, 25th Sept., 11 a.m.
Ottawa, Bank Street Church, 6th Nov. 10 a.m.
Sarnia, Strathroy, 18th Sept., 2 p.m.
Kingston, Kingston, 17th Sept., 3 p.m.
Manitoba, Brandon, 18th Sept., 7 p.m.
Glengarry, 18th September.
Chatham, Fletcher, 18th Sept., 7 p.m.
Maitland, Bluevale, 18th Sept., 11 a.m.
Peterborough, St. Paul's Church, 25th Sept.
Saugeen, Priceville, 18th Sept., 11 a.m.
Montreal, D. Morrice Hall, 2nd October.
Guelph, Knox Church, 18th Sept., 10 a.m.
Stratford, St. Mary's, 11th Sept., 2 p.m.
London, 11th September, 11 a.m.
Toronto, Knox Church, 5th Sept., 11 a.m.
Lunenburg, &c., Lunenburg, 26th Sept., 10.30 a.m.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, on the last Wednesday of September. The Classes open—in Arts, on Oct. 3; in Medicine, Oct. 10; in Theology, Nov. 7.

The Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., will be issued on the first of June; after which date copies may be had on application to the Registrar, to whom all inquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,
Kingston, May 1st, 1883. Registrar.

QUEBEC HIGH SCHOOL,

An Institution for Boys, incorporated in 1843, and affiliated with McGill University, Montreal.

REFERENCES:—Rev. Dr. Ormiston, New York; Principal Dawson, LL.D., C.M.G., Montreal; Rev. Geo. Milligan, M.A., Toronto; Rev. Dr. Mathews, Quebec; Rev. D. Anderson, M.A., Levis; Hon. Senator Boyd, St. John, N.B.; Hon. L. H. Davies, Charlottetown, and Rev. Dr. Weir, Morrin College, Quebec.

For competition among the resident pupils there are four Scholarships, two of \$50, one of \$30, and one of \$20 per annum; and for general competition four medals. Pupils can enter immediately after the Christmas holidays, or at the beginning of the regular terms.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

Presbyterian College, Montreal.

The David Morrice Convocation Hall, Library, Dining Hall, Reading Room, Studies and Dormitories are now completed—forming with the original College Buildings one of the finest externally equipped Theological institutions on the continent.—The situation is most healthy, commanding a good view of the City and the scenery of the St. Lawrence—Students are provided, free of expense, with well furnished rooms, heated with hot water and lighted with gas—No fees are charged for Lectures or classes:—Board \$12 per Calendar month.—The next session opens on 3rd October 1883 and closes on 4th April 1884.

The Teaching Staff consists of ten Professors and Lecturers.—For next session there are open to competition about \$2,000 in Scholarships, including the David Morrice Fellowship of \$500, the examination for which takes place in March 1884.

McGill University, with which this College is affiliated, also offers eight Scholarships of \$125, two of \$100, &c. &c.—Early application for rooms is necessary.—Calendars for next session, giving full information on all points, can be had on application to REV. PRINCIPAL MACVICAR, D.D., LL.D., or to the DEAN OF RESIDENCE, Presbyterian College, Montreal.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
6TH OF AUG., 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 6th July, 1883...	\$165.18
Penetanguishene.....	1.20
Wyebridge.....	1.40
Carlisle.....	2.00
Midland.....	1.72
Hamilton, St Paul's.....	7.37
Cobourg.....	10.00
Avonton.....	11.00
Stratford, St Andrew's.....	12.00
Listowel, Knox Ch.....	12.00
West Williams.....	3.00
Markham, Melville Ch.....	3.45
Winnipeg, St Andrew's Ch.....	10.00
Georgetown, Que.....	20.00
Sherbrooke & Goldenville..	10.00

—
\$270.32

HOME MISSION.

Rec'd to 6th July, 1883.....	\$1733.53
Hamilton, St Paul's.....	82.69
Campbellsville.....	20.00
Insurance, Cobourg.....	10.00
Kelso, Scotland 1st U P Congregation for N West Territory.....	31.30
West Williams.....	18.00
A Friend.....	5.00
Guelph per Mr Armstrong proceeds Sale of Proper- ty.....	276.66
Doon Sabbath-school.....	2.00
Brigden.....	10.00
A Mission Friend, London..	15.00
Colborne.....	4.07
Glenmorris.....	32.45
Georgetown, Que.....	51.00
Tiverton.....	10.00
Elma Centre.....	62.85
Kirkwall.....	1.00

—
\$2364.37

FOREIGN MISSION.

Rec'd to 6th July, 1883....	\$2297.15
Hamilton, St Paul's.....	82.60
Acton, Knox Ch.....	13.54
Anonymous, Peterborough interest.....	75
Toronto, a member of Old St Andrew's Ch for For- mosa.....	4.00
Campbellsville.....	20.00
do Sab School..	7.70
Bequest of the late Miss Maggie Hall of Galt per her Exrs for Formosa....	10.00
Bequest of the late Mr Jno Towers of Seaforth per his Executors for Formo- sa.....	2000.00
A Friend.....	5.00
Guelph, per Mr Armstrong Proceeds Sale of Property	276.67
Doon Sabbath-School	2.00
Mrs Thos Campbell, Strath- roy, Formosa.....	1.00
Guelph, St Andrew's.....	50.00
Bequest of the late Miss Maggie Hall of Galt per her Exrs for Girls' School at Formosa.....	25.00
Martintown, Burn's Ch ..	21.50
A Mission Friend, London..	20.00
Beachburg, St Andrew's add'l.....	2.20
Georgetown, Que.....	20.00
Miss Murchison, Iroquois..	2.00
Miss F W Cameron, Iro- quois.....	1.00

Elma Centre.....	21.05
West Williams.....	12.00
A Friend, Fergus, India....	100.00
Brant Co, Thank-offering...	5.00

—
\$5000.16

COLLEGES ORDINARY FUND.

Rec'd to 6th July, 1883.....	\$290.98
Hamilton, St Paul's.....	50.15
Campbellsville.....	16.00
West Williams.....	5.00
North Carrodoc.....	11.25
Minesing.....	3.87
Brigden.....	5.00
Tiverton.....	12.00
Elma Centre.....	13.30

—
\$406.95

KNOX COLLEGE ENDOWMENT FUND.

Received to 6th July, 1883..	\$2759.00
W N Ponton, Belleville on a't	7.00
J Campbell, " in full	10.00
Mrs Esson, " "	10.00
R C Clute, " "	25.00
Thos Watkins, " "	15.00
Thos Lucklater, " "	1.00
Dr Williamson, Kings'n " "	50.00
John Mudie, " "	5.00
Friend, " "	2.00
Alex'r Horn, " "	2.00
W N Anderson, Toronto on acc't.....	100.00
A R Creelman, Toronto, on acc't.....	50.00
Alex'r Jardine, Toronto, on acc't.....	66.67
Messrs Swan Brothers, To- ronto.....	100.00
James McLennan, Toronto, Toronto, on acc't.....	100.00
F McHardy, Toronto.....	100.00
John Hallan, Toronto, on acc't.....	33.34
A M Cosby, Toronto, on acc't.....	100.00
Robt Hay, M P. Toronto,..	166.67
John Bain, Toronto, on acc't.....	50.00
Thomas Clarkson, Toronto,	25.00
L M Livingston, Toronto, on acc't.....	100.00
John Ferguson, Toronto, on acc't.....	8.34
George Laidlaw, Toronto, on acc't.....	8.34
Samuel Marshall, Toronto, on acc't.....	8.33
Donald Mackay, Toronto, on acc't.....	400.00
James Sinclair, Toronto...	30.00
James Knowles, Jr, Toron- to, on acc't.....	8.33
Rev Wm Reid, D.D., To- ronto, on acc't.....	50.00
H A Nelson, Sons, Toronto.	100.00
D Spain, Toronto.....	2.00
James Ong, Toronto.....	1.00
R C Steele, Toronto, " "	100.00
George Boyd, Toronto.....	100.00
T O Anderson, Toronto, on acc't.....	33.34
G F Burns, Toronto, on acc't.....	16.67
Thomas Todd, Galt, on acc't.....	20.00
William McArthur, Galt, on acc't.....	10.00
Hugh Wallace, Galt, on acc't.....	10.00
Robt Cochrane, Galt, on acc't.....	5.00
Robt Barrie, Galt, on acc't	5.00
Andrew McIlwraith, Galt, on acc't.....	4.00
Adam Hood, Galt, on acc't	5.00
George Hogg, Galt, on acc't	5.00
John Cowan, Galt, on acc't.	5.00

John McNab, Galt.....	10.00
John Rutherford, Galt...	3.00
George Edgar, Galt.....	5.00
John Shriell, Galt.....	5.00
Thomas Adams, Galt.....	5.00
Andrew Henderson, Galt..	5.00
William Caldwell, Galt, on acc't.....	2.50
Robt Broomfield, Galt.....	5.00
R Rennelson, Galt.....	5.00
Andrew Taylor, Galt.....	5.00
Mrs Cavers, Galt.....	5.00
William Perry, Galt.....	5.00
P McNeil, Galt.....	5.00
Miss Hay, Galt.....	5.00
Mrs Cant, Galt.....	1.00
James Dixon, Galt.....	5.00
William Jamieson, Galt...	5.00
Simpson Rennie, Scarboro, Knox Ch.....	100.00
Hugh Clark, Scarboro, Knox Ch.....	100.00
Rev R P Mackay, Scarboro, Knox Ch, on acc't.....	40.00
Hugh Elliott, Scarboro, Knox Ch, on acc't.....	10.00
A Friend, Scarboro, Knox Ch.....	5.00
Robt Galbraith, Scarboro, Knox Ch.....	5.00
Robt Crawford, Scarboro, Knox Ch.....	20.00
A Friend, Scarboro, Knox Ch.....	25.00
Thomas Stewart, Scarboro, Knox Ch.....	10.00
Benj'n Johnston, Scarboro, Knox Ch.....	5.00
John W Kennedy, Scarboro, Knox Ch.....	10.00
Gordon Rennie, Scarboro, Knox Ch.....	3.00
James Sterling, Scarboro, St Andrew's.....	100.00
Robt Young, Scarboro, St Andrew's.....	15.00
Mrs Weir, Scarboro, St An- drew's.....	5.00
George Weir, Scarboro, St Andrew's.....	5.00
W P McCowan, Scarboro, St Andrew's.....	5.00
Mrs Young, Markham, St John's, on acc't.....	20.00
George Gibson, Markham St John's.....	10.00
William Hood Sr, Markham St John's.....	10.00
Mrs Reid, Markham, St John's.....	5.00
James Gibson, Markham, St John's.....	10.00
Isaac Stobo, Scarboro, St Andrew's, on acc't.....	5.00
Mr Muir, Scarboro, St An- drew's.....	2.00
Andrew Drummond, Ottawa	30.00
A Workman, Ottawa.....	20.00
William Whillans, Ottawa.	5.00
John Leslie, Ottawa.....	20.00
M Patterson, Ottawa.....	5.02
T S Seaton, Ottawa.....	2.00
Adam Turnbull, Guelph, on acc't.....	10.00
R L Torrance, Guelph.....	10.00
John McEwen, Beckwith,	20.00
Finlay McEwen, Beckwith,	15.00
James McEwen, Beckwith, on acc't.....	10.00
Peter McDougall.....	10.00
J McCurdy, Thames Road	75.00
Mrs Isabella McCurdy, Thames Road.....	5.00
Robt. Gibson, Thames Road	20.00
R Alexander, Thames Road	10.00
C E Irving, Thames Road	10.00
Thomas Cameron, do	5.00
James Thompson, do	5.00
James Moir, do	5.00
Angus McCallum, do	5.00

James Airth, do 5.00	WIDOWS' FUND.	"A" East River, St Mary's 5.60
Walter Madge, do 5.00	Received to 6th July, 1883, \$128.20	Yarmouth ½ yr 16.00
Thomas Russell, do 5.00	Hamilton, St Paul's 6.64	Kincardine 5.00
Mrs P Gowan, do 2.00	Keene 25.00	Prince William, N B 10.00
John Milne, do 1.00	West Williams 4.00	Friend—Brookfield 20.00
J Urquhart, Jr, do 1.00	Brigden 3.00	Whycomoh 18.50
Misses Weir, W. Flamboro 100.00	Winnipeg, St Andrew's 10.00	Blackville & Derby 14.00
John Weir, do 50.00	Port Colborne 3.40	Dean Set, Upper Musquodoboit 2.82
William Henderson, do 10.00	Litchfield, Que 10.00	St Andrew's Ch, St John's, Nfld. ½ yr 120.00
John Rutherford, do 10.00	Georgetown, Que 8.00	1st P Ch, S S Brockville for Mr McKenzie to support scholar for 1 yr 25.00
Mrs Steele, do 5.00	Elma Centre 10.00	Stanley & Nashwaak 5.00
W J Thompson, do 5.00	— \$208.24	Brookfield Miss'y Soc 8.00
Mrs Agnes Elliott, do 5.00	With Rates from Rev'ds D McIntosh, Dr Caven, D M Beattie \$24.00, J W Smith	Middleton Ch, Miss Soc, Middle Musquodoboit 18.94
John Rutherford, Strabane, on acc't 2.00	AGED AND INFIRM MINISTER'S FUND.	Hamilton, Bermuda 16.44
John Fullar, do 1.00	Rec'd to 6th July, 1883, \$435.09	Friend—Wilmot 2.00
A Friend, Maple Shade, Fergus 10.00	Hamilton, St Pauls 6.64	A E, St Andrew's, N B 2.50
George Petrie, Fergus, 5.00	Rev John Dunbar Dunbar-ton 1000.00	Upper Musquodoboit 7.50
John Bremner, do 2.00	Fullarton 11.00	Rev John Morton for Miss Semple's Sal 25.00
Mrs J Bremner, do 1.00	Avonbank 7.00	Carleton—Yarmouth 1.50
James Milne, do 5.00	Campbellsville 8.00	Fort Massey Miss'y Assoc'n Hlfx ½ year 100.00
James Black, do 5.00	West Williams 3.47	St James, Dartmouth ½ yr, Stewiacke ½ yr 30.00
A Barnett, Fergus, on acc't 20.00	Logierait Burns Ch 6.00	Stewiacke ½ yr 15.00
James McQueen, Fergus, 25.00	Brigden 3.00	Middle Stewiacke Miss'y Assoc'n 15.61
James Black, 2.00	Peterborough, St Paul's 50.00	Chalmer's Ch, Hlfx addl 10.00
Wm & Jno Henderson, Coldsprings 10.00	Winnipeg, St Andrew's 10.00	Tilley Set, Tobique 2.60
James Wilgar, Coldsprings, on acc't 5.00	Georgetown, Que 10.00	— \$956.78
Alex'r Hoskens, Coldsprings 5.00	Elma Centre 7.75	DAYSPRING AND MISSION SCHOOLS.
Miss McLeod, Coldsprings 5.00	— \$1557.95	Acknowledged already \$188.63
Walter Ross, Coldsprings 2.00	Rates Rec'd to 6th July, 1883. 98.50	Shubenacadie S S 10.00
George Cochran, Coldsprings 2.00	With Rates from Rev'ds J S Lochead 2 yrs \$10.00, Dr Caven \$11.00, J W Smith \$3.00 24.00	St Ann's S S, Ont 2.19
James Stewart & Co, Hamilton, on acc't 133.34	— \$122.50	Miss Bella McLachlan, Chatham, bequest for Mr Grant 2.00
A Zimmerman, Hamilton, on acc't 8.34	Contributions to Schemes of the Church unappropriated to 5th May. 589.64	Miss Bella McLachlan for Dayspring 1.00
J B Fairgrieve, Hamilton on acc 8.35	Less this amount from Sunday Places appropriated. 360.64	Children's Bazaar, St Andrew's, Chatham 4.00
R Duncan, Hamilton, on acc't 16.67	— \$229.00	St Andrew's S S, Chatham, add'l 1.50
Walter Woods, Hamilton, 25.00	Brussels, Melville Ch, add'l 43.00	Harbour Grace S S, Nfld for Mission Schools 76.40
J S Amos, Hamilton 10.00	Fergus, Melville Ch, add'l 68.00	Middle Stewiacke S S for Mission Schools 10.26
E Mitchell, Hamilton, on acc't 100.00	Dundas, Knox Ch 48.00	Warwick, Bermuda 10.00
A A Wylie, Hamilton, on acc't 1.67	Thamesford 129.00	Miss Crooks B C, W Flamboro for Mr Grant's Mission 14.00
James Walker, Hamilton, add'l on acc't 100.00	Newtonville 23.00	— \$320.03
John Burns, Toronto, on acc't 25.00	— \$540.00	HOME MISSIONS.
— \$6680.90	CHURCH & MANSE BUILDING FUND IN MANITOBA & N.-W. TERRITORY.	Already acknowledged \$457.61
KNOX COLLEGE BUILDING FUND.	Rec'd to 6th July, 1883 \$561.63	Elmsdale 21.00
Per Rev. Wm. Burns.	A C Steele, Toronto 100.00	Yarmouth ½ yr 14.00
Received to 6th July, 1883 \$1150.25	TEMPORALITIES LAW EXPENSE FUND.	Kincardine 10.00
Peter Ram, Queensville 5.00	Received to 6th July, 1883 \$43.00	Lunenburg 25.00
George Aitcheson, Bluevale 5.00	Pembroke, Calvin Ch 12.00	Musquodoboit Har 7.00
Rev'd A Y Hartley, 5.00	KNOX COLLEGE BURSARY FUND.	Angus Beaton and wife, Pugwash 2.00
Wm Kennedy, Southamp-ton 5.00	Rec'd to 6th July, 1883 \$90.00	Blackville & Derby 12.00
Arch'd Stewart, Southamp-ton 2.00	Dr Caven, Toronto, Golden Scholarship 10.00	Dean Set, Upper Musquodoboit 1.52
Brucefield Union Ch 18.00	RECEIVED BY REV. DR. MACGREGOR AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES, TO AUGUST 4TH, 1883:—	St Andrew's Ch, St Johns, Nfld ½ yr 70.00
Stephen McKechnie, Elsinore 3.00	FOREIGN MISSIONS.	Mrs Angus Gunn (elder) East River, St Marys 20.00
Harrington 52.00	Acknowledged already \$455.37	Stanley and Nashwaak 6.00
— \$1245.25	John Cumming, Sherbrooke 5.00	Brookfield Miss'y Soc'y 6.20
MANITOBA COLLEGE.		Pleasant Valley S S 2.80
Rec'd to 5th July, 1883 \$250.48		Middleton Ch, M S Mid Musquodoboit 8.95
Guelph, St Andrew's 15.00		Upper Musquodoboit 7.50
KNOX COLLEGE ORDINARY FUND DEBT		Coldstream Cong 11.50
Rec'd to 6th July, 1883 \$10.00		Coldstream Ladies' R & B Soc'y 7.50
John Milne, Knox Ch, Scarborough 8.00		Warwick, Bermuda 20.00
KNOX COLLEGE STUDENTS' MISSION-ARY SOCIETY.		Fort Massey Miss'y Assoc'n Hlfx ½ yr 100.00
Coldsprings Sabbath School 5.00		St James, Dartmouth ½ yr 24.00

Stewiacke ½ yr.	15.00
Shediac	12.25
Middle Stewiacke Miss'y Soc'y	13.53
	\$875.36

SUPPLEMENTING FUND.

Acknowledged already.....	\$1135.15
St Johns Yarmouth ½ yr.	10.00
Blackville & Derby.	4.00
St Andrew's, St Johns, Nfld ½ yr.	60.00
Stanley & Nashwaak.	14.00
Ladies' R & B Soc., Coldstream.	7.50
Fort Massey M Assoc'n Hfx ½ yr.	50.00
St James, Dartmouth ½ yr.	24.00
Stewiacke ½ yr.	15.00
	\$1319.65

COLLEGE FUND.

Already acknowledged.....	\$292.12
Moncton Coupon.	120.00
Prov. Debentures	175.20
Stock Dep Rec.	200.00
Union Bank of Nfld—Div & Bonus.....	814.64
Rev J D McGillivray for Class Books.....	6.00
Yarmouth ½ yr.	12.00
Kincardine	3.00
Dean Set, Upper Musquodoboit	1.15
Water Loan	25.06
Funded Debt Loan	21.41
St Andrew's Ch, St Johns Nfld ½ yr.	60.00
Interest.....	180.00
Div Bank of B N America.	226.30
Upper Musquodoboit.....	1.50
Warwick, Bermuda	10.00
Fort Massey Miss'y Assoc'n ½ yr.	50.00
Stewiacke ½ yr.	12.66
Nashwaak & Stanley	4.00
	\$2215.04

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$531.01
Yarmouth ½ yr.	8.20
Whycocomah	10.10
School Coupon.....	14.60
Upper Musquodoboit.....	1.50
St Andrew's, Winnipeg	5.00

MINISTERS' PERCENTAGE.

Rev J Layton 1883.	2.25
" A B Dickie	3.75
" S Johnson 1882	3.00
" C B Pitblado.	15.00
	\$595.31

SYNOD FUND.

Already acknowledged.....	\$10.25
Whycocomah, C B.....	3.00
St Andrew's, St Johns, Nfld.....	10.00
	\$23.25

MANITOBA COLLEGE.

Blackville & Derby.....	5.00
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NORTH-WEST MISSION.

Already acknowledged.....	\$5.00
Chalmer's, Hfxadd'l	0.00

JEWISH MISSION.

A Friend, Pictou Landing..	\$25.00
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MINISTERS', WIDOWS' AND ORPHANS' FUND.

Rev. George Patterson, D. D., New Glasgow, Secretary.

Ministerial Rates from Rev'ds J D McGillivray, T G Johnstone, A B Dickie, Dr McGregor, J Annand, J W McKenzie, J Morton, K J Grant, J W McLeod, T M Christie, Jas D Murray, A Rogers, Prof Currie, A S Wyllie, Wm Grant, Dr McKnight, Dr Patterson, J Fowler, W Thorburn, W Millen, Dr Bennett, M Harvey, A Farquharson, T Nicholson, W Murray, Jas McLean, Ed Grant, A B McLeod, E A McCurdy, A McL Sinclair, T Sedgwick, Dr B Blair, M Stewart, A F Thomson, S C Gunn, Alex Ross \$16 each, Rev G M Clarke, Thos Downie & M G Henry \$12 each, Rev'ds A Donald and Lewis Jack \$8 each, Rev Wm Stewart \$18. Also for rates and arrears, John McDonald \$48, Adam Gunn \$84, A McLean \$36, John Wallace and R McCunn \$30 each, Total \$856. Also, for fines \$1.41, and from congregations, St Davids, St John \$10, St Andrew's, Pictou, \$15.84, total \$25.84.

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER, 261 St. James St., MONTREAL.

Already acknowledged.....	\$1,259.67
Mrs Fenton, Hamilton.....	5.00
Fullarton	11.76
Avonbank	10.24
Campbellville	8.00
Manchester.	10.00
Smith Hill.....	8.00
N Georgetown, Que.	15.00
Wm Fraser, N Gwillimbury	10.00
Doon	3.50
Newcastle S S	10.00
St Hyacinthe	5.00
Mrs James Smibert, London Township.....	6.00
Miss Jessie B Archibald, Elgin, Ill	1.06
Douglas & Barrie	8.00
Fergus, St Andrew's.	25.00
W Hunter, Underwood.	5.00
Ripley, Knox Church.....	12.50
Rosseau	5.10
Rosseau Sunday School	0.50
Eden Mills	6.00
Amos	8.26
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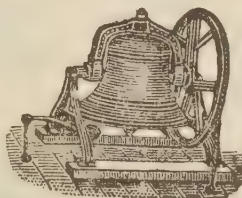
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FOR THE

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VOL. VIII.

OCTOBER, 1883.

No. 1

CONTENTS.

British and Foreign Bible Society	253	Ecclesiastical News.....	263
The Missionary Problem by Rev. Dr. W. F. Stevenson	254	Dr. Cochrane's visit to the North-West.....	265
The March of Christianity, Dr. A. T. Pierson.....	256	French Evangelization.....	269
Sabbath-school International Lessons.....	257	Mission to Demerara Coolies.....	271
Our Own Church	259	Field Notes.....	273
Aged and Infirm Minister's Fund.....	260	Important Announcement	275
Meeting of Presbyteries	260	Literature.....	277
Obituary	262	Page for the Young.....	277
		Acknowledgments.....	278

The Bible.

THROUGH the courtesy of its secretariat, the seventy-ninth report of THE BRITISH AND FOREIGN BIBLE SOCIETY is before us. With its lists of acknowledgements and other appendices it forms a portly volume of nearly five hundred pages, containing a condensed record of a vast amount of work and administrative ability. The maps with which it is illustrated are of great service in helping the reader to understand and appreciate the scope of the Society's operations. The income of the Society from all sources for last year was £210,600 equal to about \$1,052,500, an income of more than \$50,000 over the previous year's receipts. The expenditure has more than kept pace with the receipts. This is due to the extension of the work in India, China, Malaysia, North Africa and other countries. The issues from the Bible House in London have amounted to 1,542,413 copies, and from depots abroad to 1,422,223, making a total of 2,964,636 copies, or about 26,091 more than in the previous year. The sales show a decided increase in the number of complete Bibles and New Testaments as compared with Portions. The issues of the Society from its commencement now reach a total of 96,917,629 copies, and the total expenditure from the commencement is upwards of \$46,000,000. In and near London there are 130 depositories for the sale of the Bible, and in every civilized country that the sun shines on, excepting the United States—which is supplied by its own Society,

there are Bible Houses in connection with this venerable society. A very large number of copies are also distributed by colporteurs, no less than 550 persons being thus employed by the Society in its various fields; and these are no mere book-pedlars, they are for the most part men of superior intelligence and well educated, actuated by higher than mercenary motives. They are evangelists, many of them effective preachers. In short they are itinerant missionaries, exposed to much opposition, having many trials and difficulties to encounter, and requiring no small moral courage, tact, presence of mind, a firm belief in the truth of the Gospel message, and reliance on God's help. Going from place to place, sowing through all lands the imperishable seed of the Kingdom, teaching and exhorting, it is impossible to estimate the amount of good done by the colporteur. The Bible Society, it is easy to see, represents the commissariat of the missionary army. Every fresh advance that is made, every new mission that is planted, means fresh demands upon that Society whose happy province it is to accompany and keep step with the missionaries and to furnish the chief weapon of their warfare. The translation, printing, or distribution of the whole or part of the Bible has been promoted by this Society in 255 languages or dialects. The past year is memorable as that in which the Society was able for the first time to offer a complete Bible to the people throughout the Russian Empire and in their mother tongue. It is stated in the report that a De Sacy Bible, circulated by this Society, was the first means of bringing Pastor Chiniquy to the light of the knowledge of Christ. On the occasion of his recent visit to the Bible House in London, at his request the committee readily granted him, for the use of

his mission, a thousand copies of the forthcoming standard edition of De Sacy with the usual alternative readings. The number of Auxiliary and Branch Societies and Associations in Great Britain and Ireland is 3031 : the number in Canada is close upon 1000.

THE AMERICAN BIBLE SOCIETY issued during the past year 1,676,232 copies, raising the issues from the foundation of the Society, in 1816, to 42,083,816. The receipts for the year were \$598,641. They employed 311 colporteurs. Their work shews a great advance in China, where the circulation has advanced from 103,000 copies to 181,000, and in the Levant, where the growth is from 43,000 to 56,000.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND reports an income of about \$157,000 for last year and a total issue of 481,166 copies. THE HIBERNIAN BIBLE SOCIETY had an income from all sources of \$22,500 and circulated 57,513 copies. The total number of copies issued by the above named societies last year was 5,179,547. If the Continental and other societies were included the number could not be far short of *six millions*.

The Missionary Problem.

WE invite the attention of our readers to the following admirable address delivered by Rev. Dr. W. Fleming Stevenson, of Dublin, Convener of the Committee on Foreign Missions of the Presbyterian Church in Ireland, at the close of the Mission Conference.

The fact that this conference emphasises is the growth of a missionary spirit. We have met this evening under the highest sanction of our Church, under the presidency of a Moderator whom we all honour, and for no other purpose than to think and hear of Missions. A hundred years ago it would have been impossible. A hundred years ago missions were denounced by the very Churches that are forward in them to-day. There was not a Church in Great Britain that had the missionary spirit. There was scarcely a missionary sermon or a missionary collection. Contrast that with the missionary literature of to-day, with the crowd of missionary meetings that will be held next month, with the brilliant speakers that will plead the missionary cause, men of the highest intellect and the highest rank, with the generation that lifts the missionary to a place among its heroes, and raises statues to him in the public ways. The work that has been done is even more striking than the change of attitude. A hundred years ago no Church in Great Britain or America claimed a missionary, or as a Church rejoiced over a

pagan convert. Not only the missionary societies but the missionaries could be counted on the fingers. What can we show to-day? Seventy-two societies, an army of three thousand and missionaries, and two millions and a quarter of Christian people gathered out from heathenism. There is a stupendous fact, but its real significance only appears upon analysis. The mere bulk is something—a Christian population more than twice as large as all the Protestants of Ireland and rescued right out of idolatry; nearly as many missionaries as there are ministers in broad Scotland. Now, break up these figures. Remember that they represent a multitude of Christian churches emerging out of heathen populations. Remember that they represent a missionary activity that touches every part of the heathen world. They are made up of separate communities, each of which is exercising a powerful influence and at a multitude of points. Almost the whole of Polynesia is Christian. Every coast of Africa is seized, Greenland and Patagonia have their Churches. The feet of them that publish the Gospel of peace traverse the roads from the Himalaya to Cape Comorin, from Burmah to the Yellow Sea. A survey of Missions has become a survey of the world. And what obstacles have been overcome to reach this result! Within our generation China was inaccessible to the Gospel. Japan was impregnable. The heart of Africa was untrodden and unknown. Now, look a little deeper into the figures. It may be only a handful of missionaries at a single point, but they are translating the Bible, pouring Christian thought into the literature of a whole people. These hundred years of modern missions have placed the Bible within intelligible reach of perhaps five hundred millions of people. Their line is gone out through all the earth, their words to the world's end. We see the plans of God unrolled before our eyes. And what are they? That the whole world may be touched by the Gospel; that it may not only touch the individual, but penetrate the tribal life, and the national life in every place, and mould the proudest and most populous races by its teaching. Such a plan can be carried out only under certain conditions, and one of these is the growth of the missionary spirit. We are living while another condition is fulfilled. Commerce and enterprise are compelling us to approach the vast circle of heathenism at every point. They are bringing Christian and heathen races together. They are preparing the way for the missionary. It is an age also more fertile in discovery and invention than any other; and the practical drift of the vast forces thus set in motion is towards the closer and easier contact of men with men. The railway, the steamship, the printing press, and the telegraph, all tend in that direction. These

discoveries and their fruits are lodged in the hands of the Christian nations, and political power, the immediate political future, is also lodged with them. And is there no meaning in all this? no deep purpose? Is it merely an accident that the revival of missions and our rule of India—a non-Christian country with a sixth of the population of the world—should be simultaneous?

I shall only mention a third condition of exceeding interest in the solution of the problem. The missions are everywhere taking root and forming Christian Churches. We would be under a profound mistake if we imagined that all the expansion came from Home Churches and Missionary Societies; that the converts from heathenism were supported by the mission. Madagascar is ruled by a Christian Queen. There are groups in the Pacific where the Church not only supports itself, but does its own Foreign Mission work. The third largest contributor to the powerful Baptist Mission of America is not a territory of the United States, but its own mission Church of Burmah. Out of 71 churches connected with the American Board in India and Ceylon 50 received nothing from the home treasury; 21 are aided—but have we no aided congregations at home? In Egypt, where the native churches of the United Presbyterian Mission reckon 1,200 members, they contributed in 1881 at the rate of \$19 a member, and that is without reckoning the difference between the value of money there and here. In China, the churches of the English Presbyterian Mission round Amoy give what is equivalent in our money to sixty shillings a head; and lately five calls from native churches to native pastors lay on the table of the Presbytery at one time. To plant a mission is to plant a new, self-propagating, self-supporting Church, which in its turn sends out its missions to do likewise. Do missions pay? I have heard it said; and the answer is written in this century broadly, so that all may read. They pay by whatever standard you apply. Is it the commercial standard? They are the best friends of commerce. They introduce the wants, the decencies, the refinements of civilisation; they multiply the customers of the trading nations of the West, and they procure security for the trader. The Mission to the Sandwich Islands was a costly effort to the American Board; but two years' profit of the annual commerce would cover all the outlay; and the commerce was the fruit of the Mission. Mr. Whitmee estimates that every missionary sent to the Southern Seas represents civilising influences that issue in a trade of £10,000 a year. Is it the political standard? By confession of the Government of India they are a strength to our rule, and a factor that is all but indispensable to the contentment, progress and welfare of the people; and less than a century after

our missionaries were forbidden to land on Indian soil, official Blue-books pronounce them the greatest benefactors of the country. Is it the standard of spiritual elevation? The answers to that lie close together all along the line. And to take another, an economic standard, what could effect the change at so little cost? There is a grumble often heard among the Christian ranks because so much is asked for missions. Well, to what does all this giving amount? That in our Church, the total sum spent on all our missions would be made up if every member would only fling an odd halfpenny into the mission treasury every week, the price of a single copy of an evening paper. Place beside that the spending on taxation. Place beside the missions in India the cost of the army of India. You have millions on the one side for thousands on the other. A little war that is forgotten after a Parliamentary debate may represent as large an outlay as would support two thousand missionaries for a hundred years. The cost of a single ship of war would represent all we have done for missions in our Irish Church since ever we began. Judge it, I say, as you please, the mission pays. Yet it cannot be left in that narrow groove. It is not a question of political economy. It is a question of righteousness, of the love of Christ, of the pity of God for the souls of men. It is there I wish to leave it. Three-fourths of the human race, of men and women like ourselves waiting for the knowledge of Christ!

What shall we bring to the problem out of our meeting to-night? Well, I trust, a conviction of the vastness of the work that remains. We are not near the time when we can sing the psalms of victory. What has been done is true and noble work. Every day it proves that it can stand the searching tests that men are not slow to apply to it. Yet the work is only begun. We have turned into a new era, the era, it may be, to which all past centuries have been slowly leading, an era that will answer in its glory to the magnificent words of the prophets. We have only crossed the threshold, and already the Church is thrilled. What will it be when the full conquest breaks upon the vision? Let us also bring a conviction that the work may be done if the Church will rouse up to the task. We live in an age when Christianity is august, magnificent. Nineteen hundred years ago it was nothing—it has to-day the largest population that has grouped round one religious faith. We live in an age when the successes of modern missions are splendid and unparalleled. What increase has ever been like their increase? And how does it fare with them as we approach the close of this mission century? That every ten years bear witness to a greater energy and a wider spread. Is it India? Since 1871 the native Christian teachers have been simply

doubled; the communicants double in each new decade the number in the last; the adherents increase by leaps and strides—53, 61, and now 86 per cent. Is it China? In 1843 there were not 6 converts in that vast empire. You heard to-day that there are now 20,000 communicants, 300 organized churches, and 600 stations. Is it Syria? Since 1871 the 12 Sunday-schools have grown to 84, the 38 stations to 99, the 10 native pastors to 30. Is it the Societies themselves? I shall take up one. In ten years the American Board of Foreign Missions has increased the towns and cities that it occupies by 200, its churches by 117, its native preachers by 217, its members by 10,000. It has doubled the children in its schools, more than doubled the women who are its missionaries, and multiplied its seminaries tenfold. Is it the devout women that speed like Marias from the Cross? In ten years they have been more than doubled: in India they are already within a hundred of the men: in Calcutta they teach more girls than all the boys under training. Women alone give to missions almost £200,000 a year. Is it fruit among a single people? A few years ago, among the Telugus in Eastern India, so many streamed to Christ that the hands of the missionary were weary baptising. Has the stream lessened? It has increased, till it now rolls in a volume of two hundred baptisms a month. What the Mission may become is illimitable. The only borders of the territory before us are faith and love.

We must bring to this problem the entire consecration of ourselves to Christ. We too may have our splendid successes, but they must rise from that foundation. We are on the eve of trial. God has poured the spirit of consecration upon our students. I believe I am not wrong in saying that three, perhaps four, of our students—men of whom any might be proud—are prepared at this moment to go to India. Will the Church send them? Will the great congregation that meets within these walls undertake the support of one of them? What would others do? People who belong to a Japanese sect are at this moment building a beautiful temple. They wished to have one stately pillar, and they have paid for it twelve hundred pounds. In Cairo there is a missionary university. It is for the propagation of the religion of Mahommed. No student is refused there; no missionary is turned aside for want of funds. I throw out the challenge again. You can answer it. Why not answer it to-night? What shall we do to propagate the religion of Jesus? We are working at what may last for centuries, working for eternity. May I beseech you to work worthily in a large-souled faith, a self-sacrifice like our Lord's. In a German town there is a rose tree. It has blossomed there, they say, since Charlemagne, and I read that, last year,

it had blossomed into a richer bloom than ever. For a thousand years that tree has flung its sweetness out on every wind, as fresh, as constant as the spring-time and the summer. The mission is God's rose tree. Plant it, and the years may come and go, but it will only spread and blossom, and when the hands that laid it there have mouldered in the dust, it will be casting forth the fragrance of the name of Jesus, and the branches of some heathen race will be covered with the pure, sweet blossoms of heaven: and thus, as all the Churches plant, the end of the mission will be fulfilled, the desert will blossom as the rose, and the ransomed of the Lord shall come to Him with songs and everlasting joy upon their heads.

THE MARCH OF CHRISTIANITY. Evangelization is fast coming to be *universal*; with a rapidity unexampled in history this golden network of missions is expanding and extending; over the realms of Paganism from where the most refined followers of Brahma and Buddha dwell to where the lowest, coarsest fetish worshippers bow to wood idols; over the lands of Islam, from the gates of the Golden Horn to the pillars of Hercules, and the heights of the Himalayas; and over the dominions of the Pope from the Gulf of Mexico to Cape Horn, and from the Volga to the Vatican! The number of Protestant missionary societies has multiplied tenfold in eighty years, increasing from 7 to 70; the number of male missionaries from 170 to 2,400, besides the thousands of native preachers and teachers; the number of converts from 50,000 to 1,650,000. Within the same eighty years the offerings of the church for Protestant missions have multiplied twenty-five-fold, from \$250,000 to \$6,250,000; the number of Protestant schools from 70 to 12,000, with nearly half a million pupils; the number of translations of the Holy Scriptures from 50 to 226, and the number of copies circulated from 5,000,000 to 148,000,000. And there are reasons to believe that the progress secured within ten years to come will be greater than during fifty years past. The last year was the *Annus Mirabilis* in the history of missions. Less than twenty donors gave nearly \$4,000,000, and more were *added* to the converts from heathendom than the *total* number of converts when the century opened.—*Rev. A. T. Pierson, D. D.*

CIVILIZED RED MEN.—Accounts published by the Government of Canada state that there are at the present time 105,000 Indians still living within the Dominion. Quebec contains 11,000, Ontario, 17,000; British Columbia, 35,000; and Manitoba and the Great North-West 37,000. There are living on reserved land 81,633 Indians, peacefully cultivating 67,500 acres of land, and owning a stock of 14,955 horses, 5,768 cows, 1,552 oxen, 2,000 sheep, 6,813 pigs, and other animals.

Samuel the Judge.

OCTOBER 14.

1 SAMUEL VII : 3-17.

Golden Text, 1 Samuel 7 : 12.

AN important crisis in the history of the Children of Israel is at hand. For forty years they had been oppressed by the Philistines and sadly humiliated. They had relapsed into idolatry. They had lost the visible symbol of God's presence—the ark, which for seven months had been in the possession of their enemies. But all this discipline was needed to bring them to repentance. At length, out of the depths of their misery, "All Israel lamented after the Lord," v. 2. Vs. 3-4. Samuel, now fifty years old, enters upon his life's work as judge, prophet and reformer. He speaks with authority. *If ye do return*—True repentance is a turning from sin to God, and it is a condition attached to the promise of deliverance. *Put away the strange gods*—That is the first step towards reconciliation, for God must have no rivals, no divided allegiance, Exo. 20 : 3-6. The strange gods worshipped by the heathen were *Baalim and Ashteroth*, the plural names of their chief dieties, Baalam and Ashtereth. V. 5. *Mizpeh*—a city in Benjamin about 3½ miles north from Jerusalem. The object in gathering the tribes there was that they might solemnly renew their covenant vows to serve Jehovah, as their fathers had done at Schechem in the days of Joshua, Jos. 24 : 14-29.

I will pray for you from this and many other passages of scripture learn the duty and privilege of intercessory prayer, Luke 22 : 32 ; James 5 : 16. V. 6. *Poured water out*—an emblematic act to intimate that they were emptied of idolatry and that their promises had gone forth "as water spilt on the ground which cannot be gathered up again," 2 Sam. 14 : 14. *They fasted*—in token of humiliation; *and said*—confession of sin to God naturally accompanies repentance, and is acceptable to Him, 1 John 1 : 9. V. 7. The Philistines would naturally regard this gathering as a determination on the part of the Israelites to throw off their yoke. *Were afraid*—Well for them that they were so conscious of their own weakness as that they looked to the Lord for deliverance. Vs. 8-11. The whole record is a notable instance of the efficacy of prayer. At the same time it teaches that answers to prayer usually come in the use of appointed means. While the Lord thundered, the Israelites fought. V. 12. The deliverance which comes in answer to prayer should be commemorated. *Ebenezer*—stone of help—memorial of the mercy and faithfulness of God. The best recognition we can make of God's goodness to us is consecration to His service. Rom. 12 : 1. Vs. 13-14. The deliverance was complete, and so it will eventually be with all who trust in the Lord, Ps. 34 : 7 ; 103 : 1-13.

Asking a King.

OCTOBER 21.

1 SAMUEL VIII : 1-10.

Golden Text, Psalms 118 : 9.

TWENTY years of peace and prosperity followed the victory recorded in last lesson. We have now to notice a remarkable popular movement which Samuel was powerless to prevent, but which, wise man that he was, he endeavoured to control. The idea of having a king was not new to the Hebrews. All the surrounding nations were so governed. Before this they had invited Gideon to assume the functions of royalty, Jud. 8 : 22. V. 1. Samuel was now about seventy years old. It seems he had appointed his sons to assist in the administration of affairs in the southern provinces. The office of Judge was not hereditary; neither were the good qualities of Samuel. V. 3. His sons were selfish, covetous, and unprincipled. Vs. 4, 5. *Ramah*, about four miles N. West from Jerusalem, was the birth-place, home, and burial place of Samuel. His sons were stationed at Beersheba, about forty-five miles S. West from Jerusalem. The demand for a king came from the representative "elders of the people," who, being dissatisfied with the administration of the young men, thought to find a remedy for their grievances in the establishment of a permanent hereditary monarchy. V. 6. Personal feeling might partly account for Samuel's reluctance to listen to the proposal. Old men do not like to be laid on the shelf. But it was principally on the ground that it was a revolutionary movement without any divine warrant for it. With characteristic deference to the will of God, he prays over it, see Ch. 15 : 11. A fine example to Christians in every time of difficulty, Ps. 145 : 18. V. 7. The answer of the Lord is full of grace and sympathy. It takes in the whole situation and goes to the root of the matter. In rejecting Samuel the people were virtually rejecting God, who Himself had been their ruler all along. The burden of their sin was not so much desiring a king, which in course of time they might reasonably enough expect, Gen. 17 : 6-16 ; Deut. 17 : 14-20, but rather because they went about it in the wrong way. They wanted to be rid of God's authority, and to have such a ruler as the heathen had. Their sin was *apostasy*, Heb. 3 : 12. Their conduct was in keeping with their history. All along they had been fickle and ungrateful. V. 9. From what follows we learn that God sometimes allows people to have their own way in order that they may be convinced that His way is better. They had their desire granted, but were fully warned of the consequences; yet, with their eyes open, they said, "Nay, but we will have a king." (Read to the end of the chapter). We are taught by this lesson to trust in God, because he knows what is best for us, Ps. 125 : 1 ; 1 Tim. 4 : 10 ; and warned against trusting in man, Ps. 60 : 11-12 ; Jer. 17 : 5-8.

Saul chosen King.

OCTOBER 28.

1 SAMUEL x : 17-27.

Golden Text, 1 Samuel 10 : 24.

ALTHOUGH displeasing to God, the selection of a king was permitted for reasons already stated, and was gone about in a becoming manner. The people were willing that God should decide who their king should be. Samuel, though inwardly protesting against the business, aided them in carrying it out. As for Saul, so far from being ambitious, he remonstrated against his appointment, ch. 9 : 21. He was, however, anointed by Samuel to the regal office, v. 1. To convince him that this thing was from the Lord, he gave him three signs, vs. 2-6. Vs. 17-20. The people must also have convincing proof that Saul was the right man in the right place : so they are convened at Mizpeh, and while Samuel reiterates his protest and charges them with rejecting God, now that it must be done, he arranges for determining the matter in an orderly manner by lot, a custom often referred to in scripture and always with a reference to the interposition of God, Prov. 16 : 33. V. 21. *Son of Kish*—called “Cis” in Acts 13 : 21, concerning whom very little is known. *Could not be found*,—although he knew he was to be the coming man, his innate modesty made him shrink from publicity. V. 22. *Enquired further*. seeing Saul’s hesitancy, they made enquiry through the high-priest by means of the Urim and Thummim though what these really were, or in what way they were consulted, we do not know. The Lord answered the enquiry. *The Stuff*—the camp baggage of the assembled people. V. 23. In personal appearance Saul was every inch a king. Of commanding presence, he was the very beau ideal of what the people desired. Thus does man ever look to the outward appearance, ch. 16 : 7. In the first blush of their enthusiasm they coined an expression which has come down to our own times “God save the King.” V. 25. Samuel was careful, amid this outburst of enthusiasm, to explain *the manner of the Kingdom*, i. e. the royal rights and privileges together with the limitations to which they were to be subjected. *He wrote it in a book*—made a careful record of the whole transaction and placed it in custody of the priests along with the sacred archives of the nation. *Samuel sent all the people away*—shewing that he still retained authority over them. V. 26. *Saul also went home to Gibeah*—a small town five miles N. of Jerusalem. He did not at once enter upon his kingly office, but waited his opportunity. *Whose heart God had touched*—who feared God and stood by their King. Have our hearts been touched by the gracious influence of the Holy Spirit? Then we shall evidence our loyalty by acknowledging Jesus as our King and following him. V. 27. *Men of Belial*—malcontents, who showed their disaffection by withholding their gifts, 2 Sam. 8. 2-6. The best gift we can offer to God is our hearts, Ps. 51 : 17.

Samuel’s Farewell Address.

NOVEMBER 4.

1 SAMUEL 12 : 13-25.

Golden Text, 1 Samuel 12 : 24.

SAMUEL was the last of the judges who united military with the ecclesiastical authority. After his time the religious instruction of the people was carried on by an unbroken line of prophets, and the political government by kings. His character is one of the purest and noblest in O. T. history. The influence he exerted on the people was second only to that of Moses : a sagacious and successful general : a faithful and fearless prophet : conspicuously a reformer : singularly unselfish and patriotic : an able statesman : a man of faith and prayer. His farewell address was made at the time of the great political change. He lived many years after that, ch. 25 : 1, and continued to wield great influence. He even deposed Saul, ch. 15 : 23. Vs. 13-15. Although asking for a king was virtually rejecting God, yet Jehovah had acceded to it and would not utterly reject them. What was true of these Israelites, has been true all through the ages, that righteousness exalteth a nation but sin is a reproach to any people, Prov. 14 : 34. It was so from the beginning, Gen. 4 : 7. Vs. 16-18. He would shew them that although they had a king set over them God had not surrendered His authority. *Is it not wheat harvest?*—Rain seldom or never fell in that season : should it come now at Samuel’s bidding it would prove to them that he was still the Lord’s prophet and entitled to their continued respect and obedience. *Greatly feared the Lord and Samuel*—not in the sense that Samuel desired, but were afraid that some terrible judgement was coming upon them in consequence of their wickedness in rejecting God as their sovereign. V. 19. In their extremity they implore Samuel to intercede for them, see Exo. 9 : 28 ; 10 : 17. While he does not palliate their sin, he holds out to them the hope of God’s favour if they will truly repent and henceforth serve Him. The Lord is merciful and gracious, not willing that any should perish but that all should come to repentance, 2 Pet. 3 : 9. V. 21. *Vain things*—so idols are called, and the sacrifices to heathen deities are styled “vanities,” Acts. 14 : 15. V. 22. *His people*—as a nation God chose them to be his people, but individually, they could only be so in so far as they served him with all their hearts. Salvation is freely offered to us in the Gospel : it is at our peril if we reject it. V. 23. Samuel here sets a sublime example to all believers to pray for all who are out of the right way. V. 24. True fear of the Lord lifts him who cherishes it above the fear of man : it leads to loving service and obedience : it brings conviction of sin, repentance, and the assurance of forgiveness. The fear of the Lord is put for the whole worship of God in Ps. 34 : 11. The great things God has done for us should lead us to love and serve Him,

Our Own Church.

THE SYNOD OF THE MARITIME PROVINCES meets in Fort Massey Church, Halifax, on Tuesday the 9th of October at 7.30 p.m. The presence of three of our beloved Missionaries, now on furlough, will invest this meeting with special interest. Among the subjects to be discussed will be that of Theological education—how to make the Hall as efficient as possible : how to attract more students : to consider the ways and means for ministerial support : to make provision for the extension of Home and Foreign Mission work, &c., &c. There will doubtless be a large attendance. The most notable thing in the West just now is the acceptance by *Rev. John M. King, D.D.*, of St. James Square Church, Toronto, of the appointment as principal and primarius professor of Divinity in the Manitoba College. Whatever views one may hold as to the expediency of multiplying the schools of the prophets so as to bring the Theological Hall, thus to speak, to every man's door (and by which many are doubtless induced to study for the ministry who would not do so otherwise) there can be no difference of opinion that the true policy of the Church is to avail itself of the very best talent it can command for theological teaching, more especially in a new country where so much depends upon a good foundation. Upon this ground we congratulate the people of Manitoba and the North-West in having secured the services of one who is not only a ripe scholar and who has proved himself a man of rare administrative ability, but, what to our mind is even more important in the circumstances, who is so largely imbued with the *missionary spirit* and whose efforts in that direction have in the past been so successful. We also congratulate Dr. King in that he has seen his way to make the personal sacrifice which the acceptance of the office must necessarily imply.

Our friends in the East are highly favoured, having with them *Rev. Hugh A. Robertson*, of Erromanga, *Rev. John Morton*, our pioneer missionary from Trinidad, and the *Rev. Thomas M. Christie*, of the same place.

These gentlemen have been spending their holidays in the visitation of the congregations in the Maritime Provinces and have doubtless been instrumental in greatly increasing and extending the interest of the people in their special work and the cause of missions generally.

PERSONAL.—*Mr. Barclay*, the minister elect of St. Paul's Church, Montreal, was to sail from Glasgow on the 27th ultimo. *Mr. Herridge* of St. Andrew's Church, Ottawa, proceeds to the old country this month with the intention of remaining six months. We are not aware whether it is his intention to "walk the colleges," or to do the Continent ; in either case we wish him a good time and hope he will not come back until he has seen the cave of Macpelah. *Professor Ross, B.D.*, hitherto minister of Lachine, has transferred his residence to Kingston on the University staff of which he now takes his place as professor of Apologetics and New Testament Criticism. He has our best wishes for his success. *Principal Dawson*, of McGill College, Montreal, has gone to Britain on a twelve month's leave of absence. *Dr. Cochrane*, convener of Assembly's Home Mission Committee, has returned to Brantford from an extensive tour in the North-West. We refer our readers to the admirable account he has given of his trip in this number of the *Record*. It is arranged that the fiftieth anniversary of *Rev. Dr. Macleod's* ordination will be celebrated at Sidney, C. B., on the 3rd of October.

ORDINATIONS AND INDUCTIONS.

KEMPTVILLE and OXFORD MILLS: *Brockville*.—*Rev. H. J. McDiarmid*, formerly of East Gloucester, *Ottawa*, was inducted on the 4th of September.

TRENTON: *Kingston*.—*Rev. W. T. Wilkins*, formerly of Belgrave, *Maitland*, was inducted on the 9th of August.

ST. HYACINTHE: *Montreal*.—*Rev. Anthony Couboue* was ordained and inducted on the 7th of August.

TORONTO: *Chalmer's Church*.—*Mr. John Mutch* having accepted a call to this charge his ordination and induction were appointed to take place on the 25th of September.

SOUTH GOWER: *Brockville*.—*Rev. James Pullar*, formerly of Lynedoch, *Hamilton*, was inducted on the 4th of September.

MORRISBURGH and IROQUOIS: *Brockville*.—*Rev. G. D. Bayne* of Wakefield was inducted on the 11th of September.

MEAFORD: *Owen Sound*.—*Rev. J. T. Pat-*

terson of Hanover was inducted on the 4th of September.

NOEL: *Halifax*.—Mr. Edward Thorpe was ordained and inducted on the 28th of August.

SPRINGHILL: *Wallace*.—Mr. J. M. Robinson was ordained and inducted on the 14th of August.

CALLS.—Rev. Malcolm Campbell of Strathlorne, C. B., to Woodville and Little Sands; Mr. C. S. Lord, B.D., to Georgetown and Montague; Mr. A. W. Mahon, M.A., to St. Peter's and Brackley Point Road—all of Prince Edward Island.

DEMISSIONS.—Rev. Wm. M. Christie of Beachburg, *Lanark and Renfrew*. Rev. Matthew Wilson of Sydney, C.B.

NEW CHURCHES.

LOWER NAPAN, *Miramichi*.—The new Presbyterian Church at this place was dedicated for divine service on the 19th of August, when there was present a large assemblage from Chatham and other adjoining places. The services were conducted by Rev. E. W. Waits of Chatham, and Rev. John Robertson of Black River. The collection amounted to \$60.

ST. ANDREW'S CHURCH, *Chatham, N.B.*, was re-opened on 19th August after having been closed for painting and repairs. It now presents a very inviting appearance.

ROSE VALLEY, *P. E. I.*—A neatly constructed church edifice for the use of Rose Valley section of Strathalbyn congregation, P. E. I., was opened for Divine worship on Sabbath the 2nd of September. Rev. M. MacLeod, pastor, officiating in Gaelic in the morning, Rev. Mr. Stirling, New London, P. E. I., in the afternoon in English, preached an able and appropriate sermon from Haggai 2:7. This church is built in the gothic style, fitted up with every modern improvement to accommodate about 400 people. Great credit is due to the Rose Valley people for the heart and vigour with which they prosecuted the work of such a building.

AGED AND INFIRM MINISTERS' FUND.

(*Western Section.*)

ANNUAL COLLECTION.

THE Annual Collection for the Aged and Infirm Ministers' Fund is appointed by the Assembly to be made on the THIRD SABBATH OF OCTOBER.

Particulars regarding this important scheme of the Church are to be found in the Annual Report (see Appendix to Assembly Minutes, p. clxix.), to which the attention of ministers is requested, in the hope that they will use their best endeavours to interest their congregations in the Fund. The report shows that, in June last, there were *thirty-two* annuitants on the Fund, *six* having been added during the year. A further addition, of at least as many more, may be expected during the current year, the Assembly having sanctioned the retirement of *eight* ministers; so that the number of annuitants for the year will be about *forty*, or double the number on the list five years ago. This reference to the rapid increase of the number of beneficiaries is enough to show how heavy is the strain to which the Fund is subjected at the present time. Many congregations have responded most generously to the call for larger contributions. Were their example generally followed, there can be no reasonable doubt that the income would fully suffice not only for the payment of annuities at the present rate, but for some considerable increase. The amount expended in annuities last year was close upon \$7,000. In view of the increase of the number of beneficiaries, not much less than \$8,000 will be required for the current year. Allow for the expense of managing the Fund (say \$250), and estimating the income from ministers' rates and interest on capital at \$2,000, the congregational contributions must come up to about \$6,500, if a satisfactory report for the year is to be presented to the Assembly. This amount, it is hoped, will be cheerfully contributed with a view to the comfort of the present beneficiaries, who cannot, like the ministers of the coming generation, derive benefit from the capital, which will not, at its present rate of increase, form an important source of annual revenue for some years to come.—JAMES MIDDLEMISS.

Meetings of Presbyteries

SYDNEY, C. B., *August 1*.—The Presbytery met at Sydney Mines. Rev. A. Farquharson was chosen moderator for the ensuing year. The deputation that had visited Cape North reported through Mr. Drummond. The visit had necessarily been a very toilsome one, owing to the lack of roads and the great distance. The congregation was found in a prosperous condition. Rev. Mathew Wilson's retirement from the active duties of the ministry was accepted, in accordance with the General Assembly's permission, and application made on his behalf for a retiring allowance of \$300 from the Aged and Infirm Ministers' Fund.—G. L. GORDON, *Clk.*

PRINCE EDWARD ISLAND, *August 29*.—The Presbytery met at Charlottetown. The following calls were sustained: Georgetown and Montague, to Mr. C. S. Lord, B.D.; St. Peter's and Brackley Point Roads, to Mr. A. W. Mahon, M.A., and Woodville and Little Sands, to Rev. Malcolm Campbell, Strathlorne, Cape Breton. Mr. Duncan McGregor addressed the Presbytery on the subject of Church work. Rev. John MacMillan, B.D., Truro, was nominated for Moderator of Synod to be held in October. Appointments to vacancies were made as far as the supply of preachers enabled Presbytery to do so.—J. M. MACLEOD, *Clk.*

TRURO, *Sept. 4*.—Presbytery granted moderation in call to Parrsborough. Rev. James Maclean, Great Village, was nominated for Moderator of the approaching Synod. The trial exercises of two students, W. H. Spencer and W. J. Newhinney, were approved. Mr. Blanchard reported that \$100 had been raised towards removing the debt of Maccan church. A conference is requested with the Presbytery of Wallace with a view to the arrangement of boundaries.—J. H. CHASE, *Clk.*

HALIFAX, *August 28*.—The Presbytery met at Noel, a secluded district where a loyal but small congregation had been vacant for four years. A call to Mr. Edward Thorpe had been accepted, and this meeting was held chiefly with a view to his ordination and induction. The services were attended by a large congregation who manifested unusual interest in the day's proceedings. Steps are to be taken to secure a manse for the new pastor. \$600 are already subscribed, and an elder from a neighbouring congregation added \$100.—A. SIMPSON, *Clk.*

LANARK AND RENFREW, *August 28*.—Nineteen ministers and ten elders were present. Mr. A. A. Scott was elected moderator. Commissioners to the late General Assembly reported their diligence; 14 out of the 16 elected had attended. Several student missionaries appeared, were examined, and the clerk was directed to certify them to their several colleges. Mr. Christie, Beachburg, tendered the resignation of his charge, and all parties directed to appear at an adjourned meeting. Arrangements for holding the annual missionary meetings and preaching of missionary sermons were submitted, sanctioned and ordered to be printed for distribution. The grants from the Home Mission were revised and several matters connected with the extension and consolidation of the Mission fields considered. The annual report of the Presbytery's Statistical and Financial Committee, prepared by Mr. R. Bell, was submitted, carefully considered, and a table of comparisons, extending over the past five years, directed to be printed for circulation among

the Sessions of the Bounds. A notice of a motion for a division of the Presbytery into the Presbytery of Lanark and the Presbytery of Renfrew was laid on the table to be taken up and considered at next meeting.—J. CROMBIE, *Clk.*

BRUCE, *August 7*.—Mr. Patterson accepted the call from Meaford and Griersville, and was released from his charge. At a previous meeting the congregation of St. Andrew's Church, Paisley, in connection with the Church of Scotland, was by petition received as a congregation of the Presbyterian Church in Canada. Mr. John Anderson, a licentiate of the Church of Scotland, applied to be received.—J. GOURLAY, *Clk.*

TORONTO, *September 4*.—There was read a communication from Rev. Dr. King, setting forth in substance that, after much and painful perplexity, he had seen his way to accept the appointment offered to him by the General Assembly, of Principal and Professor of Theology in Manitoba College. The Presbytery appointed Rev. Dr. McLaren to preach to Dr. King's congregation the following Sabbath, to intimate to them the fact of his acceptance, and cite them to appear for their interests at an adjourned meeting, to be held on the 25th September. The call to Rev. R. P. Mackay from Knox Church, Guelph, was taken up, and Mr. M. informed the Presbytery that he had notified the commissioners expected from Guelph of his purpose to decline the call. The Presbytery agreed to record satisfaction with said decision. Rev. A. Gilray reported moderating in a call to Rev. John Mutch, M.A., probationer, from Brockton, now Chalmer's Church, congregation, Toronto. The call was sustained, and Mr. Mutch accepted of the same. It was left to the clerk to assign him a subject for trial sermon, and in case of its being sustained, his ordination was fixed for the 25th of the month, Rev. A. Wilson to preach, Rev. H. M. Parsons to deliver the charge, and Rev. A. Gilray to preside and address the congregation. A letter was read from Mr. J. Builder, B.A., student, asking the Presbytery to take him on public probationary trials, as also to ordain and designate him as a Foreign Missionary. The Presbytery instructed the clerk to write to Paris Presbytery anent the application, and to ascertain from them whether they would transfer the authority given them by the General Assembly to ordain and designate Mr. Builder. There was read a minute of the Presbytery of Lindsay anent a proposal to unite the congregation of St. Andrew's Church, Scott and Uxbridge, in said Presbytery, with that of Mount Albert, in the Presbytery of Toronto. It was moved and agreed to record approval of the proposed union, to authorize the minister of Mount Albert to supply the

other congregation named on and after the first Sabbath of October, and to apply to the Synod of Toronto and Kingston to give its approval to the proposed union, as also to determine which of the two Presbyteries shall have the superintendence of the united charge. After examination, Messrs. James Ross Kay, Andrew McNab, Allan Patterson and Lucius Emes were ordered to be attested for admission as students at Knox College.—R. MONTEATH, *Clk.*

LINDSAY, *August 28*.:—Rev. A. Currie, M.A., was elected moderator, 12 ministers present and 11 elders. Documents were read on union of Scott and Uxbridge with Mount Albert. Presbytery approved and send to Toronto Presbytery. Session records and Treasurer's books to be examined next regular meeting. Discourses heard from four students and sustained. Deputation appointed to visit district in regard to organizing a station. Mr. Robert Myers gave in trials which were sustained, and he was licensed. Mission claims considered and granted.—J. R. SCOTT, *Clk.*

LONDON : *September 4*.:—Rev. Alex. Burr, formerly of Komoka, applied for and received a Presbyterian certificate, as he has been appointed to missionary work in Dakota. The Presbyterian Church at East Williams—one of the very few that did not take part in the union of 1875—applied to be received, and were instructed how they should proceed in the matter. The resignation of Rev. W. R. Sutherland, of Ekfrid, was accepted. Dr. Evans, of the Methodist Church being present, he was invited to sit as a corresponding member. Mr. Murray reported the steps which had been taken to organize a congregation in South London. Thirty persons had been admitted as communicants, to form a congregation as soon as the church is built, which will cost some \$11,000. It was agreed that the congregation be erected. The report of the Home Mission Committee was given in by Mr. Rennie and was fully considered and adopted. The report on statistics was presented by Mr. Wright. It was agreed that it be printed and distributed in each family of the bounds. Attention was called to the practice of members leaving the Presbytry *prematurely*, and it was agreed that some action be taken to prevent members from absenting themselves before the close of the court, without leave of absence. GEO. SUTHERLAND, *Clk.*

QUEBEC : *September 11*.:—Rev. J. Y. Third was transferred to the Presbytery of Hamilton. The tax on congregations outside of cities, for Presbytery expenses was fixed at 5 cts. per communicant. The ordination and induction of Mr. James Ferguson, B. A. was appointed to take place at Kennebec Road on the 9th

Oct. It was agreed to proceed at once with the erection of mission churches at Agnes and the Chaudiere. The following gentlemen were appointed to secure congregational reports for the Assembly,—on Temperance, C. E. Amaron, on S. Schools., F. P. Sym, on the State of Religion J. C. Cattanach, on Statistics, F. M. Dewey. A committee was appointed to correspond with the view of increasing the circulation of the *Record*. Mr. J. C. Cattanach was appointed treasurer for the Morris College Fund. Congregations were urged to form missionary associations. A deputation was appointed to visit Metis. A committee was appointed to devise means to aid the Assembly in the matter of increasing the stipends of ministers. Arrangements were made for holding missionary meetings throughout the bounds of the Presbytery. Messrs. J. McLeod, J. A. McLean, R. Gamble and A. W. McConechy, students, were certified to their respective colleges. F. M. DEWEY, *Clk.*

Obituary.

MR. JOHN CURRIE, for many years an elder of the Church in the Township of Sunnidale, Ont., died at Stayner on 7th February, in the 88th year of his age. He was a native of Islay, Argyleshire, Scotland. He had the happiness of seeing one of his sons become a minister of the Gospel—the Rev. Hugh Currie, of Keady, Ont.

MR. ISAAC DUNSMORE, for twenty years a ruling elder in the Congregation of Noel, N.S., died on the 13th of August, aged 71—a faithful and respected officer of the church, he will be greatly missed.

MR. ROBERT CLARK, a respected elder of the Church, and for many years superintendent of the Sabbath-school at St. Stephen, N. B., died recently after a painful illness of five years duration. He was a native of Ireland, and had resided at St. Stephen for more than forty years.

MRS. ALEXANDER, wife of the Rev. Thomas Alexander, of Mount Pleasant, died there on the 2nd of August, in her 78th year. She was a native of Perth, Scotland, and one of the excellent ones of the earth. Mr. Alexander is now one of our oldest ministers in the active service of the Church. He came to Canada in 1834, under the auspices of the Colonial Committee of the Church of Scotland. In 1847 he returned to his native land and was employed by the Home Mission Committee of the Free Church during a period of ten years. Coming back to Canada in 1857, he became pastor of Percy and Seymour. For the last eleven years he has been minister of Mount Pleasant

and Burford. At each of these places Mr. Alexander has been the means of having new churches built—both free of debt. Although now 78 years of age, he is still hale and hearty, drives twelve miles and preaches twice every Sunday. Let younger men take courage.

MR. HUGH MCNEIL died at Argyle, Guysborough Co., N.S., on the 17th August. He was 70 years of age, and had been a ruling elder for over thirty-five years. He superintended the Sabbath-school in his own district, and was most faithful and diligent in visiting his neighbours and waking them to a better life.

Ecclesiastical News.

IT is now said that the Rev. R. M. Thornton, the minister elect of Camden Road Church, London, will be the tallest minister in the Presbytery of London! Canadians don't measure their ministers by the yard-stick. There is one here of diminutive stature, who weighs only ninety-seven pounds, but who can talk faster and does more work than almost any other minister in the Dominion of Canada. Rev. A. N. Somerville, the venerable and enthusiastic Scottish Evangelist, has returned to Glasgow from his lengthened campaign in South Africa, and is gradually regaining his lost strength. Edinburgh has given birth to a new institution of which the venerable Dr. Begg is the foster-father and first president. It is called "The Free Church Defence Association." It has issued a manifesto in which it is declared that the resolution of last Assembly on the subject of instrumental music "is so framed as to let in the evil, and yet avoid the consequences," apparently doing much, but in reality deciding nothing. The document goes on to ask—"What is it that we seek? We hold by all the principles of the Disruption. We have made no change, and desire none. Surely this is a reasonable position, and by the blessing of God, we are determined to maintain it. On the other hand, if new men have come into our Church, it has been with a solemn pledge to maintain our principles. If they have changed their minds they are bound to leave the Church, and go where their new views will be gratified. To stay and torment and weaken the Church by endless proposals of change is discreditable. It would not be tolerated in any human society, and least of all should it be found in the Church of Christ, and on the part of men who have solemnly vowed that they will study the peace and unity of the Church, and follow no divisive courses. The time, we trust, is near at hand when there shall be a loud cry from all parts of the Presbyterian Church for a pure Presbyterianism, instead of that miser-

able jumble of Independency and Ritualism, unsound doctrine, theatrical worship, and overbearing policy by which our professedly Presbyterian Churches are all at present more or less infected." A similar hue-and-cry was raised in the Church of Scotland a few years ago by certain of the conservative party who got it into their heads that the "Church Service Society" was going to ruin the Church. Time, the great healer, has shewn their fears to be groundless. That Church was never more prosperous than she is to-day, and it is hailed as an auspicious event, and in some sense a guarantee for the "soundness" of the Society, that that "*canniest*" of conservatives, the Rev. Professor Charteris has recently joined its ranks. At the Commission of the Free Church, lately held in Edinburgh, it was agreed to call upon all the ministers to direct the attention of their congregations to the fourth centenary of the birth of Martin Luther on 11th of November next. Dr. Begg gave a graphic account of a visit he had paid to the imprisoned Strome Ferry rioters in the Calton jail. He found that these ten men had their hair cropped like felons, that their clothes had been taken from them, that they were dressed in the prison garb, and were confined in separate cells. They were not allowed the least intercourse with one another, and they had not seen any one, save their keepers, and those immediately connected with the defence of their case. He said the cropping of their hair revealed the true character of the men—better phrenological development than that of those noble men could not be imagined! Grander looking, more princely men he had never set eyes upon. It was true their zeal for the honour of the Lord's Day had got the better of their discretion—they were justly amenable to law, but he thought their punishment ought to be mitigated. A motion was accordingly adopted memorializing the Home Secretary and requesting that the clemency of the Crown be extended to the prisoners. It was also agreed to express concurrence in the measure for a Local Government Board in Scotland under consideration in Parliament, and to suggest that the management of educational matters in Scotland should be entrusted to such Board instead of being incorporated as it has been for a few years with the new national school system. Dr. Begg was convinced of the necessity of Scotland having more power in the management of its own affairs than it has had since the union with England. He thought the colonies were in a far more favourable position in regard to their local affairs than was Scotland. Two barefaced attempts have lately been made to impose on the credulity of the Christian public. The one, the alleged discovery of Noah's Ark among the snows of Ararat, may be dismissed as a bad joke. The other is a first-class pious

fraud, planned with a design to deceive and to levy blackmail upon any government or anti-quarian society that might be induced to give it credence. The *Shapira Manuscript*, which has been paraded before scientists as the veritable parchments on which the Book of Deuteronomy was first written is pronounced by them to be a forgery. If for no other reason, Professor Sayce says that the sheepskin on which it is written could have lasted for three thousand years only by a miracle, "and there is no evidence to believe that this has taken place." The detection of this fraud has tended to weaken faith in the genuineness of the celebrated "Moabite Stone," the genuineness of which indeed has always been questioned by the majority of archæologists.

METHODIST UNION.—The union of the four Methodist Churches of Canada is now an accomplished fact. The first meeting of the united body was held in Belleville on the 5th of September. The negotiations which have preceded have been long and anxiously conducted. While there was, till the last moment, a very considerable diversity of opinion as to the details of the basis, and a pretty large vote against proceeding with the union at present, nothing is clearer than the substantial unanimity of all parties as to the desirability of union *per se*. And that the whole proceedings have gone forward under cover of deep conscientious conviction is also very apparent. Some of the leading men who were most pronounced in their opposition to the union while it was a matter of debate, now that it is accomplished have gracefully accepted the situation and will be the first to throw their influence into the scale of orderly reconstruction. The objections, so far as we can learn, have arisen largely from financial considerations. Many fearing that the Widows' and Orphans' Fund and other benevolent institutions might suffer from the strain to which they must inevitably be subjected. But faith and hope triumphed over despondency. Where so many interests are to be consulted, the United Church will need all the wisdom and prudence it can command. Unlike the Presbyterians, they have gone into this union without very clearly defining their basis, and without legislation necessary to secure them in the enjoyment of their church property. One of the churches, indeed—the Bible Christian—even voted all but unanimously for the union in spite of the remonstrances of the parent Church in the old country with which it stood in close connection. But where so fine a spirit has been manifested there is not a shadow of a doubt that all will come right in the end.

THE BAPTISTS of Canada have made a new departure, the consequences of which will be watched with great interest by other denominations. They have resolved upon closing cer-

tain of their theological colleges and concentrating their efforts in the equipment and maintenance of one Theological College in Toronto for the whole Dominion. The MAC-MASTER HALL, as the institution is called, is to be put on a footing of efficiency second to no Theological College in America; at least such is Mr. MacMaster's desire, and he has expressed his willingness to expend, if necessary, half a million of dollars towards its accomplishment. If it is too late to recommend the Presbyterians to follow the example, the Methodists would do well to profit by it while they are remodelling their constitution. The principle has much to commend it.

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Edinburgh August 30.

Rev. B. Williamson will be inducted into St. Cuthbert's on the 6th September. Only two years ago he was appointed assistant to the minister of North Leith. On the charge becoming vacant, he was chosen minister of the parish, his induction taking place as recently as 1882. Here, with a Communion Roll of 2,400 and with two assistants, he has been doing good service. But for so young a man the work must be very heavy. Now, Mr. W. undertakes with Dr. McGregor the care of, I might say, the largest and most influential parish in Scotland, with a population of 85,000 and a Communion Roll of 3,097. To us, Canadians, these figures are enormous, as they are even here. I mention them to show the amount of work devolving upon a minister who means to be faithful to his trust, and who has under his supervision a congregation of such proportions, with a parochial machinery of such vast extent. In Canada it is more expanse of territory, here it is the number of souls under a minister's care. A Communion Roll of over 3,000 means an amount of oversight, even with two assistants, which few men could, without serious thought, undertake. Meanwhile Mr. Williamson's career, which has thus far been so exceptional, will be watched with much interest. Seldom, indeed, has so young a man met such success. General ecclesiastical news still lag during the holidays. To write of them seems like writing about parliamentary affairs, after parliament has risen. A few speeches from public men is all that can be had. But public ecclesiastics are all in retirement, breathing the mountain air (not sipping the "dew"), or washing away the dust and worry of the year in the ocean wave. So for want of better employment the wrathful writers are busy discussing the concomitants of the Highland communions. To some eyes, there is nothing in these but sin. While other and more generous critics rejoice in those gatherings, with all their solemnity, as having been the means of very much grace to their own souls. Possibly

there are two sides to the shield. Some communions are conducted without noise and commotion, while others may have attached to them some objectionable features. We ourselves have witnessed scenes on such occasions that were of a very annoying and sad character. The worshippers were not to blame, nor was the communion in fault, but a loose and frivolous portion of a community dwelling at long distances from the scene, took occasion to make of this great gathering of people, a time of revelry and sin. The only other subject demanding public attention is the fact that certain congregations worship together just now, alternating their services so as to allow the ministers to have their holidays in turn! Well, it is surprising to see how much ingenuity is displayed in showing what terrible ecclesiastical consequences may ensue from so unusual a course of procedure as this. In fact, the degeneracy and not remote downfall of the Church are within the very possible and not unlikely results! Confusion and congregationalism, laxity and discipline, not to speak of laxity of ecclesiastical connection are within easy reach. But it often happens that when big affairs are laid to quiet repose the small fry take great occasion to air themselves.—D.

IRELAND.—Before the notes of last month came into the hands of the readers of the RECORD the Rev. Robert Knox, D.D., of Belfast, had passed away. For over 40 years he ministered to the congregation of Linen Hall Street, besides a few years spent in the mission field in the west and in a pastoral charge in Coleraine. His name was a familiar one on both sides of the Atlantic. Whatever he did he did it with a whole-hearted enthusiasm. It need hardly be said that he was much and deservedly esteemed by his own congregation. His name will for all time to come be remembered in connection with the Presbyterian Town Mission of Belfast. He gave much time and attention to the founding and success of schools. And for years past he has most prominently been identified with the Pan-Presbyterian Council which is to hold the next General Council in Belfast the coming summer. As long as hard honest work and enlightened zeal count as factors in the cause of Christ, so long will the memory of Robert Knox be a blessed one. The minutes of the late meeting of Assembly have just come to hand. When compared with our own Acts and Proceedings there are interesting points both of resemblance and of contrast. The Mission Reports in Ireland are not, at least for many years past they have not been, bound up with the minutes, they always appear in a large number of the *Missionary Herald* which corresponds in a general way to

our RECORD. On the other hand, there appear in the body of the minutes quite a number of reports and some of them of considerable length, all of which with us are relegated to the appendix. The report on sustentation and relative documents, together with the proceedings of Assembly thereanent, take up more than 30 pages of the minutes proper. The following statistics will be of interest to the readers of the RECORD: There are 5 Synods, 37 Presbyteries (one of these is in India), 555 congregations, 626 ministers, 78,288 families, and 102,340 communicants. The amount raised for all purposes during the year was, in round numbers, £150,000 sterling, being £1,450 in advance of last year, and the largest ever raised except in 1878 and 1879, two exceptionally prosperous years. Since 1879 there has been a decrease every year in the number of families, communicants and stipend payers. This to a large extent is no doubt, due to emigration, but it is also in part due to more accurate returns. In the Presbyteries in the south and west there is a slight increase within the last twenty years, while in the north there are Presbyteries in which communicants have been reduced in that period nearly one-half. While decreasing in numbers, it is satisfactory to note that amidst all the trouble the country is involved in there is a steady growth in the givings of the Presbyterian people to religious purposes. Rev. Archibald Robinson of Broughstane has been nominated by two Presbyteries for the Moderatorship of the General Assembly. Rev. David M'Meeking of Ballymena has received a pressing and unanimous invitation from the Presbyterian Church of Manchester, Virginia, U.S., and will likely accept it. He is an able and learned man, and would be a valuable accession to the ministerial strength of the Presbyterian Church of that respectable old state. H.

DR. COCHRANE'S VISIT TO THE NORTH-WEST.

Continued from last month's Record.

My last communication was mailed at Port Arthur, as we had completed our voyage over Lake Superior and entered Thunder Bay. The oftener one sails over this noble sheet of water, the more is he impressed with its vast extent and value. It was an Irishman we believe, who once said of "Lake Superior," that "ould Ireland could be dumped into it, and scarce make a ripple on the water." Making all allowance for this somewhat extravagant eulogy, it certainly is not wonderful, that tourists and travellers from the old world, should be lost in amazement at the magnificent water stretches of the new. After leaving Sault Ste. Marie, we pass through White Fish Bay into Lake Superior. On our route we

meet the old steamer "*Magnet*" of the Owen Sound Company, still doing excellent service on this line, as she did years ago between Toronto and Montreal. At midnight we meet the new and crack ship of the Sarnia line, "*The United Empire*" and as we leave Silver Islet, "*The Campana*" of the Collingwood Company, one of the fastest and staunchest crafts afloat.

SILVER ISLET, as its name implies, is the spot where for many years the Silver Mining Company have operated with varying success. The Islet itself is like a very speck on the lake, and one wonders, where and how such tons of ore have been excavated from what seems so small a piece of rock. The village on the mainland, is principally composed of the miners and their families, and those connected with the works. The scenery here is somewhat bleak and barren, reminding you of certain localities in the Scottish Highlands. The soil is utterly unfit for successful agriculture as far as one can judge from a distant view on the steamer's deck, but is said to be rich in minerals of various kinds. At Silver Islet, our Church began missionary operations about the same as we entered on similar work at Sault Ste. Marie and Port Arthur. But at present and for the last three years we have had no representative at this point. The Protestant element being too small to admit of more than one minister for all denominations, and the Methodist Church having entered the field, and sent a missionary, our Church in order to unity of action, withdrew their supply. But now the Methodist Church, to whom we surrendered the place, has also withdrawn, and the Roman Catholic priest has full possession! The Presbyterian Church is in no way to blame, as the course pursued was on the advice of members of our Church in Silver Islet, but those who succeeded us in our work, ought to have intimated their intention to withdraw and given a chance to evangelical denominations to re-enter, and possess the field.

PORT ARTHUR.—Two hours more and we enter Thunder Bay, or Port Arthur as it is now named by the C. P. R.—Ten years ago when we made our first visit to this locality, *the Landing* as it was then called, consisting of a few straggling houses, with Mrs. Flaherty's Hotel on the edge of the dock, the only one in the village. But where the hotel stood, has long since been converted into solid land, and instead of one, they are now almost innumerable. You cannot walk any distance without being struck with the extraordinary number of drinking places of all descriptions. On Sabbaths when the drinking places are closed, the town is remarkably quiet and orderly, but during the week, it is sadly otherwise. Passing the bar-rooms, you hear the shaking of dice boxes, where drinks are gambled for, and

on the street, one meets with frequent specimens of helpless drunkenness. This deplorable condition of affairs, is no doubt incident to the mixed character of the population in this rapidly growing town, but surely the laws must either be terribly lax, or their enforcement a nullity, when such numerous dens of drunkenness are not only permitted, but sanctioned.

No town within our knowledge has grown so rapidly, within the last few years as Port Arthur. It is now the connecting link between the Lake Superior steamer and the C. P. R. direct line to Winnipeg. The frontage of the town, is lined with docks, and the Railway Company are busy preparing to build freight houses, break waters and grain elevators of the largest proportions. In 1882 the population numbered 2000, with 90 business houses of different kinds. It is now over 3000, with rapid indications of growth in every direction. Whether all the hopes entertained by sanguine business men and selfish speculators, regarding its future, will be realized, is as yet problematical, but that it will always be a point of considerable importance, cannot be doubted. It has far more of a city-like appearance than Winnipeg had ten years ago, which in that brief period has grown from some 1500 to 25,000! Port Arthur has a fine Town Hall, used during the week for civic and secular purposes, and at present on Sabbath by the Presbyterian and Episcopalian bodies pending the erection of their respective places of worship. It has also a Methodist church, Roman Catholic church, schools and convent, a public school, a branch of the Ontario Bank, two evening papers and a Mechanics' Institute. It is well supplied with all the better class of literature of the day—in a word, the place has already all the ordinary appliances of our larger cities. The Rev. Mr. Herald, formerly of Dundas, has been in charge of this important point for two years to the great satisfaction his people and the committee. The lot they bought for a church some years ago at the cost of \$200, they sold last week for \$1600, and expect also to sell from the manse grounds, lots to the value of \$2,000. They have reserved a fine corner lot of the latter property, on which they are now erecting a neat, but handsome brick building at a cost of \$7,000. Our cause at Port Arthur is on the whole, exceedingly encouraging. The membership includes some of the best citizens of the place, and we are not without good hope, that ere long it will be self-sustaining. On the Sabbath I preached to large audiences, morning and evening, and held a meeting with the office-bearers of the congregation. It is perhaps needless to protest again regarding the open Sabbath desecration that prevails here by railroads and steamboats. As regards the latter, less can be said, as once a voyage is begun it must be

ended. But there can be no excuse whatever for the loading and unloading of all kinds of vessels and the ceaseless work and traffic in the freight sheds of the C. P. R. all day long on Sabbath, the engines are busy shunting cars and making up trains. Our Canadian Sabbaths are fast becoming like those across the line, and will very soon, I fear, be devoted to buying and selling, pleasure seeking and amusement rather than rest from secular labour and the worship of Almighty God.

RAT PORTAGE.—Leaving Port Arthur by the C. P. R. we reach this point after a journey of eighteen hours. Ten years ago the Dawson Route, by waggon and steam launches on the many lakes that traverse this section, was put in operation, but was not, to say the least, very popular. The long dreary road with its fatigue, exposure and misquitoses was too much even for the tourists and sportsmen, and even less relished by the ordinary traveller. It was indeed only intended as a temporary experiment, until the railway was completed to Winnipeg, but it was given up sooner even than expected. The C. P. R. for a considerable part of the journey towards the "Barclay Station," half way between Port Arthur and Winnipeg, is anything but smooth. It reminds one of the rocking of a ship rather than the steady run of a well ballasted railway. The first half of the journey is through an exceedingly poor and sterile country, destitute of settlements and roads and wooded with scraggy trees that look more like hop poles than serviceable timber. Some of the bridges along the route are exceedingly shakey constructions—at least they appear so to the ordinary traveller. That the road has been so soon completed as it is, is indeed a marvel of perseverance and it is in no spirit of fault finding that we mention the feelings of many who patronise it, and hope that ere long stronger bridges may be built, and any real or fancied fears of disaster removed.

Rat Portage, which has of late gained considerable notoriety as the scene of a bloodless conflict between representatives of Manitoba and the Ontario Government, is a beautiful little town of some 1,500 or 2,000 of a population, six hours journey from Winnipeg and eighteen from Port Arthur. It is situated on and around the "*Lake of the Woods*," one of prettiest sheets of water anywhere to be found on the British American Continent. The C. P. R. enters the town through a deep cutting of rock peculiar to this whole region. The comparatively rapid growth and settlement of Rat Portage within the last two or three years is due to the lumber and mining interests all along the "*Lake of the Woods*," and the Winnipeg River. There are several large saw-mills at Rat Portage and Keewatin, the Hudson Bay Company has also a large store

and warehouse here and nearly every branch of industry is represented. In addition to the mining and lumbering interests, the place is destined to become a fashionable watering place for the people of Winnipeg and other cities on the Western Prairie. The scenery and boating and fishing facilities cannot be surpassed. The Roman Catholic, Methodist and Presbyterian Churches have missionaries stationed here—the latter having just finished a beautiful house of worship, and a comfortable parsonage for the Rev. Mr. Tibbs, who has recently been taken from Rapid City to this important point. Mr. Tibbs has already gained the affections of his people and the confidence of the community, and both in the pulpit and other public occasions, most ably represents our Church. Altogether the prospects of Rat Portage are exceedingly good, although it suffers at present from the general depression in Winnipeg and the unsettled political relations which it has sustained for some time towards Manitoba and Ontario. Six hours travel land us once more in Winnipeg. The first half of the journey between Rat Portage and the capital is exceedingly attractive by reason of the numerous lakes that are seen along the railway track. Then the country assumes an entirely different appearance and the wide-spreading prairies of the great North-West come into view.

WINNIPEG.—So much has been written of this city during the last few months, that it is unnecessary to repeat what has been better said by others. The contrast presented between what it was ten years ago on my first visit, and indeed between what it was two years ago and is now, is simply marvellous. Main street radiantly lit up by electricity and many of the stores ablaze with the same light, gives to the city an exceedingly attractive appearance by night. Street cars running in different directions, omnibuses and carriages of every possible description carrying passengers between the station and hotels—many of the places of business still opened and thronged with customers, auctioneers selling their wares and music sounding from out gilded saloons—which are sadly numerous in this new city—make up a scene that is scarcely conceivable in what some twelve years ago was nothing but prairie and the home of the Red man. Winnipeg is now suffering from severe depression. The boom of 1881 has collapsed and men who boasted of their riches a year ago are now very poor. The papers are pretty full of sales of insolvent stocks and notices of meetings of creditors; but in spite of all, building operations are continued in many directions, and the streets and stores seem anything but dull. The fact is that two years ago business was carried on far from legitimately. Men were unwilling to amass

wealth slowly. Speculation and gambling took the place of honest mercantile transactions and honourable handicraft. Those who *unloaded*, to use a Winnipeg phrase, before the day of reckoning came acquired considerable fortunes; those who kept on buying city lots and refused to sell, came to grief. That the depression is but temporary, I am well assured. Winnipeg has attained a position that cannot be lost by any financial crisis however severe, and there is good reason for believing that after harvest things will take a bound upward. The crops are good and the prospect of a large return is exceedingly promising. While there are comparatively few sales of real estate, the prices are maintained, and there is no tendency to make any great sacrifice. Ontario and Quebec suffer almost as much as Manitoba at present, for the capital of eastern merchants sunk in this country is simply fabulous. Many noble buildings adorn Main Street and Kennedy Street, and are seen in the suburbs of the city indicating the wealth and I might almost venture to say, the somewhat extravagant ideas of the people. It had been better, one feels, that less pretentious buildings had marked the first decade of the city. In addition to handsome residences on the banks of the Assiniboine and other fashionable resorts, the Lieutenant-Governor's mansion, the Court House, the Government Building, Manitoba and St. John's Colleges, the Saint Boniface Young Ladies' Seminary, the Hudson Bay Company's warehouse and similar imposing structures are worthy of remark. No finer structures are to be seen in Ontario and Quebec. Ten years ago there were no bridges spanning either the Red River or the Assiniboine—now there are four: then there was no church building worthy the name—now every denomination has or is building costly and beautiful sanctuaries. Our stay in the city was comparatively brief, and our time engaged in church work so much that any exhaustive summary of Winnipeg progress is impossible in these hurried notes. We attended and took part in the second anniversary of St. Andrew's Congregation (Rev. Mr. Pitblado's), preached twice in Knox and St. Andrew's Churches, and held several meetings of committee on Home Mission work. This summer at least there is no cause to complain of lack of supply, for in addition to the regular staff of missionaries, students and catechists, some twenty ministers from the East have been in the Province, and given more or less service to the Presbytery. It needs one to be on the field and meet with our ministers to understand the magnitude of the work committed to our care in this great and goodly land.

After a visit to Kildonan to look again upon the spot so hallowed by the life and labours

of Dr. Black, we make for Morris and Emerson in Southern Manitoba, both situated on the banks of the Red River. Morris is a town of about 1,000 inhabitants and at present, like many other localities, at a stand-still. The boom has passed away, and the extravagant projects planned and begun for a large city prove very burdensome to the rate payers. The country around is exceedingly fertile and will eventually be filled up by settlers, although so far, the tide of emigration has been directed further west. Emerson the gateway of the Great West, two miles from Saint Vincent and on the boundary line of the United States, and also West Lynne on the other side of the river, show very great improvement within the past two years. A very fine bridge now connects the two places, and the C. P. R. are building another draw-bridge for the use of the new line that has been commenced, to tap the road to Manitoba City. Emerson has suffered severely by the financial crisis and the removal of many wealthy citizens, and this has seriously crippled our Church. It holds its own numerically, but is in reality less able to maintain ordinances than it was two years ago. These three stations are under the care of Mr. Douglas, Mr. Scott and Mr. McGuire. Our visit to the North-West closes, with a hurried run along the line of the C. P. R. towards Calgary. We could only step off at one or two places, but we met a large number of our missionaries and students at different points, and heard from them as to their fields and success. The railway is constructed past Calgary, 850 miles from Winnipeg, and there are already some seventy-five stations and stopping places between Winnipeg and Calgary. The more prominent of these are Portage la Prairie, Brandon, Virden, Moosomin, Indian Head, Moose Jaw, Regina, Medicine Hat and Calgary. Our Home Mission committee has possession of all the more important points along the line, and in the interior, to the number of nearly 200 stations in all.

The Church and Manse Building Scheme, has been a grand success in connection with our mission work. Many congregations that could not possibly have built houses of worship for many years have been encouraged to do so at once, by a loan from the fund at a low rate of interest. In this particular we are decidedly in advance of other denominations in the North-West, and my hope is that the additional \$20,000 needed to complete the \$100,000 aimed at will soon be subscribed. Many very important points are now seeking assistance from the committee, but the funds at their disposal are more than exhausted by grants already made. Now that all the more important points along the direct line of the C. P. R. are occupied, the policy of the Home Mission Committee should be to strengthen

and consolidate what we have acquired. Our hard wrought missionaries in the North-West need increase of salary, and that I doubt not the Home Mission Committee will, in accordance with the recommendation of the Assembly, attend to as far as possible, although I greatly fear the much desired augmentation of *all* supplemented ministers may not be attained as early as could be wished. When we hear from the lips of one of our best ministers in Manitoba, that the cost of living here last year *exceeded* his salary *by* \$300, we are pained beyond measure—and yet unless our funds are largely increased, what can the Committee do? I have again to express my decided conviction that there should be additional Presbyteries erected without further delay. Two years ago I recommended this, and at the General Assembly of the present year the matter was formally presented for action. I am satisfied that the longer action in this direction is delayed, the worse it is for our church, I need not enter into details in support of my opinion, for I am satisfied that next General Assembly will see the wisdom of doing what a large number of the ministers here so anxiously desire, not so much for their own convenience as the welfare of the church at large.

I have to repeat my testimony to the zealous self-denying labours of our own missionaries. Many of them have made great sacrifices in coming to the North-West at the call of the Church. Our wealthy members in Ontario and the East should see to it that they are adequately supported, above all let every well-wisher of our Presbyterian Church pray that God's blessing may rest upon them, and that the Word they preach may be effectual in converting souls and building up the cause of the Redeemer in this great and promising land.

W. C.

French Evangelization.

REV. M. F. BOUDREAU, of *New Glasgow, Que.*, writes as follows:—Instead of sending a statistical report, I will jot down a few incidents which will serve to show that while the work of evangelizing the people of this Province is beset with difficulties its progress is by no means as slow as some are inclined to think. (1) Last summer a young man belonging to a respectable family of St. Jerome occasionally attended our services and was so impressed with what he heard that he finally severed his connection with the Church of Rome. He attended the Point-aux-Trembles school last winter. A short time after his return home he was met a short distance from his home by three or four zealous Romanists who, producing a pistol, threatened to blow out

his brains unless he at once recanted and returned to the Holy Catholic Church. Had he not been accompanied by his brothers he would certainly have been beaten, if not more severely dealt with. (2) Last spring I made the acquaintance of a respectable and well-to-do farmer from the neighbourhood of Terrebonne who occasionally visited New Glasgow on business. I invited him to our French service and soon after had the pleasure of seeing him in the audience. I conversed with him on religious subjects after the meeting and he frankly admitted that he had lost all faith in the R. C. Church and eagerly desired to possess a New Testament. I sold him one which he promised to read carefully. While he was convinced that the church in which he had been brought up taught many glaring errors he thought he could be a secret follower of Christ. He will soon see, I hope, that his first duty is to "come out from among them," and "let his light shine before men." (3) Three weeks ago, our hearts were made glad by the conversion of a young lady, twenty-two years of age, who requested me to notify her priest of her intention to embrace the Protestant religion. She had been working for French Protestant people and was deeply impressed with their simple but earnest worship. She began to attend our services a few months ago and was gradually brought to see that the teachings of her church were inconsistent with the Bible. She then resolved to follow Christ and applied for admission into the church of which I am Pastor. She will probably sit at the Lord's table with us before many months. There are indications on every side that a powerful movement towards Protestantism will be felt at no distant day.

REV. E. F. SEYLAZ, of *Grand Falls, N. B.*, reports to the secretary of the Board as follows:—On arriving here last spring I found this field in a sad state, there appeared to be but little spiritual interest among the people. I found that division was one of the causes of this, and a hindrance to the furtherance of Christ's cause. On visiting the people, heard complaints of having been neglected in the past, part of the time having had no minister, and the church closed; and once left to themselves they had driven hither and thither and soon lost their religious zeal. No doubt this had a bad influence. I found thirty-six families; twelve or thirteen families or parts of families are Presbyterians, most of them having members of other denominations in the family, seven or eight families are Baptists, seven Episcopalians, four Methodists, and a few not belonging to any particular church. My first service was attended by forty persons only, but they have now increased to an average of eighty. Notwithstanding the divisions, all

with very few exceptions attend our evening services regularly. I also hold services occasionally in the forenoon, but they are not so well attended. The Methodist minister from Andover comes here once a month and preaches in the morning. We have a very flourishing Sabbath-school averaging forty children and youths belonging to parents of the different denominations mentioned above. Most of the children are intelligent and many manifest an interest for spiritual things. We have evening week meetings, but owing to the fact that our people are for the most part engaged in work or business till late in the day, the attendance is not large. We visit all the families regardless of denomination and read and pray with them. All without exception receive us kindly and appear pleased with our visits. I am happy to say that there is now an awakening manifested in the place and a spirit of inquiry among some of the people, some are seeking the Lord. In speaking with some friends lately, the head of the family said, "God alone knows the good which has been done among us during the past summer." This has cheered me greatly. I am confident that we shall soon see a revival among this people. On the whole the field is an exceedingly promising one, but needs care and cultivation.

With regard to the work among the French Canadian Romanists, I must say that it is slow and difficult. The priestly influence prevailing. I am sorry to say that most of our French Canadian converts have left the place, some having emigrated to the States, some to other parts of the Provinces, and while they have gone to increase other churches, they are lost to us, and the influence which they bore in the place among their countrymen is lost. Still I do what I can among them. Some hear me gladly and all look upon us with good will. We lose no opportunity both my wife and myself to lead them to Christ and with prayer and patient efforts I trust some will yet come to the Saviour. I have hopes for the future, for although they fear to come with us, still they like to hear something of our religion and they show this desire by largely attending funerals. We have lately had two, at which there were over a hundred Romanists who listened to my addresses on these solemn occasions with marked interest and afterward openly declared that ours was a religion of love and peace.

CORRECTION.—In August issue, page 224, under French Evangelization, for "Legacy of Dr. Caldwell" read *late David Caldwell* \$150.

MANITOBA ITEMS.

Manitoba has been overrun by clerical visitors: Dr. King, Principal Grant, Dr. Coch-

rane, Messrs. McDonald (Seaforth), Milligan (Toronto), Wright (Stratford), Hamilton (Mothertown), Cameron, (Thamesford), Munro (Kintore), Rennie (Ailsa Craig), Murray (Kincardine), Beattie (Port Hope), Cameron (Milton), Burnfield (Brockville). Notes of North-western travel will be as thick as blackberries. It is so easy to give all the facts about a country for 1,500 miles, along the railway from Port Arthur to Calgary! No doubt, however, interest in the North-West will be quickened by these visits. New churches are going up in all directions under the stimulating power of the Church and Manse Fund. This summer West Lynn, Moose Jaw and Moosomin churches have been opened, and Rat Portage and Stonewall will be opened this month; while to others in the west building material has been shipped from Winnipeg. The communion is being dispensed in all the mission stations of the Presbytery this summer. The acceptance, of the position offered him in Manitoba College, by Dr. King gives satisfaction. Manitoba College now ranks with any of the other colleges of the Church, though yet with a limited staff. There is a good prospect of theological students. The arts classes also promise well for the year. Manitoba is to be congratulated on the prominent additions to her ministry. To capture a prominent minister from the capital—Mr. Gordon; to secure one of the ablest and most influential ministers of the Maritime Provinces—Mr. Pitblado; and now to have in Dr. King, not only the pastor of one of the best congregations of the Church, but the Moderator of the General Assembly, surely promises well for the Presbyterian future of the North-West. This, of course, is no disparagement to those who have borne the burden for years past, but is rather an encouragement to them. Mission churches in our cities and towns, hundreds of new stations in the next ten years throughout the country, churches and manses to be built by the score, an arts college to be equipped and extended, and now a theological school begun to be strengthened and new professors appointed as the funds become available! This is work enough to absorb all the energies of eastern and western men; old residents and new comers. May God's spirit lead and guide us in this great work. The mission work in the Presbytery is in good heart for the summer. But in our mode of student supply there comes "the winter of our discontent." We have the ground well taken up this summer, but how are we to provide supply for the twenty or thirty places left vacant on the 1st of October and November. We expect to lay hold of some ten or twelve lay workers, and perhaps may get three or four more ordained missionaries. We must aim at being the pioneer Church of the North-West. We have been so among the new

settlers. The first resident missionary at Calgarry, which is the farthest west town, is the Presbyterian !—B.

Juvenile Mission.

MISS MCGREGOR of Indore, Central India, writes as follows: My dear Boys and Girls,—In my last letter I told you about the Girls' School in New Indore, and perhaps some boy or girl who has a good memory will say,—“But Miss McGregor must have forgotten to tell us about the boys and girls in the Foundling Home who used to come to the Girls' School. We want to hear what they are doing.” Well, the boys and girls are in the Home still, or rather, I should say, on the street, the most of the time, and this is how it happens. They are almost all children of low caste, and you know that makes a great difference to a boy or girl in India. If one is born in a low caste, his neighbours, who are perhaps Brahmins, will not touch him, and so on. Well, the parents of these girls said: These low caste children cannot sit in the same room with our daughters, or we will take our children away from school. And now, unless I can form another school for the orphan boys they cannot be taught, and that is why they wander about the bazaar. Perhaps by and by, we can do something for them again. Now, I think you will like to hear about my Camp School; that is the little boys and girls who come every morning to my verandah to be taught. For a long time only eight or ten children came, and sometimes I thought by and by no one will come, but, instead of that, what do you think? eighteen and sometimes twenty came every day, and I feel quite glad I am sure you will be so too. One little girl, who is only nine years old, can read and write English, that is, she reads in the Second Reader. This morning her lesson was “Twinkle, Twinkle Little Star.” I am going to get her to write a little letter to you in English, so that you can see for yourselves what she is able to do. One girl's name means “Gladness,” and another “Beautiful.” Another name means “Peace.” Hindoo names always mean something. They do not come just at a certain time, as school children in Canada do, but a woman must go for them, and bring them to school, and then take them home again. Sometimes their parents send a servant with them, but they never go through the bazaar alone. Yesterday morning, one poor little girl had sore eyes all inflamed, and she was so pained that she would throw herself on her face and cry; she could not open her eyes for one minute. I put some medicine on, and at first she was frightened and screamed, but in the evening they

were almost well, and she wanted some warm water put on again. These little girls can say the Lord's Prayer and the Ten Commandments in Marathi. Some of them repeat them in Hindi. They come to morning school from seven to eleven, and they sing and sew for an hour. Last Sunday afternoon we went down to a Sunday school in the city of Indore, and if you could have seen what happened you would have laughed heartily. You know, perhaps, that I give the boys and girls pictures if they come regularly, and we put texts on the pictures so that, perhaps, some one will read and learn about Jesus in that way. Well, the lessons were over, and each boy was getting a nice large picture. Then he must make his salaam and go out; but there were not pictures enough, and one boy was ready to cry, so I gave him the cover of the book which was only brown paper, but he was so glad to get something that he took it, and as he ran away he danced with joy, and made us all laugh. The boy is very dull about learning to read, but he knows a great many Scripture things, and can tell why Jesus Christ came into the world, and that God loves those that obey Him. They pin the pictures up on the walls of their houses, so you see they have parts of the Bible before them all the time. When they see us coming they run from all directions, but two years ago the parents would beat their children if they came to Sunday-school. Now they let them come gladly. I have taken a little girl to live with me, and if any Sunday-school will support her I shall be glad. She is not an orphan, both her parents are living, but they are sick, and the father will never be able to work again. They were all starving, and so I took little Angelina, and I wish to train her to teach others, by and by. What Sunday-school will undertake her support? Her father used to be a servant of ours, but he lost his place through bad health, and now the poor little children have almost nothing to eat a great deal of the time. With love to my little Canadian friends and ever so many kind wishes from India. Yours very truly, M. MCGREGOR.

Mission to Demerara Coolies.

THE subjoined letter has not yet reached the Foreign Mission Committee, East, where it is addressed, I assumed the responsibility of sending it to you for publication, because it places the facts on which action will doubtless soon be taken before the whole Church. There can be little doubt that so soon as the Committee has this paper before them, a missionary will be advertised for, and it is most desirable that the younger ministers and preachers should have their attention drawn

to the subject at once, so that there should be little subsequent delay in securing a good man. On many grounds a western man will be desired, and if any zealous young Ontarian thinks it rather long to wait for an invitation to offer for Demerara, the way is open at once for him to offer for Couva; and if accepted, one important step will be taken in the unification of our Foreign Missions. P. G. MCGREGOR.

Georgetown, Demerara, Aug. 4th, 1883.

Dear Dr. McGregor,

The Presbyterians in Demerara have had for the last twenty years, a society which they call The Presbyterian Missionary Society, embracing in its scope both the Home and Foreign branches of missionary enterprise: that is to say, it aims both at the conversion of the heathen and the reclaiming of the lapsed, but its operations are confined entirely to Demerara. We have made numerous attempts to inaugurate a work of real value and worthy magnitude among our East Indian Immigrants of whom we must have among us eighty thousand all told, and the number is being continually increased. None of these attempts have succeeded, one after another having broken down mainly through our inability to procure proper agents. In the course of last year, we applied to the Church of Scotland for two European missionaries to undertake evangelistic work among our Coolie population here, and asked a contribution annually of two hundred pounds toward the salary of each of them which we proposed to make four hundred pounds to each. We intimated when making that application, that should the Church be unable to comply with our desire, we should then address the Presbyterian Church in Canada with the same object. The Church of Scotland, partly from pressure on their funds, but mainly owing to several of the stations in India being undermanned, was compelled to decline our invitation. I am instructed by the Society just named, therefore, to address the Foreign Mission Board of the Presbyterian Church in Canada, and to submit to you as secretary of that Board, the proposal which the Church at home was unable to entertain. But I am to limit the application to only one missionary with accompanying grant of two hundred pounds. The reason of this limitation is, that on maturer consideration, we find that should the application be favourably entertained, a considerable outlay will be requisite to get the enterprise fairly under way. I allude to the outfit and passage money, residence, church, schools, &c. I am also to suggest that should you be able to co-operate with us, the minister selected might proceed to Trinidad to spend, for the purpose of studying the language and getting an insight into the *modus operandi* of the very successful missions there, a period say

of twelve months. It is too much to expect, I fear, that one of the experienced staff in that island might come over here and break ground at once, returning as soon as it might be deemed advisable for the missionary elect to come and assume his own work. But that being found impossible, the next best thing would probably be that your Board should commission the Rev. Mr. Morton who partially knows the field already, or any other member of your staff in Trinidad, to visit us, and advise us concerning the preliminaries of mission, house, premises, &c. You may be aware that the Scotch Church ministers here of whom there are ten, constitute a Presbytery; that we have local ordinance for the enforcement of discipline on our ministers, and that we are of course in connection with the Church of Scotland whose General Assembly has, however, no power over us, being "Furth of Scotland." But in reference to this, I am to be careful to point out to you that while it is believed the Presbytery would do all that in it lay to promote a work of so great importance, the missionary would have no connection whatever with the Presbytery. The Presbytery as such would have no control over him, no right to give advice, no authority over him of any kind or at any time. He would be as entirely free from the interference of the Presbytery as the London Missionary ministers in our parishes are, as the United Presbyterian Missionary minister on Mr. Crum Ewing's estates here is. Nor would the missionary be in any way whatever responsible to the minister of the parish, should his operations happen to be carried on in a parish in which one of our ministers is in charge, nor would that minister, *qua* parish minister, have any authority whatever over him.

As the local authority to co-operate with your board in superintending his labours, we propose a committee of three members of the Council of our Presbyterian Missionary Society to be elected annually by the subscribers. But this is only a proposal, and we shall be glad to consider any suggestions which your Board may think fit to make, the committee might be laymen or clergymen or both. The spheres we have marked out as the most inviting for the operations are what is known as the West Coast, a Presbyterian parish, of which the Rev. F. A. Ross is the minister; and the Essequibo coast—an Episcopalian parish. Some of our reasons for making choice of these districts in particular are that they are wealthy, sugar plantations being many and prosperous; healthy, contain a very large number of Coolies, and that the ground is almost wholly unoccupied, no Christian denomination having any appliance worthy of the name in these districts. If your Board can respond favourably to our application, we propose that the work take its beginning in St. Luke's parish. Located along a

line of ten miles in that parish are between eight and ten thousand Coolies—all ages. On the Essequibo coast there are four thousand Coolies, but there the government are doing all in their power to promote the settlement of time-expired immigrants, and should their efforts be fairly successful, the field will be one of great promise. I have thus, in behalf of our Council, put the matter before you, and believe and fervently pray that He whose glory and whose lost ones we seek, may shape the issue as He thinks best.

• Most faithfully yours,
REV. THOMAS SLATER.

LETTER FROM REV. DR. STEEL, OF SYDNEY,
N. S. W.

To Dr. McGregor.

You will have observed that much interest has lately been taken in the question of annexation of the New Hebrides and other Islands as far as New Guinea to the British Crown. How it will end we cannot tell. I attended the Deputation on the subject to the Premier of Victoria, when I was there recently at the Intercolonial Conference for the Federation of our Australian Presbyterian Churches. It is one hopeful view of the question that at length we have got the Australian Government to take up the matter and urge annexation. The French, however, are active also. Indeed it has been rumoured that one of their war ships has been among the Islands and done something. There was a meeting at Noumea, New Caledonia, to urge annexation of the New Hebrides to France. After meeting with a Deputation on the subject, the governor sent the war ship to the Group. He may have exceeded his powers, as the Queensland Government did in reference to New Guinea. We in Australia feel strongly that it will be dangerous to us if a convict settlement be made by the French so near us.

I hope Mr. Robertson has arrived safely among you. I have not heard from him since he left.

The Dayspring got safely to the Islands in ten days, in April. A new missionary is expected from Scotland for Victoria this month, and he will be ready to go to the Islands by the vessel next trip.

Field Notes.

REV. KENNETH J. GRANT, of *San Fernando*:—I beg to report the completion of repairs and improvements on our Church and its re-opening yesterday. In my annual report \$300 were mentioned as the

amount which would probably be required, but on a more careful survey it was found that nearly the whole front had to be renewed. In effecting this, and in carrying out certain improvements and in providing twenty pews, seven hundred dollars have been expended. The congregation shewed a praiseworthy concern to have their church and its surroundings neat, and the managing committee, consisting of young men of business tact, heartily carried out instructions, quite relieving me from responsibilities. About \$570 have been paid by the converts, three contributors, each \$30, a half-dozen \$20 each, the balance smaller sums. The committee expect to raise the whole amount here. A few members, in addition to liberal contributions, have shewn their good will by supplying flowerpots to be placed at the entrance, lamps, cushions for pulpit, &c. I am happy to be able to add that whilst the subscriptions have been collected, the average weekly offering towards salary has not been reduced. It was on the 7th July, 1872, that our church was first opened for service, and yesterday the 8th, it was re-opened. On that occasion the novelty of the service drew together a large number of Hindoos, very few of whom were interested in the salvation proclaimed; yesterday the Church was crowded, filled to the doors, and probably all present were more or less deeply interested in our solemn service. About 120 persons (Asiatics) were at the communion. Of these only one was in the fellowship of the Church in 1872. Charles C. Soudeen has for several years been an elder with us, and though now in charge of a dry goods house at Princetown, he does not fail to remember us with his liberal contributions. At that date the Gospel light was just beginning to dawn upon the mind of one, who on this occasion as a minister of the Gospel preached the Word and led in the devotions of the people. "The Lord hath been mindful of us." From the various sections of our district, at an early hour, the people began to assemble, and from twelve to fifteen came from Couva. Prayer meeting conducted by catechists commenced at nine, and at 10.30 there was a break when refreshments were given to all. At 11, services were resumed and for nearly three hours we had the quiet and fixed attention of a home communion. The collection was \$24. We are anxiously awaiting tidings of a successor to Mr. Christie.—Delay not.—There is a wide harvest field, but the labourers are few, pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

REV. DR. INGLIS, for many years the associate of Dr. Geddie of Aneityum, writing to Dr. McGregor, says:—"We sent two missionaries from the Free Church last year for

the New Hebrides Mission—Mr. Murray and his wife for the Presbyterian Church of New South Wales, and Dr. and Mrs. Gunn to take Mr. Copeland's place on Futuna. Dr. Gunn is a fully qualified medical missionary; and we are about to send another this year, Mr. and Mrs. McLaren, for the Presbyterian Church of Victoria. We still want another to take Mr. Neilson's place. The Presbyterian Church of New Zealand (North) have agreed to maintain another missionary at the New Hebrides, and we expect a Free Church student, who will be ready for license in a year, to go out as their missionary. I am glad to observe that the missionary spirit is still strong in your Church. You will give a cordial welcome to Mr. and Mrs. Robertson, and they well deserve it. They have been honoured of God to do a great work on Eromanga, and your Church is honoured of God, to be permitted to send out and support such self-denying labourers. I know Mr. Robertson better than any one in the Mission, and he has turned out just what I expected him to be. To the Lord be all the glory!

REV. JAMES BUCHANAN, Foreign Mission Secretary for the United Presbyterian Church of Scotland, writes to Dr. McGregor as follows:—I duly received your letter of July 7th, and have laid it before the Board with a number of other documents bearing upon the question of mission work among the Coolies. I have to inform you that our Board have resolved to take up this work in the district of St. Joseph, and to request Mr. Hendrie to be our agent there. You will be pleased, I have no doubt, to receive this communication which I hasten to send you, the board having met to-day, I trust that the arrangement we have thus made will be the means of bringing your Church and ours still nearer to one another, and that we shall have the privilege as a Church, of assisting in a department of mission work in which your agents have laboured with much success.

MISS ROSS, of *Indore, Central India*, writing to the W. F. M. S., says, I am getting on slowly with the Hindi, and long for the day when I can speak it freely. The hot season is now almost past,—It has been 92° in the house in the afternoon for some weeks. The monsoons are just breaking and the air cooler, so I can attend to my studies more comfortably. Yesterday, for the first time, I read an extract from the Bible in Hindi at one of the Zenanas. A native Christian was with me and sang a hymn. Mena Sahib was very pleasant and asked us to come again.

DR. ROBERT MOFFAT: the celebrated African Missionary and traveller has passed

away at the patriarchal age of eighty-eight years. He was born at Ormiston near Haddington, on the 21st of December, 1795. He was educated at Manchester, and entered upon his splendid career as a missionary in South Africa in 1816, under the auspices of the London Missionary Society. His headquarters was at Kuruman, 750 miles north from the Cape of Good Hope, in the Bechuana country. To that place Livingstone went in a bullock cart, in 1840, and found to his astonishment a shapely mission house and church, a well stocked garden, a printing press, and other evidences of civilization. Here, too, he found his wife, Mary Moffat, who shared with him many of his subsequent adventures, who fell a victim to the terrible fever of the country, and was buried beneath a great boab tree on the banks of the Zambesi, on the 27th of April, 1864. For upwards of half a century Moffat labored to civilize, elevate and convert the natives to Christianity. He soon acquired a perfect mastery of the native language, reduced it to writing, compiled a grammar, school books and dictionary and translated the whole Bible into what was at that time an unknown tongue. He was also the author of several very interesting works on South African Missions. With the exception of a short visit to England, 1839—1843, during which time he superintended the printing of his Bechuana version of the New Testament, Dr. Moffat remained at his post until 1870, when the enfeebled state of his wife's health made it necessary that he should return. Few men have been privileged to do so much for the cause of missions. A recent writer says of him:—"Looking back on his life, it seems a very marvellous one. He is the centre of the Missionary history of South Africa; and when science and trade shall have carried their lamps through the length and breadth of the vast Continent, they will yet be compelled to cast a generous and grateful glance back to Moffat as having done more than any other man to make their many triumphs possible." "He sleeps well after his toil and suffering on behalf of the African races." He was buried at Norwood Cemetery where his wife lies interred. His son, the Rev. John Moffat, still carries on the work among the Bechuana. Mrs. Moffat died in January, 1871. In April, 1872, the University of Edinburgh recognized Dr. Moffat's work, and paid a tribute to his character as a scholar and a missionary by conferring upon him the degree of Doctor of Divinity. There are now *thirty-three* distinct missionary societies at work in Africa. They have altogether 730 ordained missionaries, 73,000 native communicants, 250,000 under instruction, and probably one million of natives more or less under the influence of Christianity.

GOOD QUEEN RANAVALONA.—The contradictory reports in regard to the Queen of Madagascar have been set at rest by a telegram to the London Missionary Society, announcing that the Queen died on the 15th of July. She was crowned on the 3rd of September, 1868. The ceremony was a Christian service, conducted by native ministers. Ranavalona II. was as merciful to the idolators as her predecessor had been cruel to the Christians, and at her accession to the throne, Christianity entered upon that triumphant success in Madagascar which it has ever since enjoyed. Thousands of the inhabitants were found willing to receive Christian instruction. In 1869 the Queen and her prime minister were both publicly baptised and were admitted to the Holy Communion. "The idols never were mine," said the Queen, "My trust is in God." They were utterly abolished. Memorial Churches were built on sites that had been consecrated by the blood of the martyrs. Congregations increased throughout the country at a rate surpassing the accommodation for them. In one year 16,000 were added to the Church. The most recent estimate makes the number of adherents 350,000, including 70,000 Church members; of European missionaries twenty-eight; trained native pastors, sixty-nine; of catechists, more than three hundred, and of evangelists, upwards of *three thousand*. There are nearly 50,000 children in nine hundred schools. The printing presses connected with the Mission issue about 300,000 volumes and tracts annually. The history of this Martyr Church is one of the brightest pages in the annals of Christian Missions. A niece of Ranavalona is now the Queen of Madagascar. We can have no better wish for her than that she may prove a worthy successor of her illustrious predecessor.

THE English Presbyterian Church is about establishing a new station in China, Chaochow-Foo. The *Messenger* for July, 1883, reports that Mr. George F. Barbour, Edinburgh, has given £1,000 for the establishment of a mission hospital in that great interior city of China; a friend has given £500 for the same purpose; an anonymous friend has guaranteed the salary of a medical missionary for a number of years; a highly qualified medical man is in the view of the committee. The Free Church of Scotland has sent another missionary to Livingstonia, S. Africa—the Rev. James A. Bain. He is accompanied by Professor Henry Drummond of the Free Church College, Glasgow, who goes out on a visit of exploration in connection with African Missions. Rev. J. Campbell, of Taiwanfoo, Formosa, informs us that the work in Southern Formosa, continues to make fairly good progress.

The Presbyterian Record.

MONTREAL: OCTOBER, 1883.

JAMES CROIL, }
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels to one address*. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

IMPORTANT ANNOUNCEMENT.

SAMPLE copies of the RECORD will be sent to Mission Stations on application, free of charge. NEW SUBSCRIBERS for 1884 will be entitled to receive the remaining numbers for this year free. We trust that many of the congregations will increase their orders for next year, and will give us timely notice to that effect. In the meantime, it will do us good to hear from any who have not remitted for the current year.

Literature.

THE LAMB IN THE MIDST OF THE THRONE, or The History of the Cross: by Rev. J. M. Sherwood, well known as editor of the *Presbyterian Review*, Funk & Wagnalls, New York: pp. 525: price \$2.00. This is indeed a royal volume, both as regards its contents and the manner in which it is got up. The book is unique. It is a body of divinity, and a plea for doctrinal teaching, and above all, for the preaching of Christ crucified. Its style is fresh and vigorous, and its tone evangelical and catholic. We recommend it to the notice of theological students.

REPORTS ON THE SCHEMES OF THE CHURCH OF SCOTLAND, 1883. We have to thank Mr. George B. Wilson, manager of the offices at 22 Queen St., Edinburgh, for his annual gift of this most useful volume of 600 pages containing a full account of all the missionary and benevolent transactions of the Church during the past year. Rev. J. S. Macintosh has kindly furnished us with the Foreign Mission Report of the Free Church of Scotland, the Rev. David Irving of New York with that of the Presbyterian Church in

the United States, north ; and *Rev. Dr. Wilson*, of Richmond, Va. with the Foreign Mission Report of the Presbyterian Church in the Southern States.

THE PULPIT TREASURY : Dr. J. Sanderson, New York, managing editor ; a new evangelical monthly for pastors, Christian workers and families, price \$2.00 per annum. The September number has a striking likeness of Rev. Dr. Ormiston, a stirring sermon by that eminent divine, and a varied and valuable selection of reading matter from the best theological writers of the day. A magazine combining so many attractions is bound to succeed.

JEWISH ARTIZAN LIFE, by *Franz Delitzsch*, D. D., New York ; Funk & Wagnalls : price 15 cents : a most useful and interesting volume and marvellously cheap.

AN APPEAL FOR THE SCOTT ACT, by *Rev. W. A. Mackay, B.A.*, Woodstock, Ont. ; with a Bible reading on Temperance and Prohibition. This is a forcible pamphlet, setting forth the evils of intemperance and advocating total prohibition in the traffic of liquor as the only effectual remedy. The writer argues well when he says,—"Intemperance is a vice, and vice is not to be taxed but suppressed. The state does not licence theft, murder, incendiarism or swindling ; it sternly *prohibits*. The state does not licence nuisances and immoralities ; it prohibits them. Men are not licenced to sell unwholesome food ; they are prohibited. By what process of reasoning then will it be shewn that it is not right to prohibit the sale of unwholesome *drink* ? The state has a right to protect itself. The whiskey seller has no right to interfere with the rights of others. Wives have rights ; children have rights ; quiet, peaceable members of society have rights ; and these rights must be preserved even at the expense of denying some others the right to sell whiskey and get drunk."

THE GOSPEL IN ALL LANDS.—We invite attention to the advertisement of *Mr. Eugene R. Smith*, editor of this weekly magazine and to the very valuable publications which he is circulating in the interests of missions. Those who have a complete set of *The Gospel in all Lands* require no other handbook on modern missions.

HYMNAL OF THE PRESBYTERIAN CHURCH IN CANADA.—A large-type edition of the Hymnal printed on fine paper and well bound, has just been issued by the Committee, price 75 cts. in cloth. Such a hymn-book is indeed a luxury and is highly creditable to the publishers, Messrs. James Campbell & Son, Toronto. For sale by Wm. Drysdale & Co., Montreal, McGregor & Knight, Halifax, James Bain & Son, Toronto.

THE CATHOLIC PRESBYTERIAN, edited by Dr. W. G. Blaikie of Edinburgh, and the **BRITISH and FOREIGN EVANGELICAL REVIEW**, edited by Rev. H. S. Paterson, London, are keeping their respective places in the van of Presbyterian Literature. The current numbers are particularly good. *James Bain & Son, Toronto*.

MEETINGS OF PRESBYTERIES.

Victoria & Richmond, West Bay, 16th Oct.
Lan. & Renfrew, Carlton, 27th Nov., 2.30 p.m.
Ottawa, Bank Street Church, 6th Nov. 10. am.
Montreal, D. Morrice Hall, 2nd Oct., 11 a.m.
Whitby, Oshawa, 16th of Oct., 11 a.m.
P. E. Island, Summerside, 6th Nov., 11 a.m.
Lindsay, Uxbridge, 27th Nov., 10 a.m.
London, 11th December.
Guelph, Guelph, 20th November.
Toronto, Knox Church, 6th November.

MORRIN COLLEGE, QUEBEC.

All contributions from congregations in the Presbytery of Quebec for Morrin College should be sent to Rev. J. C. Cattanaach, Sherbrooke, who has been appointed Treasurer. Mr. Cattanaach is also Treasurer of the Building Fund in connection with the Church for French Protestants, to be built in Ditchfield, Lake Megantic, and will be happy to receive contributions.

ONE OF THE BEST PAPERS FOR SUNDAY SCHOOL DISTRIBUTION IS THE CANADIAN BAND OF HOPE

It is highly recommended by ministers, superintendents and Sunday school workers of the Presbyterian Church.

Any Superintendent desirous of introducing it, can be supplied with a *free parcel* by sending the number of families represented in his Sabbath school to the publisher.

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QUEBEC HIGH SCHOOL,
An Institution for Boys, incorporated in 1843, and affiliated with McGill University. Montreal.

REFERENCES :—Rev. Dr. Ormiston, New York ; Principal Dawson, LL.D., C.M.G., Montreal ; Rev. Geo. Milligan, M.A., Toronto ; Rev. Dr. Mathews, Quebec ; Rev. D. Anderson, M.A., Lewis ; Hon. Senator Boyd, St. John, N.B. ; Hon. L. H. Davies, Charlottetown, and Rev. Dr. Weir, Morrin College, Quebec.

For competition among the resident pupils there are four Scholarships, two of \$50, one of \$30, and one of \$20 per annum ; and for general competition four medals. Pupils can enter immediately after the Christmas holidays, or at the beginning of the regular terms.

All information in regard to the course of study, terms, boarding, prizes, scholarships, &c., can be obtained by application to the Rector,

JOHN M. HARPER, M.A., Quebec.

A Page for the Young.

ABUNDANT GIVING.

The sun gives ever, so the earth ;
What it can give, so much 'tis worth.
The ocean gives in many ways ;
Gives paths, gives rivers, fishes, bays ;
So, too, the air, it gives us breath,
When it stops giving comes in death.

Give, give, be always giving,
Who gives not is not living ;
The more we give the more we live.

God's love, though in our wealth upheaped,
Only by giving it is reaped ;
The body withers, and the mind,
If pent in by a selfish rind.
Give thought, give strength, give deeds, give
pelf,

Give love, give tears, and give thyself.
Give, Give ; be always giving ;
Who gives not is not living ;
The more we give the more we live.

A FINE EXAMPLE OF CHRISTIAN LIBERALITY.

There were two poor boys, brothers, in the city of New York who learned to be blacksmiths; one of them, when he had learned his trade, hired himself as a journeyman. He had laid by in the savings' bank all he had in the world—£20. He went to a missionary meeting in Old Green Street Church—the first missionary meeting that he attended after he came to the city—and his heart was so stirred within him that he gave every penny he had to the missionary cause. That man lived to establish the New York City Church Extension and Missionary Society, and for many years before he was called to his rest he gave away annually from £8,000 to £10,000. The more he gave the more he had, and, after giving that sum for years for the purpose of opening and building churches, and paying ministers to occupy their pulpits, he died a rich man. After he died, his brother, who became somewhat wealthy, was appointed president of the society that had been created and carried forward by the one who had died. That man is the president of the society still, and there are churches scattered all over the city of New York where there would be no churches but for his liberality, and that of those whom he had brought about him. That brother is giving away now from £4,000 to £6,000 a year to carry forward that work in the city of New York, and yet he is one of the largest contributors to the missionary society,

MISSIONARY CATECHISM, OR BIBLE RULES FOR GIVING.

1. Q. What did the Lord Jesus say about giving?

A. It is more blessed to give than to receive.—*Acts* xx, 35.

2. Q. What kind of a giver does God love?

A. God loveth a cheerful giver.—*2 Cor.* ix, 7.

3. Q. How have we received, and how should we give?

A. Freely ye have received, freely give.—*Matt.* x, 8.

4. Q. How much should we give?

A. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.—*Deut.* xvi, 17.

(Also,) Thus shalt give unto the Lord thy God according as the Lord thy God has blessed thee.—*Deut.* xvi, 10.

5. Q. What is the least that we should give?

A. Of all that thou shalt give me, I will surely give the *tenth* unto thee.—*Gen.* xxviii, 22.

6. Q. How are our gifts accepted?

A. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—*2 Cor.* viii, 12.

7. Q. How should we honour the Lord?

A. Honour the Lord with thy substance, and with the first fruits of all thine increase.—*Prov.* iii, 9.

8. Q. What promise does God make to such?

A. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—*Prov.* iii, 10.

9. Q. What is said of him that pities the poor?

A. He that hath pity upon the poor *lendeth* unto the Lord ; and that which he hath given will he pay him again.—*Prov.* xix, 17.

10. Q. How shall we give?

A. Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity, for God loveth a cheerful giver.—*2 Cor.* ix, 7.

11. Q. From whom does God accept offerings?

A. Of every man that giveth it willingly, with his heart, ye shall take my offering.—*Ex* xxv, 2.

“Two little eyes to look to God,
Two little ears to hear his Word,
Two little feet to run in his way,
Two little hands to work every day:
One little tongue to speak his truth,
One little heart to trust Him in youth :
Take them, my Lord, and let them be
Always obedient and true to Thee.”

Acknowledgments.

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CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 6th August, 1883..	\$270.82
Halifax, Fort Massey	12.00
Elmsdale	5.93
Yarmouth	5.00
Bathurst	5.00
Whyoccomah	9.00
Blackville and Derby	2.50
Stanley and Nashwaak	2.00
Halifax, Popular Grove	10.00
Harrington	7.00
Avonton	3.00
Barrie	9.75
Essa Burn's Church	1.50
Madoc, St. Peters	5.00
Rockwood	6.00
Halifax, Fort Massey	12.00
Kentville	5.00
Campbellton, St. Andrews	5.00
Kennetcook	1.25
St. John, St. David's Church	5.00
Murray Harbor	5.00

— \$387.25

HOME MISSION.

Received to 6th Aug., 1883..	\$2364.47
Cornwall, St. John's Church	40.00
Wm. Carlyle, Hugo, Colorado	10.00
Granton	8.00
Northern Advocate Co. of Simcoe, for Maniteba	100.00
Bequest of the Late J. Logh- ran, Jr.	100.00
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Georgetown	30.00
Amehouse	15.00
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North Dawn	10.00
Kingsbury & Brompton	23.00
Metis	10.00
Lady Member of Calvin Ch, Chatham	1.00
Rockwood	8.00
Kintyre	10.00
J. A., Halifax, for North West	5.00
Halifax, Chalmers Church, for North West	10.00
Newcastle	10.00
Claremont	12.00
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Anonymous, Mount Forest	5.00
Streetsville	10.00
Dunnville	20.00
Eden Mills	13.00
Fergus, St. Andrew's	43.75
Priceville, St. Columba Ch.	12.50
Durham road, Bunessan Ch.	5.50
Hillsgreen	4.00
Amos	9.11
A Friend of Missions, Amos	1.00

— \$2935.13

FOREIGN MISSION.

Received to 6th Aug., 1883..	\$5000.16
Cornwall, St. John's Ch.	30.00
Northern Advocate Co. of Simcoe, China	50.00
Bequest of the late J. Lagh- rin, Pr. Executors	100.00
Dungannon	6.00
W. W., London	5.00
North Dawn	6.00
Kingsbury & Brompton	12.00
Bible Christian Friend, Ham- ilton, Formosa	1.00
Lady Friend, Calvin Church, Chatham, Tnp.	1.00

Bertha Martin, East Glou- cester, forwarded to buy Bibles .....	.53
Kintyre	10.00
Newcastle	16.80
Anonymous, Mount Forest	5.00
Friend of Missions, Moore, Formosa	1.00
V., Vankleekhill, Formosa	10.00
Dunnville	4.50

— \$5266.99

COLLEGES ORDINARY FUND.

Received to 6th Aug., 1883..	\$406.95
Proofline	31.00
Beverly	40.00
Kintyre	8.00
Maple Valley	4.00
Singhamton	4.00
Fairbairn	7.00

— \$503.95

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 6th Aug., 1883..	\$1245.25
James Shaw, Stayner	3.00
Angus McDonald, Brucefield	3.00
James Wilson, Essa & Car- lute	7.00
William Henderson, Doon	2.00
William Anderson, Guelph	10.00

— \$1270.25

KNOX COLLEGE ENDOWMENT FUND.

Received to 6th Aug., 1883..	\$680.90
A Robertson, Perth, on acc't	20.00
J W Kinghorn, Toronto, on acc't	8.34
Rev A A Scott, Carlton Place on acc't	20.00
W F Latimer, Carlton Place on acc't	6.00
Henry Kent, Toronto, on acc't	33.33
James McNab, Toronto, on acc't	50.00
Robert McKay, Toronto, on acc't	25.00
Jas R McCulloch, Bethesda, on acc't	5.00
Chas Butlers, Bethesda, full L Morrice, Roseneath,	1.00
Jas Linton, Roseneath,	5.00
Mrs W Brown, Roseneath, Thos Grayson, Roseneath, on acc't	1.00
Joseph Lyn, Nassagaweya, Arnd'w Elliot, Nassagaweya on acc't	25.00
Jas Moffatt, 1st, Nassagawe- ya, on acc't	15.00
Duncan Cameron, Nassaga- weya, on acc't	10.00
Arch'd Bell, Nassagaweya, Jas Moffatt, 2nd, Nassaga- weya, on acc't	3.00
Thos Bell, Nassagaweya, on acc't	10.00
Robt Irving, Nassagaweya, on acc't	5.00
G S Thomas, Nassagaweya, Jas McMillan, Nassagaweya, A McLaren, Nassagaweya, J E Raven, Nassagaweya, John Henderson, Nassagaw- eya,	10.00
Joseph Little, Nassagaweya, on acc't	5.00
William Burns, Nassagawe- ya, on acc't	2.00
John Logie, Nassagaweya, John Kibbin, Nassagaweya, Alex Bell, Nassagaweya,	1.50
Peter McLaren, Nassagaw- eya,	5.00

A Gillies, Nassagaweya,	5.00
Jas Elliot, do do	5.00
Chas Kennedy, Nassagaweya, D Cameron, Nassagaweya,	1.00
J McGillivray, Smith's Falls, Rev J Crombie, Smith's Falls on acc't	10.00
Rev Solomon Mylne, Smith's Falls, on acc't	25.00
R J Brodie, Smith's Falls, on acc't	15.00
Capt Adam Foster, Smith's Falls, on acc't	10.00
Eliza Johnson, N & S Dela- ware, on acc't	16.67
Dan Brodie, N & S Delaware on acc't	8.33
Alex McGregor, N & S Dela- ware, on acc't	2.00
Wm Milne, N & S Delaware, A Thompson, N & S Delaware, Messrs McPherson Bros, N & S Delaware,	3.00
Mary Young, N & S Delware, Malcolm, McQueen, Alma &c, on acc't	2.00
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Thomas Fisher, Alma &c,	5.25
James Ross, Alma &c,	5.00
George Cumming, Alma &c, Robt Irwin, Alma &c,	2.00
A C Donahey, Alma &c,	2.00
Mrs James Johnston, Alma &c, full	2.00
James Johnston, Alma &c, full	2.00
Miss Ann Ferguson, Alma &c,	2.00
Alex Tillie, Alma &c,	1.00
A Friend, Alma &c,	1.00
Thomas Somers, Alma &c, John Falkner, Alma &c,	1.00
Robt Thompson, Alma &c, Miss Kennedy, Acton,	10.00
John Stalker, Acton,	5.00
David Black, do	5.00
Kinnard Bros, do	5.00
G & A McDonald do	4.00
Mrs Ross, do	1.00
Miss Gordon, do	1.00
Mrs McBeth, do	1.00
Joseph Arthur, do	50.00
A C Northrop, Belleville, Jas M Stuart, Hamilton, on acc't	25.00
Walter Beatty, Pembroke, on acc't	10.00
Alister McKay, Chatham, Rich'd Paxton, Chatham, on acc't	5.00
William Caltart, Chatham, Don'd McDonald, Chatham, T Nichol, Chatham, on acc't	1.00
William Leith, Chatham, J D Thomson, Chatham,	10.00
Mrs. Jas Gray, Chatham, N Lindsay, Georgetown &c, on acc't	1.00
George Grant, Georgetown	15.00
James Sharp, Georgetown	1.00
Mrs. Cook, Georgetown,	5.00
D. McKenzie, Georgetown, on acc't	5.00
J W Todd, Georgetown, on acc't	3.00

— \$7353.07

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th July, 1883..	\$250.43
Guelph, St Andrews	15.00
Blackville & Derby,	5.00

— \$270.43

KNOX COLLEGE BURSARY FUND.

Received to 6th Aug, 1883..	\$100.00
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Rev J Morrison and others, Cedarville Gaelic.....	3.00
Bequest late J Loghrin.....	1000.00
	<u>\$1103.00</u>

WIDOW'S FUND.

Received to 6th Aug, 1883...	\$208.24
Brant County Thankoffering...	3.00
Rockwood.....	7.00

With Rates from Rev'ds P Straith
\$ 0, D James \$12, D A Thomson.

AGED AND INFIRM MINISTER'S FUND.

Received to 6th Aug, 1883...	\$1557.95
Brant Co Thankoffering.....	3.00
Rockwood.....	12.00
Kintyre.....	5.76

\$1578.71

Rates Rec'd to 6th Aug, 1883 122.50

With Rates from Rev'ds D McIntosh \$3.50, Hugh Cam- eron \$4, W McWilliam \$9, David James \$4.50, J Cro- mbie \$4.....	25.00
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\$147.50

Contributions to Schemes of the Church unappropri- ated to 6th Aug.....	\$540.00
Nelson.....	69.00

\$609.00CHURCH & MANSE BUILDING FUND IN
MANITOBA & N.-W. TERRITORY.

Received to 6th Aug, 1883...	\$661.68
A G Northrop, Belleville....	50.00

\$711.68

CORRECTION.

Knox College Bursary Fund in Sept-
ember Record.

Rev'd Dr Caven, Golden Scholarship
should be Goldie Scholarship,
\$10.00

RECEIVED BY REV. DR. MACGREGOR
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES, TO
SEPTEMBER 4TH, 1883:—

FOREIGN MISSIONS

Acknowledged already.....	\$956.78
Miss'y M't'g James Church, New Glasgow.....	59.37
Nashwaak & Stanley... add'l	5.00
Upper Londonderry.....	50.00
Y Z Onslow.....	5.00
W F M Soc, Hfx, for Miss Blackadder, 1 qtr.	101.50
Geo Moser, Moose Head, Hfx Co.....	5.00
St. James Ch, Newcastle, ½ year.....	15.00
Anon., Kempt, Hants.....	3.00
Kennetcook.....	50.00
"Cymro," James Ch, New Glasgow.....	30.00
Friend, Westville.....	5.00
Miss Maggie Ross, Westville, for Princetown Ch, Trini- dad.....	5.00

W F M Soc, Shubenacadie..	18.00
Pembroke S. Circle, Spring- side, Upper Stewiacke....	8.00

\$1317.15

DAYSRING AND MISSION

SCHOOLS.

Acknowledged already.....	\$320.03
Ladies' R & B Soc, United Ch, New Glasgow, for Day- spring.....	40.00
Ladies' R & B Soc, United Ch, New Glasgow, for Miss S.....	40.00
Antagonish S S.....	12.17
W F M Soc, United Cong, West River, for Princes- town School.....	13.00
Ladies' Pr Mtg, Hermon Ch, Dalhousie, for Princetown School.....	12.30
St. Andrew's S S, St John's, Nfld.....	15.60
Donation, Summerville Tem- perance Lodge, per Wm Harvey.....	5.55
Mrs T H Murray, Kempt Hants.....	3.00
Woodstock S S.....	8.00

\$469.65

HOME MISSIONS.

Acknowledged already.....	\$875.36
Merchants' Bank dividend..	15.75
Upper Londonderry.....	35.00
Mrs John Jerrard, Jerrard Island.....	.50
Grove Ch, Richmond.....	4.91
Y Z Onslow.....	5.00
Sherbrooke & Goldenville...	28.00
St Jas Ch, Newcastle, ½ year	25.00
Anon, Kempt Hants.....	2.60
Kennetcook.....	17.00
Economy.....	7.00
Union Bk of Hfx Dividend..	4.50
Rev J. McJ McKay.....	5.00

\$1025.62

SUPPLEMENTING FUND.

Acknowledged already.....	\$1319.65
St Andrew's, Campbellton...	30.00
St James Ch, Newcastle, ½ year.....	10.00
Kennetcook.....	4.00
Pembroke S Circle, Spring- side, Upper Stewiacke....	8.00

\$1371.65

COLLEGE FUND.

Acknowledged already.....	\$2215.04
Interest.....	21.46
do on Deposit Receipt T B.....	14.28
Interest.....	12.00
B N T Dividend.....	240.00
People's Bk Dividend.....	90.00
Prince St Ch, Pictou.....	55.57
St Andrew's, Campbellton...	17.00
St James Ch, Dartmouth...	26.00
St James Ch, Newcastle, ½ year.....	15.00
Kennetcook.....	20.50
Union Bk of Hfx Dividend..	457.50
Shubenacadie.....	14.00
L Stewiacke.....	8.00
N Salem & Indian Road....	3.00

\$3209.35

COLLEGE BURSARY FUND.

St John Coupon.....	\$30.00
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Merchant's Bk Dividend....	15.75
Union Bk, Hfx, Dividend...	4.50

\$50.25

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already.....	\$595.31
St. Andrew's Ch, Campbellton	10.00
St James Ch, Newcastle, ½ year.....	5.00
Interest.....	18.00
Economy.....	5.00
Interest on Deposit Receipt T B.....	10.00
Union Bk of Hfx Dividend..	22.50

Minister's Percentage

Rev Gavin Siuclair, for 1883.	2.00
Rev Dr MacGregor.....	8.50

\$676.31

SYNOD FUND.

Acknowledged already.....	\$28.25
Kentville.....	4.25

FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN,
SECRETARY-TREASURER, 260 ST.
JAMES ST. MONTREAL, TO 7TH
SEPTEMBER.

Already acknowledged.....	\$3152.91
Per Rev W D Armstrong....	2369.04
Williamstown, Hephzibah Ch	14.25
Beachburg, St. Andrew's....	17.50
Fro't Westneath.....	3.10
Cardinal.....	5.30
Mainsville.....	4.20
English Settlement.....	10.25
Honeywood.....	2.72
do Union Sab. Sch.	1.33
Claremont.....	6.00
Campbellville Man.....	1.90
Chekeea.....	2.50
Wm Davidson, Carlingford..	2.00
Wendigo, Guthrie Ch.....	10.00
Lion's Head, &c.....	8.45
Lion's Head Sab Sch.....	2.55
Ianark, St. Andrew's.....	22.75
Miss Maggie Mickle, Guelph	2.00
Lake Shore.....	8.00
Geo Pollock, Cambria, Que..	5.00
Daywood, Johnson & Cavan..	6.65
Warsaw & Dummer.....	4.00
Lansdowne.....	2.00
Fairfax.....	2.57
Sand Bay.....	1.19
Hampstead.....	7.60
South Mountain.....	3.75
North Mountain.....	10.00
Grattan & Eganville.....	10.00
Bathurst & Sherbrooke.....	6.00
Round Lake.....	4.00
Stoney Lake.....	2.00
Harvey, N B.....	7.00
Parry Sound.....	6.00
Dominion City, &c.....	11.00
Mrs G Ewan, Oakville.....	10.90
Dixie.....	6.25
South Mountain S Sc.....	5.00
Peacock Group, Man.....	7.00
Meadow Lea & Poplar Pt, Man.....	13.00
Cedarville & Esplin.....	9.52
Stonewall, Man.....	6.00
Grassmere, Man.....	3.75
Rockwood, Man.....	2.35
Carquette.....	4.31
Little Shippegan.....	2.52
Miscou Island.....	2.17
Acton, N B.....	4.00
Cantley & Portland.....	10.50
Moncton, Ont, Knox Ch....	10.00
New Glasgow, Que, ...add'l	.40
Florence.....	4.00
Florence S Sch.....	1.00

Manotick & S Gloucester....	17.44	Richmond, Grove Ch.....	8.10	Mrs Ely Graham, Annapolis.....	50.00
Beaverton, Knox Ch.....	19.25	Newcastle, St. James Ch, ½ year.....	10.00	Mrs Farren, Osnabruck.....	5.00
Estate late Jno Garrett, Hamilton.....	50.00	Kemp, Hants.....	3.35	Kintyre.....	2.00
York Mills & Fisherville....	8.63	Anon, Kemp, Hants.....	2.00	Toronto, West Ch S Sch.....	12.50
Lingwick.....	4.00	Miss R Salter, Cambridge, Hants.....	1.00	—	\$757.52
N Hill Sab Sch, Que.....	.70	Mrs Fanny Card, Burlington, Hants.....	1.00	COLLEGE FUND.	
St Sylvester.....	9.00	Mr R Rose, Cheverie, Hants.....	3.50	Rev. R. H, Warden, Montreal, Agent	
Maynooth.....	4.77	Kennetcook.....	20.00	Already acknowledged.....	\$98.68
Garafraxa, 2d Ch.....	4.00	Woodstock.....	9.00	East Gloucester.....	9.00
Hillsburg, St. Andrew's Ch..	10.00	Economy.....	8.00	N Georgetown, Que.....	23.00
Rock Lake, Man.....	14.00	Murray Harbour, P E I.....	35.52	—	\$130.68
Storrington.....	4.90	Clifton, New London.....	21.00	QUEEN'S UNIVERSITY AND COLLEGE.	
Pittsburg.....	4.00	Halifax, Chalmers Ch.....	19.00	John B. McIver, Treasurer.	
Glenburnie.....	2.60	Hopewell, Union Ch.....	11.25	ENDOWMENT FUND.	
Guelph, St. Andrew's.....	35.00	Maitland.....	81.50	Already ackdowledged....	\$87,676.79
Nashwaak, N B.....	5.00	Per. Rev. Dr. Reid.		OTTAWA.	
Friend, Mount Forrest.....	5.00	Toronto:—		W J Jennings.....Bal on 100	25.00
Hills Green.....	4.00	Elma Centre.....	21.05	H G Hopkirk.....do	40.00
Rockwood.....	25.00	Brant County Thankfering..	4.00	Rev F W Farries.....do	20.00
New Bandon &c, N B.....	2.48	Markham, St John's.....	34.00	Dr A A Henderson.....do	20.00
Kintyre.....	6.00	W W London.....	5.00	R W Baxter.....4 on 100	20.00
Chateaugay.....	12.40	Mt Pleasant (Paris Presby.)	6.00	SARNIA.	
Beauharnois.....	1.00	Mt Pleasant, Sab Sch.....	1.70	Mrs J D Simpson..Bal on 100	20.00
Pinkerton.....	6.35	Burford.....	2.67	Total to 31st Aug, 1883..	\$87,821.79
North Carradoc.....	10.50	Scarboro, St. Andrew's.....	68.45	BUILDING FUND.	
Montreal, Taylor Ch.....	9.29	Hornby.....	4.00	Already acknowledged....	\$38,798.32
Duncan McDonald, Shaw-bridge.....	.50	Avonton.....	9.15	Stonewall, Man.	
St Martin's & Cross Roads, N B.....	8.50	Dunnville.....	6.75	Henry Field.....Bal on 100	20.00
Port Elgin, N B, per C J Monroe.....	10.00	Dunnville S Sch.....	.90	Total to 31st Aug, 1883..	\$38,818.35
Granton.....	8.00	—	\$6651.57	JUVENILE MISSION.	
Goderich, Knox Ch.....	25.00	POINTE-AUX-TREMBLES SCHOOLS		Miss Machar, Kingston, Treas.	
Seyvern Bridge.....	8.20	Rev. R. H, Warden, Montreal,		Indore Missionary Society,	
Washago.....	1.84	Already acknowledged.....	\$391.77	Quebec.....	\$60.00
Ardrea.....	2.66	Mrs Gibson, Oakville.....	2.00		
Stisted.....	1.02	Dalhousie & N Sherbrooke S Schools.....	6.00		
Stisted S Sch.....	.78	London, per J Bourgoin.....	50.00		
Hoodstown.....	.65	Chatnam, O, per J Bourgoin	51.50		
Stanleydale.....	.85	Windsor, O, do do	26.00		
Axe Lake.....	.72	Sarnia do do	34.00		
Emsdale, &c.....	3.00	St Marys do do	6.50		
N McLean, Port Mulgrave, N S.....	1.00	Mitchell do do	27.00		
Per Rev. Dr. McGregor,		Seaforth do do	15.50		
Halifax:—		Clinton do do	11.00		
Dundas, P E I.....	6.00	Goderich do do	24.00		
Dundas Sab Sch.....	1.52	Kincardine do do	27.25		
Cardigan.....	4.60	Wingham do do	7.00		
Whycocomah.....	16.25	Brampton do do	8.00		
Saltspring, Ebenezer Ch....	9.35				
Campbellton, St. Andrew's...	23.00				

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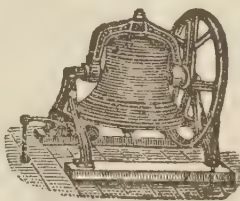
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Presbyterian Record

FOR THE

DOMINION OF CANADA.



NOVEMBER, 1883.

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THE
PRESBYTERIAN RECORD
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CONTENTS.

Our Mission at Indore.....	281	Ecclesiastical News.....	292
Sabbath Observance Report.....	282	Our Home Missions, West.....	295
International Sabbath-School Lessons.....	284	French Evangelization.....	296
Our Own Church.....	286	Dr. Moore's Report, Ottawa.....	297
The Colleges.....	287	Our Foreign Missions, Dr. Wardrope.....	300
Manitoba Items.....	288	Indore, Rev. J. Wilkie.....	301
Meeting of Presbyteries.....	2:9	Missionary Outlook.....	302
Obituary Notices.....	291	Literature.....	308

Our Mission at Indore.

THE "pamphlet to which Mr. Wilkie alludes in his letter, to be found in another column, is entitled, "A short account of the opposition to Christian Mission Work at Indore, Central India." It covers about thirty pages, and bears the *imprimatur* of the "Canadian Mission Press, Indore." It appears from this document that our missionaries in Central India have had "ten years of weary fighting for rights and liberties which we believe to be ours as British citizens—even though we are Christian missionaries." From some cause or other, the authorities at Indore have all along looked upon our missionary work within their territory with disfavour, and in some specified instances with opposition. As far back as 1879, Mr. Wilkie learned on his arrival that an order had been issued by the local authorities "forbidding all Christian work in the City of Indore, and a few months afterwards a school belonging to our mission was closed by order of the Durbar, because a written agreement would not be given promising that no Christian instruction should be imparted in the school. On the one hand, Mr. Wilkie claims certain rights and privileges under the Queen's Proclamations of 1858 and 1877. These he holds to include a liberty to everyone to obey the behests of his religion, so long as these do not interfere with the liberties of others, one of which commands in the case of a Christian is to make known to all others the glad tidings of salvation." Mr. Wilkie and Mr. Campbell, of Mhow, our two missionaries in Central India, having addressed a joint letter to the Assistant Agent of the Governor General of India, resident at Indore, setting forth that they had been in-

terfered with, and even insulted, while peaceably discharging their duty by the Indore City Police received the following reply :—"I am to remark in the first place, that the Agent Governor General is not able to understand what is meant by the phrase "infringement of "your "right." He presumes that missionaries who choose to preach in Native States, where their doctrines are distasteful to both princes and people, expect to meet with opposition, in the same way as the early apostles and teachers of Christianity met with opposition and resistance ; and he fails to see what reason they can have to expect British officers to relieve them of inconveniences which they bring entirely upon themselves. Moreover, so far as Sir Lepel Griffin understands the case, you and your colleague were, in the instances specified, primarily in the wrong for infringing the Indore city police regulations, which, as you are well aware, prohibit street preaching. Under these circumstances I am to inform you that the Agent Governor General declines to interfere regarding the subject matter of your complaint." The missionaries answered that they did not violate the law against street preaching, but were molested by the police while speaking to the people from their own verandah, and even then they retired to a vacant lot to address the people rather than have any disturbance in the street. They say :—"We fail to see on what ground the Agent Governor General states that our teaching is offensive to the people, when, as we in our letter pointed out and emphasised, the people followed us from place to place and stood by us, even when repeatedly ordered off by the police, until they were forcibly driven away. Our teachings are undoubtedly distasteful to many, but such are in no way obliged to listen to us

and so have no cause of complaint. We are quite willing to endure any hardships that may be necessary, in the discharge of our duties, but we are not aware that, in becoming missionaries, we forfeited our rights as British citizens; or that, in claiming them, we are acting unworthily of the examples of "the early apostles and teachers of Christianity," inasmuch as the Apostle Paul repeatedly demanded, and obtained the recognition of his rights as a Roman citizen, in one case appealing even to the Emperor himself."

Failing to get any redress from the resident authorities our missionaries memorialized the Viceroy of India, by whom they were again referred to the local powers. The *ultimatum* of the Resident Agent is in these words:—"I am to say, in the first place, that His Highness, the Maharaja, takes strong exception to the continuance of your mission work in any form in the city, and that the reply to a letter, which the Agent Governor General recently caused to be addressed to the minister on this subject, renders it clear that not only is your preaching work in the city strongly objected to, but also that it will be extremely difficult for you to maintain either a school or other agency, as a vehicle for imparting Christian instruction to the people in Indore."

Under these circumstances, Colonel Bannerman considers, that you would do well to pause, and, if necessary, to take the advice of the controlling authority of your mission, before expending money on what may prove to be a fruitless undertaking, and for the present, it appears to him desirable to defer the consideration of your request to be allowed a site for building purposes within Indore residency limits.

DONALD ROBERTSON."

We deem it right that our readers should be made acquainted with the real state of matters in Central India. We leave them to form their own opinion upon the merits of the case as we do not wish to say anything that might embarrass either our missionaries or the Foreign Mission Committee under whom they are acting. Only it does seem passing strange that the Government of India should deny to Protestant missionaries in Central India the same privileges which are freely accorded to missionaries in other parts of India, and to Hindoos and Mahomedans as well.

Notwithstanding the opposition in high places to their work, both Mr. Campbell and Mr. Wilkie continue their diligence. Indeed their respective reports for the year ending the 31st March, 1883, which are before us are far from desponding. They are even hopeful. Each of them received twelve accessions to their number by baptism—eight infants and

sixteen adults. Mr. Campbell reports twenty-four communicants and Mr. Wilkie nineteen.

Sabbath Observance.

REPORT OF THE GENERAL ASSEMBLY'S COMMITTEE.

YOUR Committee beg leave to report that the subject of Sabbath Observance continues to engage much earnest attention, while at the same time, Sabbath profanation, we regret to say, is still lamentably prevalent. On the whole, we think there are encouraging signs that public opinion on the Sabbath question is becoming more enlightened, and that the civil right of the individual citizen to enjoy the Sabbath's rest is becoming more generally recognized and acknowledged. The decisions given in the Civil Courts, where the question has been tested, has aided greatly in enlightening public opinion, and in encouraging the friends of the Sabbath in their efforts. In illustration of what we refer to, we may cite a notable case which occurred on the C. P. R., and which was tried in Winnipeg in March of the present year. Six young men went from Prince Edward Island last fall to the North-West, and engaged to work on the C. P. R. for Langdon, Sheppard & Co., contractors. Shortly after being engaged they were dismissed because they refused to work on the Sabbath. Their engagement extended from the 17th Nov., 1882, to the end of April, 1883. One of them named Samuel Matheson sued the contractors for wages earned, and for damages for wrongful dismissal. The case was tried before the Chief Justice, who in charging the Jury declared that the law gave these young men the right to refuse to work on the Sabbath, and if they were dismissed for such refusal, the dismissal was a wrongful one. In addition to the amount of wages claimed, Matheson obtained a verdict for \$80 damages for wrongful dismissal. A like decision would be given in favour of each of the others. It is worthy of being mentioned that in the course of the trial it came out that the six young men in question were Presbyterians. Their conduct reflects credit on the homes from which they came, and on the Church to which they belong. May their example have the effect of leading multitudes of young men in the North-West and throughout the Dominion to take a stand for their Sabbath rights.

From the published proceedings of the Dominion Parliament, it appears that during the late Session many and numerous signed Petitions were presented, praying the Government for legislation to secure better observance of the Lord's Day on railways. In reply to a motion by a member of the House asking the

Government for a return giving the number of Petitions and signatures, it was ascertained that in all 166 petitions had been presented, and that to these 12,944 signatures were attached. The Government being asked whether it was their intention to introduce legislation on the subject, made reply that they were not prepared to do so during the present Session. The action of the Government on this matter, or rather their inaction, only goes to show how much greater is the necessity for vigorous and persevering agitation of the question by petition and otherwise.

Your Committee observe with much gratification that a stand is being taken by the ministers of different denominations in regard to unnecessary Sabbath funerals. The clergymen of the Church of England in the city of Hamilton have, in a recently published pastoral address, intimated their decision not to officiate at Sabbath funerals except under urgent circumstances, such as may arise from hot weather, danger of infection, etc. The reasons given for this decision are that the conducting of unnecessary funerals on that day deprives the caretaker of the cemetery and his assistants of their Sabbath rest, interferes with Sabbath School work, hinders many from attending evening service, and encourages desecration of the Lord's Day. The other ministers of the city maintain a similar attitude. It is to be hoped that this good example may be followed by all ministers of religion throughout the Dominion. In contrast to an item so pleasing, your Committee regret very much to have to report that the G. T. R. Co. have commenced running a passenger train each way on Sabbath between the cities of Toronto and Hamilton. It has, until recently, been the professed policy of the Company to start no passenger trains on the Sabbath, and this open abandonment of their previously professed rule is the more significant and deplorable.

Our intimate relation to the United States is such that this report would be incomplete, did it not make reference to what is being done there in the interests of Sabbath observance: and your Committee are gratified to know that very substantial progress is being made. The new Penal Code in respect of Sabbath observance throughout the State of New York came into force on the first day of December, 1882. On the first Sabbath under the new Code, some two hundred persons were arrested in the city of New York for Sabbath-breaking, comprising grocers, butchers, drivers of vehicles, boot-blacks, newspaper vendors, peddlers, barbers, cigar dealers, dry goods dealers, bill-posters, and others. The *New York Observer* speaking of the salutary effect of the new Code, says in its issue of that week, "It is the universal testimony that last Sabbath was the most quiet and orderly Sabbath day known to the present generation in this city."

Your Committee have also very much pleasure in observing that Col. Bennett H. Young, recently elected President of the Louisville, New Albany and Chicago Railroad, has set a noble example to all railroad authorities in respect of the Sabbath. The only passenger train that will be run on that day is that carrying mails, and efforts will be made to discontinue it. In case of perishable goods or live stock, freight trains will run when necessary only. The order further says:—"You will in future run no excursion trains of any kind, for any purpose, on the Sabbath. This order applies to camp-meeting trains. If Christian people cannot find other places for worship, this company will not violate the divine and civil law, and deny its employees the essential rest on the Sabbath to carry them to camp-meeting grounds. I am also informed that a number of the company's employees have conscientious scruples against any work on the Sabbath. There are, likely, others who do not feel so strongly on this subject. Under no ordinary circumstances must any employee who objects on the ground of his religious convictions be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration, and you will also notify the employees of their rights on conscientious grounds to be fully protected in the observance of the day of rest." The friends of the Sabbath in the States and in Canada will watch with much interest the history of a railroad managed in such a manner as to give public recognition to the authority of God, respect to the claims of religion, and opportunity and encouragement to all its employees to avail themselves of the rest and privileges of the Lord's day.

In conclusion, your Committee recommend:

1. That the attention of Synods be called to the importance of requiring written reports from their respective Committees on Sabbath Observance, so that said reports can be forwarded by Synod Clerks to the Assembly's Committee.
2. That the General Assembly's Committee be authorized to correspond with similar Committees of other Churches, with a view to united action in enforcing the present Sabbath law, and in petitioning the Dominion Parliament, and, if necessary, the Provincial Legislatures on the subject of Sabbath Observance; and in the event of joint action, that the Assembly's Committee transmit blank forms of petition to the Clerks of the several Presbyteries to be signed and forwarded, and that Presbyteries report their action in this matter to the Assembly's Committee.

W. T. McMULLEN, *Convener*.

Saul Rejected.

NOVEMBER 11.

1 SAMUEL XV : 12-26

Golden Text, 1 Samuel 15 : 22.

SAMUEL did not exercise his regal power all at once. He went back to his farm, ch. 11 : 5. But when he heard of an invasion by the Ammonites he raised his standard and soon had 300,000 warriors around him. He scattered the enemy like chaff, ch. 11 : 11 ; whereupon a mass meeting was held at Gilgal and Saul was again proclaimed king with great rejoicing. For some years, distinguished for his skill and bravery, he carried every thing before him. His subsequent career, however, was that of a man spoiled by prosperity. The Amalekites, a powerful nation, still menaced the Israelites. Saul was commanded by Samuel in the Lord's name to destroy them utterly—man, woman and child, with all their flocks and herds. This was in fulfilment of a sentence passed upon them long before for their treachery, Exo. 17 : 8-16. The command he so far obeyed in that he routed them, but, blinded by ambition and avarice, and to add splendour to his victory, he brought back King Agag alive, saving also the more valuable part of the spoil. The lame excuses which he made increased his crime, and at this point his character breaks down. Losing self respect, he also lost the favour of God, and in the end perished by his own hand, ch 31 : 4-6. V. 12. *Carmel* here mentioned was a town about 10 miles S. E. of Hebron. *Set him a place*—built a pillar or monument of his victory. *Gilgal*—of historic interest,—the first station occupied in Canaan, Josh. 4 : 19, where the tabernacle had stood, where Saul had been made King, and where he sadly forgot himself, ch. 13 : 8-14. Vs. 13, 14. With mingled hypocrisy and braggadocio he claims to have obeyed. But Samuel was not to be thus trifled with. The very sheep and oxen testify against him. Vs. 15-17. His shuffling and prevaricating answer called forth a stern rebuke. If we say we have no sin we deceive ourselves, 1 Jn. 1 : 8. *Stay*—cease talking and listen. *When thou wast little*.—Our best days are when we think least of ourselves. *The Lord anointed thee*—see Jas. 1 : 17. Vs. 18 : 19. Saul's egoism and ambition ended in *disobedience*, and wilful disobedience is rebellion—wholly at variance with filial relationship. What an example of obedience we have in our Saviour, Luke 22 : 42 ; Phil. 2 : 8. Vs. 20, 21. More shuffling and trying to cover up his sin with a religious cloak. Such conduct is contemptible even in man's judgment. Vs. 22, 23, teach that ceremonial observances, in themselves, are of small account. Vs. 24, 25. Extorted confession is unavailing, Vs. 25, 26. *Pardon my sin*—intercede for me. *Turn with me*—to Gilgal. Though Samuel at first declined to go, he changed his mind and went. The sentence of rejection was not immediately executed. Samuel long retained a kindly feeling for Saul, but this was his last interview with him, save one, ch. 19 : 23, 24.

David Anointed.

NOVEMBER 18.

1 SAMUEL XVI. : 1-13.

Golden Text, Psalms 89 : 20.

AN OINTING was frequently used to symbolize the consecration of a person, place, or thing to the service or use of God. The first instance of it is found in Gen. 28 : 13. The anointing of persons with oil, or ointment, was expressly prescribed by God, Exo. 28 : 41. The ingredients used for this purpose were the most exquisite perfumes that could be obtained, and the common use of which was strictly forbidden, Exo. 30 : 23, 33. Anointing was also common at festivals, and thus became a sign of joy and gladness, Ps. 23 : 5. Its most sacred use, however, was in connection with the appointment of *prophets*, 1 King, 19 : 16 ; *Priests*, Lev. 8 : 10-12 ; and *Kings*, as here and in chap. 10 : 1 ; 1 King 19 : 15. Employed in a spiritual sense, it stands for the outpouring of the Holy Spirit, Isa. 61 : 1 ; 2 Cor. 1 : 21 ; 1 Jn. 2 : 27. To anoint the eyes with eye salve is a figure for spiritual illumination, Rev. 3 : 18. David was anointed three times, first, as here, privately, when 20 years old ; second, publicly, as King of Judah, 2 Sam. 2 : 4 ; thirdly, as King of Israel, 2 Sam. 5 : 3. V. 1. Samuel lamented Saul's apostacy both on his own account and its consequences to the nation. *Bethlehem*—anciently Ephrath or Ephrathah, Gen. 43 : 7 ; Ps. 132 : 6—was six miles south of Jerusalem. Here Rachel died, Gen. 35 : 19. Here Ruth gleaned in the harvest field of Boaz, Ru. 2 : 15. Here the Saviour was born. *I have provided a King*.—Thus was David appointed Saul's successor, so that when he should be removed there would be no contention. V. 2. Samuel had cause to fear Saul's jealousy, but he is told how to proceed. The matter must be kept quiet. It is doubtful if the true nature of his errand to Bethlehem was known to anyone except himself. His presence, however, and the solemn ceremony which he went through, would make them all attach special significance to his visit. V. 7. *Look not on the height of his stature*—they had done this in the case of Saul, and had been woefully disappointed. Yet it was natural to do so, for in those days of personal prowess, tall stature and muscular power counted for much, Ps. 74 : 5. But, after all, *character*, in the long run, wins the day. Vs. 11 : 13. Jesse is not told why this sifting process went on. He evidently thought David the least important of his eight sons, and that it was not worth while to bring him in from the hillside. God thought otherwise, 2 Sam. 7 : 8, and had intimated his choice to Samuel. *Ruddy*—red-haired and fair—a mark of beauty in Southern countries where the complexion is usually dark. *Anointed*—leaving his friends to guess what it all meant. *The Spirit of the Lord*.—David, perhaps under the instruction of Samuel, who lived at Ramah, not far off, was specially fitted for the office he was destined to fill, and it was not long before he gave convincing evidence of his fitness, ch. 17.

David and Goliath.

NOVEMBER 25.

1 SAMUEL XVII: 38-51.

Golden Text, 1 Sam. 17: 47.

FOR some years after being anointed, David continued to shepherd his flocks on the hills of Bethlehem. After a while he became Saul's armour-bearer, ch. 16: 21, but went back again to his pastoral life, which was more congenial to his taste for music and poetry; nor was it without a spice of romance in a country infested with robbers and beasts of prey. V. 34. The Philistines had again invaded the land, and were encamped at Elah, fourteen miles southwest of Jerusalem. Saul's army had also taken the field, and lay on the opposite side of the valley, a small brook flowing between the two armies. Neither party apparently being willing to commence the attack, it was proposed by the Philistines to settle the matter in single combat. Goliath was their champion, in whom they had unlimited confidence. He was nine feet high, v. 4, and clad in mail from head to foot. For forty days in succession this giant stalked forth and defied any man of the Israelites to fight him. No one was found to accept the challenge until the plucky young shepherd joined the camp. It happened that David had been sent by his father to see how it fared with his brethren in the army, just while the excitement was at its height, and he at once volunteered to fight the giant in the name of the Lord. Vs. 38, 39. On the one side we now see the type of the self-sufficient, proud, worldly spirit—trusting to the arm of flesh, Jer. 17: 5; on the other, that of faith and confidence in God and a righteous cause. Goliath cased in steel is no match for him who wears the panoply of God, Eph. 6: 15; 1 Thess. 5: 8. *Put them off him*.—So must the Christian divest himself of every encumbering weight, Heb. 12: 1. David could not use his sling in Saul's armour, and it was the only weapon he could use with success. V. 40. *Five smooth stones*.—As every boy knows, the smoother the pebbles the straighter they will go to the mark. David was an expert marksman, yet he did not trust too much to his skill. It might take several shots to get the proper range. It was a hazardous undertaking; but the national honour was at stake, and David, believing that God had brought him hither for this purpose, left the issue with Him. V. 42. *He was but a youth*.—Let no one say "I am too young to serve the Lord, or even to undertake great things, if need be, for the honour of His name." Youth with its steady hand, unclouded intellect, keen eye, and enthusiasm, is capable of grand deeds, and is never to be despised, 1 Tim. 4: 12. Vs. 43-45. Cursing and swearing are the common language of braggarts, and are hateful in the ears of God, Ps. 109: 17; James 5: 10, 12. David's language though confident, is in a very different tone. *In the name of the Lord*.—Faith in his name is a great power, Acts 3: 16. V. 47. *The battle is the Lord's*.—The Lord's battle against sin is still going on, and all his faithful people are called upon to fight, 1 Tim. 6: 12.

David's Enemy—Saul.

DECEMBER 2.

1 SAMUEL XVIII: 1-16.

Golden Text, 1 Samuel 18: 14.

SAUL had known and loved the shepherd lad before the combat with Goliath, and had made him his armour bearer, ch. 16: 21; but he afterwards returned to his flocks, and now the King scarcely could believe that this was the same person, ch. 17: 55-58. When their champion was slain, the panic-stricken Philistines fled, the Israelites, headed by David, pursued them to Gath, with great slaughter. On his return, David took up the giant's head and sent it to Jerusalem as a trophy; his armour he put in his own tent, and the sword he deposited in the tabernacle at Nob, to be used by him if at a future time, against the very man who up to this time had been his ardent friend and a admirer, ch. 21: 9. Vs. 1-4. While Saul was questioning David, Jonathan, his son, contracted that romantic attachment for the youthful hero which passed into a proverb, and excited the pathetic lamentation of David when his friend fell in the battle of Gilboa, 2 Sam. 1: 17-27. Hitherto Jonathan had been his father's constant companion—disguished for his bravery and piety, ch. 14. *Stripped himself of the robe*—to receive any part of the dress worn by royalty was the highest honour that could be conferred on a subject, Esther 6: 8; Gen. 41: 42. "He that overcometh shall be clothed in white raiment," Rev. 3: 5. V. 5. *Behaved wisely*—was not over-elated by his success, which he attributed to God. Such conduct secures the respect of all right-minded men. V. 6. Women joining in the triumphal celebration was quite in keeping with Oriental manners, of which Miriam and Deborah furnish examples, Exo. 15: 20; Jud. 5: 1. Vs. 8-10. Envy and jealousy made Saul an easy prey to the evil spirit, which gained complete mastery over him, and caused his utter ruin. It was not a momentary fit of passion; he became "possessed" almost like the demoniac of the New Testament. *Propheesied*.—Working himself into a frenzy, he assumed the role of the prophet, perhaps to decoy David into a snare. The latter, however, betrayed no emotion except a desire to subdue the King's excitement. He shewed his "wisdom" by keeping cool. V. 11. *Cast the javelin*, or spear—the symbol of royalty always within reach of the King. The futile attempt put David on his guard, and enabled him to avoid future attacks. Contrast David aiming to quiet Saul, and Saul aiming to slay David. Vs. 12-15. Saul was afraid of David's increasing popularity, and gave him command of a regiment in the country to be rid of his presence at court. *The Lord was with David*—that was the secret of his success. Without the blessing of God we have no reason to expect success, James 4: 15. V. 16. The separate mention of Israel and Judah indicates a spirit of disunion in the nation. *He went out and came in before them*—they were witnesses of his wisdom and skill in the field. A generous forgiving spirit returns good for evil, and is always the gainer Matt. 5: 42-44.

Our Own Church.

BY appointment of the General Assembly, the collection on behalf of the Ministers', Widows' and Orphans' Fund, and the Aged and Infirm Ministers' Fund were to have been taken up in all the congregations where there are no missionary associations, on the third Sabbath of October. We trust that the number of congregations who trust to a Sunday collection for these or for any other of the schemes of the Church is becoming smaller by degrees and beautifully less every year. There is a far more excellent way. In arranging the "winter campaign" let sessions give due prominence to ALL the schemes of the Church. We are one Church from Newfoundland to the Rocky Mountains, and we must bear one another's burdens.

SABBATH OBSERVANCE.—We invite attention to the report on this subject adopted by the General Assembly, and which is given *in extenso* on another page. The convener excels in the art of "putting things," and the report is especially commendable for its *brevity*. Rev Finlay McCuaig of Kingston, Secretary of the Sabbath Reformation Society, recently waited on the Post-Master General with a mammoth petition, signed by 50,000 persons, against the continuance of the Sunday postal service. It does not appear that he received any assurance that the prayer of his petition would be complied with. Indeed it is pretty well understood that the Government of Canada have turned a deaf ear to all the representations that have been made to them on this behalf. The more shame to them and to the business people of Canada, who are really the instigators of the opposition. The prohibiting of Sunday trains, especially in Quebec, would be "so unpopular."

THE MONTREAL ANNIVERSARY MISSIONARY MEETINGS are appointed to be held in Erskine Church on the 20th, 21st, and 22nd of this month. Among the speakers who are expected to take part in the proceedings are, Rev. Hugh A. Robertson, of Eromanga, New Hebrides, Rev. James Barclay and Rev. Edgar Hill of Montreal, and Rev. Principal Grant of Kingston.

TWO MISSIONARIES were designated to

foreign mission fields last month. *Mr. Builder*, who goes out to re-enforce our mission staff at Indore, Central India, and *Mr. Jamieson* to assist Dr. G. L. Mackay in his work in Northern Formosa. Two more are urgently needed, and are asked for by the Committee of the Eastern section, for Demarara to institute a new mission to the coolies, of whom there are some 80,000 in that colony. Who will come to the front?

REV. HUGH A. ROBERTSON, of Eromanga, has visited a large number of the congregations in the Maritime Provinces, and awakened a great deal of interest in his work. "We collected," he says, "\$619.00 in ten days in P. E. Island, and over \$300 of that amount is *annual*, for salaries for my native Eromangan teachers. Was that not handsome? Nine gentlemen in P. E. Island have undertaken to pay \$25 each, annually, as long as they live and are able, towards the support of *nine* Eromangan teachers. Two Sabbath Schools have promised to support each a teacher annually, and one gentleman and two ladies support a teacher each for one year, and they may continue it. St. Andrew's Sabbath School, Pictou, is to support a teacher in Eromanga; and, to crown all, St. Matthew's Sabbath School, Montreal, (Rev. W. R. Cruickshank's) engages to support *five* teachers."

REV. JOHN MORTON, of Tunapuna, Trinidad, accompanied by Mrs. Morton, after visiting a number of the eastern congregations, paid a visit to the Upper Provinces—Quebec and Ontario—proceeding as far west as London. Wherever they went they met with a cordial reception, and without doubt their visit has done much good. At a number of places Mrs. Morton addressed public meetings with marked ability, and the result of their joint efforts has been, not only a considerable amount of money placed at their disposal, but, what is of more consequence, a fresh impetus given to the missionary spirit in many quarters which will tell upon all the other missions of the Church.

PERSONAL.—REV. THOMAS LOWRY, for many years minister of the First Presbyterian Church, Brantford, has completed the fiftieth year of his ministry. His golden wedding was celebrated on the 8th ultimo. Mr. Lowry now resides in Toronto, and is Secretary of the Assembly's Foreign Mission Committee. FATHER CHINQUY, too, has been celebrating the fiftieth anniversary of his ordination as a priest of the Church of Rome. The venerable Father is still wonderfully active in mind and body. He is at present engaged in writing his autobiography, which must be a work of surpassing interest. REV. ANDREW PATON, of Penpont, Dumfriesshire, formerly of St. Andrew's Church, Montreal, preached in

St. Paul's Church on the 14th of October, and introduced the Rev. James Barclay to his congregation. We regret to hear that the REV. P. GOODFELLOW of Antigonish, N.S., is seriously ill. DR. McCULLOCH of Truro, is recovering from a severe illness. He has been forty-six years in his present charge. REV. J. KNOX WRIGHT, pastor of the King Street Presbyterian Church, in London East, has been appointed missionary to the Island of Trinidad, W.I., by the Missionary Committee of the Eastern Section, which lately met in Halifax.

ORDINATIONS AND INDUCTIONS.

ANCASTER AND ALBERTON: *Hamilton*.—Mr. T. T. Johnston was inducted on the 2nd of October.

MONTREAL: *St. Paul's Church*.—Rev. Jas. Barclay, M.A., lately of St. Cuthbert's Church, Edinburgh, was inducted on the 11th of October.

WATERDOWN: *Hamilton*.—Mr. W. Robertson was ordained and inducted on the 16th of October.

RODGERVILLE: *Huron*.—Mr. R. T. Thomson, was ordained and inducted on the 25th of September.

BRADFORD: *Barrie*.—Rev. James Bryant, formerly of Glenallen, was inducted on the 9th of October.

EAST NOTTAWASAGA, &C.: *Barrie*.—Rev. J. K. Henry, formerly of 1st W. Guillimburg and Cookstown, was inducted on the 10th of October.

TORONTO: *Chalmers Church*.—Formerly Brockton.—Mr. John Mutch, M.A., was ordained and inducted on the 25th of September.

MERICOMISH: *Pictou*.—Mr. C. S. Lord was ordained and inducted on the 2nd of October.

KENNEBEC ROAD: *Quebec*.—Mr. James Fergusson, B.A., was ordained and inducted on the 9th of October.

WADDINGTON: *New York*.—Rev. James Robertson, of Litchfield, Que., was translated to the Presbytery of Brockville on the 4th of October for induction into the pastoral charge of Waddington on 24th October.

CALLS: A. Rev. Ross, to Ashfield, *Maitland*; Rev. John Kay of Milverton, to Knox Church, Paisley, Ont. (declined); Rev. Samuel Houston of Elgin and Athelstan, Que., to Brock Street Church, Kingston; Rev. Dr. Lamont of Dalhousie Mills, Ont., to Florence and Dawn, *Chatham*. Rev. John McAlmon, of Burns Church and Mooreline, has accepted a call to Dover and Chalmers Church, *Chatham*. Rev. James Douglas, late of Indore, to Bran-

don, *Manitoba*. Rev. James Carswell of Adelaide, to Bondhead and Cookstown, *Barrie*. Rev. J. B. Duncan of Forest, to St. Andrew's Church, Paisley—*Bruce*. Rev. John Anderson to Avoca and Carlingford, *Stratford*. Rev. William M. Christie of Beachburg—*Lanark and Renfrew*.

DEMISSIONS: Rev. James Hastie of Lindsay, Ont.; Rev. F. J. Edmunds of Port Colborne, *Hamilton*; Rev. R. H. Abraham of Burlington and Nelson, *Hamilton*. Mr. Henderson has resigned the charge of the Mission Stations at Bruce Mines and Thessalon River—*Bruce*. Rev. John McAlpine of Widder Street Church, St. Mary's—*Stratford*. Rev. William M. Christie of Beachburg—*Lanark and Renfrew*.

NEW CHURCHES.

SHARBOT LAKE. A new Gothic frame Church has been built and dedicated at this place. It has seating accommodation for about two hundred persons.

MILL RIVER, P. E. ISLAND:—A new Church was opened for public worship on the 9th of September, in this section of the Alberton congregation. The building is 50 feet by 30, and is handsomely and comfortably finished. The opening services were conducted by Rev. A. Stirling, Rev. A. B. Macleod, and Rev. A. F. Carr, the pastor.

The Colleges.

PRESBYTERIAN COLLEGE, MONTREAL.—The Session of 1883-4 was opened with appropriate ceremonies on the evening of the 3rd of October, in the David Morrice Hall. Rev. John M. King, D.D., Moderator of the General Assembly, occupied the chair, and conducted the devotional service, after which he announced that the opening lecture would be delivered by the Rev. Principal Macvicar, D.D. The subject of the lecture was "The Eldership." The conflicting views in regard to the proper *status* of the modern elder were briefly set forth. He judged it more important, however, to address himself to the qualifications of the eldership as it now exists, and the best means of increasing its efficiency and usefulness. He very properly scouted the idea of paring down the Confession of Faith, or of presenting it in a diluted form to the ruling elders, as if they were to be put into the category of "such as are of weaker capacity." It would be far better, he thought, to level "upwards," by providing a course of instruction in pastoral theology for ruling elders, and by other means fitting them for the competent discharge of their duties. If their usefulness could in any way be made proportionate to their numbers in the Church, they would exert

an immense power for good. At the close of the lecture the Principal announced that the Session promised to be a successful one. There were eighteen freshmen, and the spacious building was filled with students to repletion. Dr. King, in a few closing remarks, complimented the College authorities on their evident prosperity, and made allusion to his acceptance of the principalship of the Manitoba College, and the financial difficulties which he has to encounter at the very threshold of his new departure. He was glad, however, to say that the liberality with which the people of Montreal had already responded to his appeal for financial support had done him good, and, notwithstanding many regrets, he was going to his appointed field full of faith and hope for the future of the institution over which he was to preside, and for the cause of Presbyterianism in the North-West.

KNOX COLLEGE.—The present session of Knox College was opened by a lecture on "Calvinism in its relations to other Theistic Systems," delivered in the Convocation Hall of the College, on Wednesday, the 3rd ult., at 3 o'clock p.m., by Professor Maclaren. The lecture was clear and condensed, and very able. It showed that Calvinism, amongst its other merits, embraces all the positive truth which is found in the systems with which it may be brought into comparison. It contains, therefore, the elements of a perpetual vitality, and can never pass away. The attendance in the Theological classes will be good. The first year will number fourteen or fifteen. The preparatory classes will not be exceptionally large; an increasing proportion of the students being disposed to take a complete University course. This will not be regarded by the Church as matter of regret. The entire number of students for the University at present in Toronto in the various stages of their course, may be estimated at a hundred. The college residence accommodates over seventy, and there are a good many outside. The amount now subscribed towards the Endowment Fund of the College is rather more than \$133,000. Should the congregations yet to be canvassed bear their part equally well with those already visited, the sum which the College Board proposes to raise—\$200,000—will, it is believed, be secured. Should this be accomplished, the College will, with the divine blessing, be in a better position to do the work which is expected of it. Additional interest was lent to the opening of the session by its nearness to the designation of Mr. Joseph Builder, B.A., a member of the last graduating class, to missionary work in India. Mr. Builder was greatly esteemed and beloved by his fellow-students, the whole body of whom witnessed his ordination on Friday evening last. Our candidates

for the ministry, at home and abroad, are still too few; may the Lord of the harvest send forth labourers into His harvest. C.

MANITOBA ITEMS.

CHURCH OPENINGS are still the order of the day. Rat Portage, Stonewall, Grenfell, Peacock, Deloraine (2) have all had successful services in their new church buildings. The amounts of stations were all revised at last meeting of Presbytery. The sums are, in a number of cases, in advance of last year. A number of re-arrangements have saved grants to the committee. The Presbytery does its best to be economical, but it is hard where flesh and blood are involved to carry out fully rigid rules. Brandon has called Mr. Douglas, late of India Mission. Its prospects are good. It is becoming an important centre. Two missionaries, Rev. D. McRae and A. H. Cameron were released from their field during the summer, to itinerate in unexplored fields. They report a large number of people in these fields now left vacant by the students. Mr. Cameron reports 400 families now left without a shepherd. Sixty or seventy per cent. of all these are Presbyterians. At a meeting with Lady Cathcart's Highlanders, they sang the psalms in Gaelic, though the missionary could not read them. The northern part of Dakota being largely settled by Canadians, is strongly Presbyterian. A number of Canadian ministers are settled there. One church near the boundary was opened for them by ministers from our side of the line in May, and another is to be opened this autumn. Manitoba College is in full operation. The prospect is that between 30 and 40 Art students from the College will present themselves to the Manitoba University for examination next May. It is hoped that ten students, or nearly so, will make up a class for Dr. King in Theology. The population of young men in the North-West, as a field for obtaining students, is very large. The Superintendent of Missions went west with Mr. McWilliam to Prince Albert. He expects to visit Battleford also, and Edmonton, coming round by Calgary. He will take about six weeks should he make the whole journey, and will thus make a little run of 2200 miles. The new Knox Church is raising its towers skyward. It will accommodate from 1,200 to 1,500 people. It is of brick, is slated, and will have a fine appearance. The ladies have undertaken to upholster it, at a cost of \$2,000. Preparations are being made to give Dr. King a right royal reception in Manitoba College. B.

Meetings of Presbyteries.

MIRAMICHI, September 25 :—The Presbytery met at Newcastle. Elders commissions from eight sessions were received and sustained. Mr. Herdman reported \$80.13 for the mission to lumbermen. Mr. Nicholson reported a balance in hand after paying expenses of commissioners to the General Assembly. [Here is an example for other Presbyteries.] A standing committee on statistics was appointed, with instructions to report at next meeting on whatever is noteworthy in the statistics for the past year. Messrs. Russell and Lindsay reported having visited the New Carlisle congregation. An application was received from Lower Napan to be erected into a sectional congregation under the pastoral charge of Rev. John Robertson, of Black River. They had recently built a church, and they expressed the hope of increasing prosperity should the proposed arrangement be adopted. The matter will be decided at the next regular meeting of Presbytery. The exercises and examinations of three student-catechists, Messrs. McRae, McLure and Shearer, were sustained.—J. McCARTER, *Clk.*

LUNENBURG AND SHELBURNE, September 26th :—The Presbytery met at Lunenburg. Great gratification was expressed at the progress made at Lockport and East Jordan, where Mr. Duncan Cameron laboured as catechist during the summer. These stations petitioned to be erected into a separate congregation, guaranteeing a salary of \$450, and asking a supplement of \$200. The Presbytery notified the congregations interested, and agreed to apply for the supplement named.—D. S. FRASER, *Clk.*

ST. JOHN, September 11th :—Session records were examined and attested. The report of Rev. A. McDougall's induction was approved. Rev. J. McG. McKay gave in his report of four months work in the Home Mission stations. His diligence was commended. Quaco and neighbouring stations were reported ready to contribute \$500 towards the salary of a settled missionary. Presbytery agreed to ask for \$200 supplement in case of settlement. Mr. Gray's pastorate at Sussex was continued. Dr. McRae reported very encouragingly of the prospects at Hampton and Hammond River, under the care of Mr. Allan, for four months. A hope was expressed that these stations might soon have a pastor. Mr. Alexander Maclean reported favourably of the work at Shediak and Shemogue. Rev. J. M. Sutherland reported holding the communion at Baillic and Townhill, when 22 members were received. The Woman's Missionary Association propose to support a missionary this winter in the lumber camps. A very favourable

report was received from Nashwaak and Stanley, showing progress in church and manse building, and also in unity and harmony.—J. BENNETT, *Clk.*

MONTREAL, October 2nd :—Mr. Mackay, Convener of the Committee on the Augmentation of Stipends, reported that all the congregations requiring aid had been visited, with one exception. It was resolved that, pending the action of the General Assembly's Committee, the principles underlying the scheme be held in abeyance, but that in the meantime the January payments be made to the ministers of those congregations who had availed themselves of the provisions of the scheme. Rev. Donald Ross was released from his charge at Lachine, having been appointed Professor of Apologetics and Greek exegesis in Queen's College, Kingston. Mr. Robert McNab was duly licensed to preach the Gospel. The Home Mission report was read, and its recommendation adopted—suggesting supply to the vacant mission stations, and commending to the liberality of the congregations within the bounds the effort being made to build a church at West Farnham. Fourteen students were examined, and certified to the Senate of the Presbyterian College, Montreal. The Committee on the City Mission work reported as to the work done during last quarter; the steps taken to receive and provide for the spiritual wants of strangers coming to the city, and to find out and deal with those residing in the city, not in actual connection with any of the congregations.—JAMES PATTERSON, *Clk.*

KINGSTON, September 18th :—Members were appointed to look after the different schemes of the Church. A very full and interesting report respecting mission operations within the bounds was given in by Mr. McLean, Convener of the Home Mission Committee. The list of supplements and mission grants was revised, and congregations are to be urged to increase their contributions so as to raise the salaries of the ministers up to the *minimum* standard. Sessions were enjoined to have missionary sermons preached in each congregation and, if found expedient, to hold missionary meetings. A Committee was to draft a plan for securing the *minimum* stipend in conformity with the deliverance of the General Assembly. It was agreed to hold a Presbyterial missionary meeting at Belleville. A Conference was held on the State of Religion, when interesting addresses were made by Messrs. Gallaher, Shore, McLean, and McCuaig. A call from Brock Street Church, Kingston, to Rev. Samuel Houston, Athelstane, was sustained. Salary promised, \$1,000. Mr. Gracie reported two plans for the re-arrangement of the Lansdowne fields. Correspondence is to be held with the Brock-

ville Presbytery respecting this matter. A rate of twelve cents per family is to be sought for the Presbytery Fund. Deputations are to be sent to such congregations as are below the *minimum* standard.—T. S. CHAMBERS, *Clk.*

TORONTO, *September 25th*:—The Presbytery issued the matter of Rev. Dr. King's acceptance of the appointment to Manitoba College, made to him by the General Assembly. After hearing commissioners from his congregation, who expressed their warm attachment to him, and their earnest desire for his future comfort and success, it was resolved to loose Dr. King from his pastoral charge, and instructing him to wait for the orders of the Presbytery of Manitoba; the pulpit of St. James Square Church to be declared vacant on the 28th of the month by Rev. Dr. Gregg, and Rev. Principal Caven to be moderator of the Session during the vacancy. Rev. R. Pettigrew was appointed interim moderator of the Session of Dixie. Leave was given to the managers of Camilla congregation to sell their old church lot, the proceeds thereof to go to the payment of debt on the new church. A telegram was read from the Presbytery of Paris, transferring the authority given by the General Assembly, to ordain Mr. Joseph Builder, B.A., and designate him as a missionary to India. It was then resolved to meet for said purpose in St. James Square Church on the evening of October 5th, Dr. King to preside, put the questions and deliver the charge to Mr. Builder; that Rev. D. Macleod, of Paris, should be asked to preach, and that Rev. Dr. Wardrope, of Guelph, should be asked to address the people, as also that any action to have the presence and co-operation of the Foreign Mission Committee be left in Dr. Wardrope's hands. *October 5th*:—This evening, as foreshadowed above, Mr. Builder was duly set apart to his work in India. The audience was very large. The number of ministers present between 20 and 30. The sermon, charge, and address to the people were all of a high order, and a deep sensation was caused all around when Dr. Wardrope, as convener of the Foreign Mission Committee, presented to Mr. Builder a copy of the Bible, accompanied with a few affectionate and well-chosen words, expressive of intense interest in him and his future work.—R. MONTEATH, *Clk.*

BARRIE, *September 25th*:—A call from the Foreign Mission Committee having been given to Mr. John Jamieson, ordained missionary at Maganetawan, to be missionary in Formosa and fellow-worker with Dr. Mackay, the Presbytery agreed to relieve him of present duties, and appointed a meeting at Orillia, Wednesday, 17th October, for services designating Mr. Jamieson to the work in Formosa. Arrangements were made for the induction of Mr.

Bryant at Bradford, and Mr. Henry at Creemore. Much Home Mission work was attended to.—R. MOODIE, *Clk.*

OWEN SOUND, *September 18th*:—A minute was adopted *in memoriam* the Rev. James Cameron of Chatsworth. The evening session was taken up with the Home Mission report, which was highly satisfactory. Berkely and Williamsford were erected into a congregation. An application for Sarawak and Kemble to be erected into a separate charge was held over. It was agreed that the stated meetings of the Presbytery be held in Owen Sound, on the third Tuesday of March, September and December, and on the first Tuesday of July, at 1.30 p.m.—J. SOMMERVILLE, *Clk.*

GUELPH, *September 18th*:—There was a large attendance of ministers and elders. The Finance Committee asked a contribution at the rate of ten cents per family from each congregation in the bounds. Arrangements were made for a Conference on Sabbath Schools, State of Religion, and Temperance, to be held at Acton. A plan of missionary meetings was adopted. Mr. McKay declined the call from Knox Church, Guelph. Mr. S. C. Fraser was transferred to the supervision of the Presbytery of Saugeen, to whose bounds he has removed. A statement was made in reference to the canvass of congregations for the endowment fund of Knox College.—R. TORRANCE, *Clk.*

PARIS, *September 25th*:—At his own request it was agreed to transfer Mr. Builder for ordination to the Presbytery of Toronto. A proposal to unite the congregations of Knox and Erskine Churches, Ingersoll, was agreed to. Two students were examined and certified to Knox College. Mr. Robson, elder in Knox Church, Ayr, was certified to the Home Mission Committee for work as a catechist in the North-West. Standing Committees were appointed on the State of Religion, Sabbath Schools, Temperance, Sabbath Observance, &c.

CHATHAM, *September 18th*:—A conference was held on Sabbath School work. A telegram announced that Mr. McAlmon had accepted the call to Dover and Chalmers Church. Notice was given by Mr. Tallach of an overture to the General Assembly anent our Colleges, and by Mr. Scott of another on the need of a juvenile missionary magazine for circulation in the Sabbath-Schools.—W. WALKER, *Clk.*

SARNIA, *September 18th*:—Mr. Currie presented the report of the Home Mission Committee for the past half-year, in regard to the three mission fields of the Presbytery. Mr. Johnson reported the state of the Church at Oil Springs and Oil City, where the progress was less satisfactory than might be desired. A church edifice was much needed. A depu-

tation was appointed to visit the field and report. A public meeting was held in the evening, when popular addresses were delivered. Rev. John Wells read a paper on "Presbyterianism and modern forms of Civil Government." "Presbyterianism in Canada" was the topic of Rev. George Cuthbertson's address. The discussions which followed were very interesting.—GEORGE CUTHBERTSON, *Clk.*

STRATFORD, *September 11th*:—A call was presented to Rev. John Kay, of Milverton, from Knox Church, Paisley. Widder Street congregation was visited presbyterially. Mr. Fotheringham resigned the clerkship with a view of going to the North-West, where his post office address will be Grenfell. Rev. William A. Wilson, of St. Mary's, was appointed clerk in his stead.—W. A. WILSON, *Clk.*

PETERBOROUGH: *September 25th*:—Reports were received from delegates appointed to visit the Mission Stations within the bounds, and also by the Committee appointed to hold Presbyterial meetings in the congregations. All but two of the congregations have been visited with most satisfactory results. The Home Mission report was carefully considered, and its recommendations were adopted.—W. BENNETT, *Clk.*

BRUCE: *September 18th*:—Regulations anent the order of business were adopted and ordered to be printed for the use of members. Messrs. Currie and McKenzie, who had been deputed to visit portions of the Presbytery's Mission Field in Algoma, gave interesting reports of their work in visiting and dispensing ordinances on Manitoulin and St. Joseph's Islands, and at Tarbert, Algoma Mills, &c. They reported an earnest desire on the part of the people to have ordained missionaries sent as soon as possible. Particular attention was called to Manitoulin Island, no missionary of our Church having been on it last winter. Application is to be made to the Assembly's Home Mission Committee for four ordained missionaries, viz.: two for Manitoulin Island, one for Tarbert and St. Joseph's Island, and one for Thessalon River and Bruce Mines.—J. GOURLAY, *Clk.*

MAITLAND: *September 18th*:—Arrangements were made for Conferences on the State of Religion and also on Missions. The evening sederunt was occupied with a Conference on the importance of the work of the Eldership in promoting personal, family, and congregational religion. Three of the elders took part in the discussion—Messrs. Hutton, Strachan, and Harrison. It was left with the Sessions to arrange about bringing the claims of missions before the people.—R. LEASK, *Clk.*

Obituary.

MRS. ELIZABETH BELL, widow of the late Andrew Bell, of L'Orignal, died suddenly at Hemmingford, Que., in the 72nd year of her age. Her husband, who was one of the most accomplished ministers of his time in Canada, died in 1856. His father, Rev. William Bell of Perth, was one of the early pioneers of Presbyterianism in Ontario. His younger brother, Dr. George, was one of the first Alumni of Queen's College, and after serving the Church in important charges is now the Registrar and Librarian of that institution. Mrs. Bell's four sons were all educated for learned professions and became distinguished in their respective spheres. Andrew, the eldest, is a civil engineer. William entered the ministry and after a short pastorate at Pittsburgh went to Edinburgh, Scotland, where he died in the prime of life and in the middle of a career of great usefulness. The third son, Robert, is on the staff of the Geological Survey of Canada. The youngest, John, was a physician of great promise, who died in Montreal in 1878, universally regretted.

ALEXANDER MITCHELL, an elder and session clerk of Knox Church congregation, Hamilton, Ont., died on the 7th August. He was born in Aberdeenshire, Scotland, and came to Canada in 1848. He was an honest, upright and conscientious man—always foremost in any and every good work for the advancement of the interest of his Church.

MRS. MARGARET MACHAR, widow of the late Rev. John Machar, for many years pastor of St. Andrew's Church, Kingston, Ontario, died at Ferncliff, Gananoque, on the 6th of October, aged eighty-six years. Mrs. Machar was known and loved by a large circle of friends. In her person were combined those intellectual gifts and accomplishments which made her an ornament of society, and those higher gifts and graces which characterized her as a Christian woman. For fifty years she lived and laboured in Kingston, having for her chief aim to serve the Master by doing good to all as she had opportunity.

MR. JAMES LAUDER died at River John, Pictou Co., N.S., on the 22nd of September, in the 80th year of his age. He was a native of Dunse, Scotland, a mason by trade. In his early days he claimed acquaintance with the afterwards celebrated Hugh Miller, then a fellow-craftsman with himself. The notice which has been sent to us by his minister, Rev. R. B. Mackay, portrays so perfectly our idea of a *model elder* that we give it *verbatim*, commending the example as worthy of imitation by all of us in the eldership:—

"For the last twenty-seven years of his life

he was an elder in the Presbyterian Church, and it may be truly said of him, that he magnified his office. He was regular in his attendance at Church Courts, and manifested a great interest in the welfare of the Church generally, and especially in the congregation of which he was an office-bearer. He was regular at the prayer-meeting, and always presided in the absence of the minister. He took a deep interest in the Sabbath-schools, and was always in his place ready to do his part. It was his custom once or twice a year to visit the other Sabbath-schools in the congregation, to whom he always gave words of encouragement. Few men paid more visits to the sick and dying than he did. He seemed to have a special delight in this work. He had the happy faculty of introducing the subject of religion in his ordinary conversations, and excelled in drawing his illustrations from the common objects around him. In his death we see another ripe sheaf of the great future harvest gathered home. 'Blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them'

Ecclesiastical News.

THE REV. DR. JAMES BEGG, of Edinburgh, died on the 29th of September, aged seventy-five. He was one of the ablest and most genial ministers of the Free Church. *"A tower of strength, which stood foursquare to all the winds which blew."* The Bishop of St. David's, Wales, has promised a subscription of £100 towards the restoration of Llanfihangelgenneryn Church. REV. DR. CHRYSAL, the Moderator of the General Assembly of the Church of Scotland in 1880, has just completed the fiftieth year of his incumbency in the parish of Auchinleck, Ayrshire. His parishioners have marked the occasion by presenting him with portraits of himself and wife. Dr. John Rankine, the present Moderator of the Kirk, also an Ayrshire man, at a recent meeting of the Ayrshire Club, said he always tried to remember that he was a minister of Christ before remembering that he was a minister of any particular Church. He did not think the clergy received all the assistance and support from the laity they might reasonably expect. The grand problem of the day was how to recover the lapsed masses, and they must have the co-operation of the Christian laity. A new lay mission was required. Another of the pre-disruption ministers has been removed from the ranks of the Free Church. The Rev. Alexander Stewart, of Killin, died recently after a ministry of forty-four years. He was the only parochial minister in his Presbytery who resigned his "good stipend" on the 18th

of May, 1843. He was for thirty years clerk of the Presbytery of Breadalbane. The Board of Nomination have agreed to nominate the Rev. Robert H. Lundie, of Fairfield Church, Liverpool, as Moderator of the Synod of the Presbyterian Church of England to be held in April next. Mr. Lundie is of long standing in the Church, and is well known for the active share he has taken in the business of his own Presbytery and of the church at large. Our good friend (if we may be pardoned for using so familiar a term), Dr. Helmuth, late Bishop of Huron, Ontario, now assistant Bishop of the diocese of Ripon, England, commenced his official work a short time ago by holding an ordination in Ripon Cathedral, at which twenty priests and twenty-two deacons were ordained. A serious charge has been made against Bishop Ryle, of Liverpool, namely, that of preaching in the Presbyterian Church at Pitlochry, Scotland. The good Bishop does not attempt to shuffle out of the situation by alleging that he was there in the capacity of "a missionary preaching to heathens," as was said by one who similarly transgressed a few years ago. He has had the manliness to be true to his convictions, and to speak the truth. Rev. Samuel Garratt says that the Bishop "has planted his foot on the Redan," and that any evangelical clergyman who does not manfully follow the good example is inexcusable. This is what Bishop Ryle says:—"I am blamed for attending the service of the Established Presbyterian Kirk of Scotland, and some have even dared to call that Church 'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ, and its Confession of Faith is scriptural. It is a Church which the Canons of 1604 enjoin us to pray for. It is the Church whose services the Queen always attends when she visits Scotland. Personally, I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense." The Bishop of Rochester, who was present at the meeting of the Episcopal Church convention, held in Philadelphia the other day, was received with every possible demonstration of respect. When he addressed the house, all the deputies remained standing. He paid a high tribute to the American Church—"the foremost among the religious bodies of a religious land." He considered the United States the kingdom of common sense. He wished the laymen of the Episcopal Church in America to reflect that their Master might have work for them to do here they never thought of before. You are, he said, all of you, fine speakers, and if you can speak on politics, and temperance,

and other subjects, why cannot you speak in the service of our Lord Jesus Christ? He had upwards of a hundred lay preachers and readers in his diocese. He did not subject them to any kind of examination. Once a year, at a solemn service, they were admitted to the work of the Church. Another subject was the battle with intemperance. We may have as many free churches as we please; we may open as many free libraries as we please, but so long as the demon of intemperance haunts our homes, our churches will be useless—sermons useless—efforts of laymen useless. What he hoped to see was a thoroughly organized system of temperance. Something like a controversy has sprung up from some casual remarks made by Professor Milligan, in regard to a possible union betwixt the Episcopal Church of Scotland and the Presbyterians, upon the basis, presumably, of a modified episcopacy. However that may be, there is a prevalence of union sentiment in the air—more manifestations of it, however, in the New World than in the Old. It seems to us sometimes as if the mother churches might learn a thing or two from their children in the colonies; as, for example, that all the members of the Presbyterian family, forgetting their differences, *can* bury the hatchet and “brithers be for a’ that.” That the Methodist Churches of every name can do the same; that neither Endowment nor State connection are necessary conditions for the maintenance and prosperity of either Presbyterianism or Episcopacy; that Episcopalians and Presbyterians may live together on friendly terms, and that a Bishop may even take his seat in a Presbyterian General Assembly—none daring to make him afraid. None know better than those who live in the colonies the bitter consequences of separation and strife, and, perhaps, none better understand the chivalrous feeling which sometimes prompt them. If it is not easy to divest ourselves of cherished predilections, it is often *expedient* at least to do it. We were going to say that in the dear old land from which many of us have come, sectarianism appears to be eating away the heart of true religion, but for the present we forbear and gladly make way for our esteemed correspondent, who in the fulness of his heart will tell us what he has seen and heard within the citadel of Scottish Presbyterianism.

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EDINBURGH, *September 24th*.—The month of September has been gladdened by two large and influential conferences—one held in Perth, and the other in Glasgow, for the “deepening of Spiritual Life.” It unfortunately happened that they both met on exactly the same days. The writer went to the conference in Perth, and enjoyed it thoroughly. This being the twenty-first year of its existence gave it a much

greater interest to many who could recall the days of its infancy, and the vicissitudes, especially with regard to its members, through which it had passed. Lord Polwarth presided, but to myself, the men of greatest interest were the Rev. George Muller of Bristol, and the Rev. E. W. Haslam, the English Evangelist, the author of that stirring volume “From Death to Life,” and the friend in an especial manner of that extraordinary character, “Billy Bray, the King’s Son,” as he is often called. The testimony given by Mr. Muller as to the Lord’s readiness to answer prayer, was one of the features of the conference never to be forgotten, establishing and strengthening the faith of every one present as it did, and enabling us all to realize in its fullest extent the living power of an humble, gentle, child-like “trust in God.” For one person he has been offering prayer to God during thirty-nine years and ten months, day by day, many times a day often, and the answer has not yet come; but he had the utmost trust that the answer will yet be given in its fulness. Upon other occasions as many as six answers to prayer have been vouchsafed in one day. Mr. Haslam’s address on the Holy Spirit, “with” you, “in” you, “upon” you, was most suggestive and helpful to many Christians present. The churches in which the meetings were held were, I need not say, overcrowded. Signor Gavazzi, the famed Italian orator and patriot, favoured the capital with a visit. Although age may be beginning to tell upon him, yet the noble old man retains much of that fire which in his earlier days was wont to kindle such enthusiasm in the souls of his fellow-countrymen, and which the medium of a foreign language could not quench; for in Britain, as he spoke in his loved Italian, he swayed the masses with a magnetic power. Then he pleaded for liberty in Italy. Now Italy is free. The Lord heard and granted the request. But Signor Gavazzi loves to have a sort of big-hearted tilt with the Pope as he passes along, and regards with a good-humored glee the fact that as he addresses his people in Rome he is within sound of the Vatican, and the Pope may hear him preaching the glorious Gospel if he will. The very latest sensation is the stepping out of the Rev. Dr. Kay, a U. P. minister, in defence of the legitimate drama. The occasion was the opening of a new theatre, and the appearance of Henry Irvine and Ellen Terry in some of Shakespeare’s celebrated dramas. Having written one letter to the Scotsman on the subject, the Doctor “rushed into the theatre” for the *first time* in his life, became enamoured of the performers and the performance, and gave his experience publicly in a clever critique, closing with a sermon next Sabbath on popular amusements. It is not often that the Church comes to the rescue of the theatre, nor is church

patronage usually very much required. There is little lack of theatre-going in large cities, and the ministry as a rule need not increase an encouragement in the direction of greater liberty. However, each man must judge for himself, but the liberal Doctor has received already many intimations of "weaker consciences," as they are called, being offended. Of these "weaker consciences," Paul was very tender, nor would he lightly injure those whose peace and spiritual progress were exceedingly dear to him. An equal regard on our part is still becoming and "apostolic." D.

THE UNITED STATES.—The REV. EDWIN F. HATFIELD, D.D., Moderator of the General Assembly of the Presbyterian Church North, died in the end of September. There is probably no one living who has more closely identified with the history of that church during the last fifty years. He was born in the year 1807, and ordained to the ministry in 1832. He had been stated Clerk of the Assembly since 1846, and discharged the duties of that office with marked ability. He was an accomplished scholar, and during twenty-four years of ministerial work proved himself a successful pastor. REV. WILLIAM PAXTON HOOD, D.D., of New York, has been inducted into the Chair of Church Government and Homiletics in the Theological Seminary at Princeton. The number of students entering the institution this year is larger than usual, being more than fifty. REV. DR. ORMISTON, formerly of Hamilton, Ont., and now pastor of the Fifth Avenue Dutch Reformed Church, has been seriously ill for some time from pressure of blood on the brain. Although somewhat better, he is as yet unable to resume any ministerial work. MESSRS. MOODY AND SANKEY have returned to England after holding a series of lively meetings in Chicago. After spending a few weeks in Ireland, the evangelists will repair to London, where they intend to spend the winter. The city has been divided into districts, and two iron tabernacles have been built, which can be moved from place to place as the work progresses. The annual convention of THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS met in the beginning of October in the city of Detroit. The venerable Mark Hopkins was re-elected President. The attendance was, as usual, very large, and great interest was manifested in the proceedings. Hon. A. P. Carter, Minister to the United States of the Sandwich Islands, paid a glowing tribute to the worth and untiring efforts of Rev. E. O. Hall, who had been in that field for fifty years. He said that there was in Hawaii a higher type of Christian civilization to-day than in some parts even of New England itself. The Hawaiian

is to-day a Christian man, and all the commercial prosperity and national strength of the Islands is mainly due to the labours of the missionaries. "The work of the missionaries," he adds, "has been one of the most wonderful things in the entire religious history of the world."

CANADA.—The Episcopal Church is to be congratulated, in that they have taken a decided step in advance by organizing a Domestic and Foreign Missionary Society. The canon adopted at the recent General Synod held in Montreal provides:—1st. That the Church collectively avows her missionary duty. 2nd. That every member of the Church is declared to be a member of a missionary society. 3rd. The third day of each triennial session of the Provincial Synod is to be devoted exclusively to the consideration of missionary questions. 4th. A Board of Management has been formed to act between the sessions of the Provincial Synod, consisting of all the Bishops of the Church of England in Canada, and two clergymen and two laymen from each Diocese, to be nominated by the several Diocesan Synods. This is the General Board. 5th. In connection with the Board of Management, Diocesan Committees have been formed to act as corresponding committees, to furnish statistics as well as money to the General Board. 6th. The Board of managers is to meet quarterly. With characteristic wisdom, THE METHODISTS have agreed to merge all their missionary periodicals in one, and we are glad to hear that our old friend the CHRISTIAN GUARDIAN has been selected as the fittest to survive. We have always regarded it as one of the most valuable of our exchanges, and shall think even more of it now that it has become the organ of the largest denomination in the Dominion of Canada. The opening of the Session of the BAPTIST THEOLOGICAL COLLEGE in Toronto in the beginning of last month, was rendered more than usually interesting by the induction of Professors Clarke, lately of Montreal, and Welton, lately of Truro, N.S., into the Chairs of New Testament Exegesis and Homiletics, and Old Testament Exegesis and Pastoral Theology, respectively. This brings up the staff to five theological professors; the others are Dr. Castle, the principal; Dr. Malcolm MacVicar and Rev. A. H. Newman, M.A. They are all men of acknowledged ability. It is thought that the Methodists may possibly be induced to follow the good example of the Baptists in the matter of theological training by concentrating their efforts and increasing the efficiency of their Theological Halls. It is even whispered that the Presbyterians in certain quarters are "considering" the question.

IRELAND.—The death of Dr. Knox left the chairmanship of the Committee of Arrangements for the meetings of the Pan-Presbyterian Council vacant, but it has been filled by the appointment of Dr. Watts. Thus the work goes on. The Rev. J. McIlveen, of Lurgan, has been chosen successor to Dr. Knox in the pastorate of Linen Hall Street Church. Rev. A. J. Wilson, of Minterburn, has been called to Malone, which is a suburb of Belfast. Dr. A. C. Murphy has gone to London amid general regret, because of the loss sustained in Ireland. The will of Dr. Knox is a very great surprise, and a correspondence of a painful kind has taken place in one of the daily papers. The surprising part of it is that the bulk of his wealth, and there is considerable of it, is, after Miss Knox's death, to go to the English Presbyterian Church for evangelistic purposes. No man appeared to be a greater lover of his own country and church than he was. A leading editorial article appears in the *Witness* commenting on the losses sustained by the church in so many of her best ministers being taken away within the last few years by the Church of Scotland, the Free Church, the English Presbyterian Church and the American Presbyterian Church. The drain has indeed been considerable. It is rumoured just now that Dr. McIntosh, who was so well received last year at the annual missionary meetings in Montreal, is, or is to be, appointed to one of the chairs in the School of Philosophy that Dr. McCosh is instrumental in founding just now in Princeton. The Philadelphia Presbyterian gives currency to the rumours, and speaks regretfully of the loss to the pastorate in that city if it should prove to be true. H.

Our Home Missions.

(Western Section.)

THE Home Mission Committee met in Toronto on the 10th of October. Rev. Dr. Cochrane, *Convener*; Rev. R. H. Warden, *Secretary*. Claims for service during the past six months were sanctioned to the amount of about \$20,000. The committee appointed by the General Assembly to frame regulations for carrying into effect a scheme for the augmentation of ministers salaries, presented a report recommending, *inter alia*, that the plan be put into operation immediately, with a view of securing a *minimum* stipend to every minister of the Church of \$750 and a manse. It was estimated that the sum of \$35,000 annually, or about \$22,000 more than is now raised, would be sufficient for this purpose, in addition to \$25,000 for the Home Mission work proper. The Committee resolved to take immediate steps for visiting the congregations to

be benefitted, with a view to increasing their individual efforts for the support of their respective ministers, and also to visit the Presbyteries and congregations generally, as well as private individuals, for the purpose of interesting our people throughout the entire Church in this matter. A report was received from Rev. A. B. Baird, of Edmonton, N.W.T., showing satisfactory progress at that important mission. Rev. J. A. Morrison reported favourably of his work at Sault Ste. Marie, where a new church had recently been erected and opened free from debt, with other indications of congregational prosperity. The convener reported a visit to Port Arthur, at the head of Lake Superior, where the congregation have undertaken the building of a new church to cost \$10,000. Reports were also received from Manitoulin Island and Cockburn Island, where a number of missionaries have been at work during the past summer. Mr. Wm. Alexander, of Toronto, lately returned from a lengthened visit to British Columbia, gave an interesting statement in respect to the prospects of Presbyterianism in that Province. The reports from the stations in Manitoba and the North-West were highly encouraging. The Church is maintaining the position which it has held in that country for some years past. Its operations are extending into all the new settlements. The contributions of the people indicate increasing liberality, and warrant the hope that many of the congregations now receiving aid from the Home Mission Fund will soon be self-sustaining. Already some fifteen or sixteen congregations are self-supporting.

It was agreed to appoint several ordained missionaries to important fields in the Muskoka district at a salary of \$800 per annum, to superintend the mission work of the church there, instead of one superintendent, as recommended by the Barrie Presbytery. The missionary stations, under the care of the Committee, were revised, and grants made to them for the coming year to the amount of about \$25,000. Five ordained missionaries and four catechists were appointed to Manitoba, two ordained missionaries to Manitoulin Island, one to Thessalon River and Bruce Mines and one to St. Joseph's Island.

MISSION WORK IN THE NORTH-WEST.—Rev. J. Sieveright, lately of Prince Albert, N.W.T., appeared before the Home Mission Committee and gave a brief statement of the progress of mission work in that field for the past three years. The prospect now is of the brightest character. Three years ago the membership was 14, worshipping in an old log school house, erected by the Foreign Mission for Indian work. Now there is the largest congregation in the place, worshipping in a neat brick church, too small for the

increasing attendance. A brick manse will be completed on the 1st November. Three church buildings were erected in stations connected with the field. The four church buildings are all out of debt. Before leaving, the missionary had a farewell social given by all the citizens of the place irrespective of denomination. As a mark of progress made, the missionary stated that for some time he was the only Presbyterian home missionary in the North-West Territories. He strongly urged the formation of a Presbytery as soon as possible in the Saskatchewan territory. Rev. D. J. Macdonnell was appointed Convener of the Sub-Committee on the Augmentation of Stipend in room of the Rev. Dr. King who removes to Winnipeg.

French Evangelization.

DURING the past few months there have been many cheering evidences of the progress which the cause of French Canadian Evangelization is quietly yet surely making. In July last, through the instrumentality of one of the colporteurs of the Board, a petition was received praying for the establishment of a Mission School in a French settlement in Harrington, in the County of Argenteuil, Quebec. A teacher was at once sent into the district, and for the past two months he reports an attendance of nineteen pupils, the majority of whom are the children of French Roman Catholics. A Sabbath service has also been instituted, with an attendance of upwards of thirty. Within the bounds of the Presbytery of Ottawa, applications have recently been received from three separate districts for the establishment of mission schools. Full particulars in regard to these, as also of the visit of a deputation of Presbytery to all the French Mission fields in the Ottawa district, will be found in another column, from the pen of the Rev. Dr. Moore. In the Presbytery of Quebec, a new French Mission building is about to be erected at Ditchfields, and there is an application now in the hands of the Board for the appointment of a mission teacher to this field. The Board are most anxious, not only that Presbyteries should take the supervision of the French Missions within their bounds as they do that of the Home Missions, but also that they should be on the alert to discover and take advantage of new openings for the entrance of the colporteur or the missionary teacher. In every Presbytery where this is done progress is being made.

DEMISSION OF THIRTY-THREE ROMAN CATHOLICS.—For some time past one of the colporteurs of the Board has frequently visited

French settlements in the Northern part of the County of Glengarry, holding cottage prayer meetings with the people. As the result of his work the following abjuration has recently been addressed to the Roman Catholic priest of the district :

DALKEITH, Ont., Aug. 23rd, 1883.

To the Rev., the Curé, Pastor of Lochell, R.C., Church County of Glengarry.

Dear Sir,—Having heard the reading of the Scriptures as contained in the Old and New Testaments, we have discovered that the teaching of the Church of Rome does not agree with the Word of God.

1st. The Church teaches that the Holy Scriptures are obscure. The word of God says by David : "Thy word is a lamp unto my feet and a light unto my path." The apostle Paul says : "But, if our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them. II. Cor. 4 : 3 and 4.

2nd. The Church teaches that it is not for the people to read the Scriptures. Jesus Christ told his hearers : "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5 : 39.

3rd. Since 1215 the Church teaches that priests have power to forgive sins. The Word of God says : "Who can forgive sins but God only." Mark 2 : 7.

4th. Since 1854 the Church teaches that the virgin Mary is immaculate. The Word of God says : "There is none righteous, no not one." Romans 3 : 10.

5th. The Church teaches that the virgin Mary is the door of heaven, and the salvation of the living and of the dead. The Word of God says, speaking of Jesus Christ : "I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10 : 9. And in reference to the salvation of sinners, the Apostle Peter says : "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.

6th. Since 600 the Church teaches that prayers and public worship are to be uttered in a tongue unknown to the people. The Word of God says, according to Paul, "What is it then? I will pray with the spirit and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also." "Yet in the Church I had rather speak five words with the understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." I Cor. 14 : 15 and 19.

7th. Since 1439 the Church teaches that there is a purgatory where the souls redeemed from hell must suffer after death to complete the expiation of their sins and be admitted into heaven. The Word of God says: "When he had by himself purged our sins, he sat down on the right hand of the majesty on high. Heb. 1: 3.

And lastly, we believe with St. Augustine that the souls of the faithful are carried by angels to the bosom of Abraham, and of the impenitent to the place of weeping and gnashing of teeth. We consequently notify you to-day that we sever our connection from the Church of the Pope, to follow the Gospel only, "It is the power of God unto salvation." Rom. 1: 16.

Then follow thirty-three signatures, attested by Mr. J. Matthieu, one of the Missionaries of the Board, and by Mr. Robertson, one of the elders of the Lochiel Presbyterian Church.

In a letter from this field, dated 1st October, an earnest desire is expressed for a permanent French missionary. An active office-bearer of the Presbyterian Church, Lochiel, generously offers to board, free of charge, a Missionary, if one is sent.

REV. C. CHINIQUEY.

Mr. Chiniquy, in a letter to the Secretary of the Board dated 12th September, enclosing the abjuration of a priest of the Church of Rome, thus refers to his own work:—

Please give the Committee the assurance of my gratitude for having given me once more the opportunity of working in that precious part of the Lord's vineyard. You will like to know that the cause of the Gospel is prospering in our missions here. A new priest of Rome has lately left his errors and embraced the Faith, and several others have asked a room in the "Converted Priests' Home." A new Roman Catholic family, composed of eight members, have also lately accepted the Truth as it is in Jesus. In a visit which I made last week to Valparaiso, Indiana, I have found twenty families of our dear converts, numbering eighty souls, who have filled me with consolation by the zeal and piety with which they have attended the meetings the six days I have lectured to the people of that interesting city. More than one hundred Roman Catholics have attended all the meetings, and several of them have publicly expressed the pleasure and the benefit they have received from what they have heard. I have visited every one of those twenty families, and I have found that every one of them had persevered in the ways of the Gospel Truth they had received when in our midst, though some of them had left us more than ten years ago. It is the cause of a great joy to me, and it will not be less rejoicing

to the Committee to know that there are more than one hundred towns and cities in the United States to-day, where we have churches as interesting, and some of them still more numerous, all connected with the great religious reformation which you are so nobly supporting in Ste. Anne. Many of our converts become instruments of the mercies of God towards their countrymen emigrating from Canada towards this great country. All those multitudes of converts have only one voice to unite with me in asking the God of the Gospel to pour his benedictions on our Committee, and our admirable Canada Presbyterian Church, for the constant support they give us. Without their assistance this great evangelical work would have been stopped long ago. Your most devoted brother in Christ.

C. CHINIQUEY.

POINTE-AUX-TREMBLES SCHOOLS.

These central Mission Schools opened for the present session on 15th October. At the time of writing, about 155 applications for admission have been received. Of these upwards of one hundred have been granted admission. Miss Blair, the former teacher of the English branches, having resigned in consequence of the removal of her friends to the United States, the Board have been fortunate in securing as her successor Miss Cameron, daughter of the late Rev. Jas. Cameron of Chatsworth, who comes highly recommended for the position. The session promises well. It is earnestly hoped that these schools and the work of the Board generally, will be frequently remembered in prayer by the congregations and Sabbath Schools of the Church.—R. H. W.

DR. MOORE'S REPORT.

The following is the report from the pen of Rev. Dr. Moore, Ottawa, of a visit paid by him and Mr. P. S. Vernier to the French Mission fields in the Presbytery of Ottawa:—

We started on a tour of inspection on Monday, the 16th of July, and about four o'clock in the afternoon reached Ripon, distant twenty-one miles from Thurso. The country through which we passed, like the rest of the county of Ottawa, is of a wild and mountainous character. The roads at this season of the year were dry and good, but the number of hills to be passed made it heavy work for the horse. Everywhere we saw signs of improvement, and in many places the second stage of the settled progress had been reached, the trough covered shanties having given place to roomy and comfortable looking houses.

As we passed a farm on which were good fences and a substantial house and barn, Mr. Vernier remarked, the man who lives there is one of the most active supporters of our mis-

sion, and gave the following account of his conversion. About two years ago I was on my way back to Ripon, when just here, well on to night, I saw the man standing on the road with a pitchfork in his hand. He said to me, are you going to Labelle's? I answered, "yes, sir." "Well," said he, "you are not going there to-night." "I am not going there to-night?" "No; I won't let you pass." "Oh, very well, sir, I don't care; I would just as soon stay here all night as anywhere else. I will just drive in here." Laughing, I said to my horse, "We will go no further to-night," and drawing the reins I turned in through the open gate to the house, followed by the man. On reaching the house, I jumped off my wagon and began to unhitch. By this time he had come up. He began to laugh, stuck his fork into the ground, and helped to take the horse and put him away for the night.

After that I asked to see his horses and stock, and we took a walk over the farm. By this time supper was ready, and he invited me in to have something to eat. He was now in the best of humour, and we talked of all sorts of things for an hour or two, and gradually fell into a conversation on religion, which we both enjoyed. Before retiring for the night we had family worship. Next morning, when leaving, he pressed me to come again, and to come soon. I visited him as opportunity offered, and in a few months he renounced Romanism, and is now one of the most active supporters of our mission. About five o'clock the people began to gather, and with an audience of fifteen persons, we had service in the house where we were stopping for the night. Mr. Vernier preached first in French, and I followed with a short address in English. The people were very attentive, and showed both by the way they listened and the questions asked in the conversation after the service, a great interest in the truth. Heretofore the services have been held in private houses, but this summer the people bought a piece of ground which is conveniently situated for a building which is to serve the double purpose of church and school.

Through the kindness of the Presbytery the Church is now in course of erection, and it is hoped that the building will be ready for use by the first of November. There are in this neighbourhood ten families, all of whom have come out of the Church of Rome within the last two and a-half or three years, through the labours of Mr. Vernier.

As an example of the influence of the Church of Rome when she has the country to herself, and as showing her interest in education, I may say that I was credibly informed that neither parents nor children can either read or write. Since they gave in their adhesion to the Presbyterian Church, our missionary

has given them such instruction as his limited opportunities permitted. In addition to the regular Sabbath service which is held every fortnight, it is Mr. Vernier's custom to gather the children together and make them repeat after him hymns and portions of Scripture, until they commit them to memory. On his next visit he has them repeat the portions previously learned, and catechises them thoroughly to make sure they understand what they have learned. Very much the same process is gone through with the parents, some of whom are learning their letters in order to read for themselves the Gospel of our Lord Jesus Christ. In this way much instruction has been imparted, but it is easy to see that the progress of the learners with whom Mr. Vernier can meet only once a fortnight must be very slow and unsatisfactory. There are within a mile and a half nineteen Protestant children absolutely without the means of instruction, except such as may be had in a Roman Catholic school, which I believe is not within reasonable reach of some of them, even if it were desirable that they should attend it. When supper time came we sat down to the bread, butter and onions—and had next morning the same fare for breakfast. The good people gave us the best they had, and they gave it with the utmost good will. The plainness of the fare is mentioned to show how much need there is that these people should be helped until they are better able to help themselves.

On Tuesday we had a drive of thirty-two miles, and reached Grand Lac in the middle of the afternoon. Here we were kindly received and hospitably entertained by Mr. Groulx, who is a warm friend of the mission. There were nearly thirty persons present at the service in the evening. Here, as indeed in all the places visited, the service was held in both French and English. The people connected with our mission live for the most part in a valley closed in by high rocky hills on either side, and opening out on the lake. The soil is of uneven quality, being in some places of heavy blue clay: in other places a light ash coloured loam inclining to sand. The settlement in the valley is comparatively new; the clearing small, and the roads very bad. In some places the road, which even now, in mid-summer, is wet and swampy, must be almost impassable in spring and fall. Beyond the valley there are several families connected with our Church widely scattered through the township of Hartwell. There is no school or church here, and the people are yet too poor to build. In the meantime, for the winter, Mr. Groulx offers, rent free, a large room in his house, which he is now (in July) using as kitchen. The teacher could board in his house. There are eleven children of school

age in the valley, and the people are very anxious to have a school opened.

On Wednesday we had a drive of only twelve miles. The hills over which the road passes from the Grand lac mission to Namur are both high and steep, and in several places it was necessary to alight and walk up in order to ease the horse. In the absence of Mr. Favier we were kindly received by his wife and daughter. The meeting here was held in the afternoon, and there were probably sixty persons present, most of whom were women and children. The men were away at work on the Canada Pacific Railway. The building in which we met was put up some years ago and is now somewhat out of repair. It is a well built and substantial two story house. The lower story is fitted up as a dwelling house for the preacher or teacher, and the upper story, to which access is had by an outside uncovered stairway, is used for school and church. A very small outlay would keep the building in good order. The people are unwilling to spend anything on it owing to the unsatisfactory nature of the holding. They are strongly of opinion that we will never get a title. So long as there is doubt as to the ownership of the land one cannot advise any further expenditure. Here we were met by a deputation from Lac Des Sables composed of eight heads of families, who earnestly besought us to do something to assist them to get a school house and teacher. The people at Lac Des Sable are seven miles from the school in Namur. They have no school-house and cannot get themselves recognized as a school section until they have a house and an organized school. In this settlement, at Lac Des Sable, there are at the present moment thirteen children of school age, as near as can be estimated. The members of the deputation were informed that their case would be reported to the Presbytery, though where, or how, the Presbytery could get money to help them we did not know. They undertook to send forward a petition stating their wants and giving other necessary information. The school at Namur, in charge of Mr. Fluhman seems in good order and well attended during the cold weather. In the month of July, however, the attendance was very small, and it seemed as though it would have been good policy to have had the school closed for a month or six weeks in the very warm weather, especially as all the children of sufficient age to be engaged at home were actively engaged in haying or harvesting. Next day, having taken leave of Mr. A. B. Clements, who is doing a good work, and also of our kind hostess and family, we drove forty miles, and reached Montebello a little before six o'clock. After tea at Mr. Campbell's, the home of our excellent missionary, Mr. S. Rondeau, we went to the church, or rather to the little hall

in which service is held, and there had the usual service. The hall was filled to its utmost, and the people present expressed great satisfaction at meeting with the deputation from the Presbytery.

Next morning, accompanied by Mr. Rondeau, we visited nearly all the Protestant families in the village, and were much gratified to see the lively interest taken in the work of French evangelization by everyone with whom we conversed. Though only recently started, we have now in Montebello a really promising station. There is no other Protestant service in the place, or within several miles, and the people look to us to give them a supply of religious ordinances. There is no Protestant school in the village, and all the educational facilities within reach are provided by the nuns. It seemed to the Presbytery's deputation that something should be done at once to establish a Protestant school, but we had not time to consult with the people to ascertain their views on the subject. In addition to the preaching of the word, the great and crying necessity of the people in all these stations is to have schools in which their children may at least be taught to read and write. In the midst of a dense Roman Catholic population, with which they are closely identified by social and family ties, they must be educated or they will gradually but surely fall back again, and our labour and expense be worse than thrown away. There are none so hard to reach as those who, with us for a short time, have left us to renew their allegiance to Rome, and there is no hindrance so difficult to overcome as that created by the recollection of a work begun with much earnestness, and amid many signs of promise, but ended in shameful failure. The door is to all appearances open now. We ought to go in and take possession in the name of Christ. But if we do, let us remember what such an advance means. It means much expense through many years. It means labour persevered in the face of great difficulties. It means labour persevered in in spite of many a painful disappointment. In it we must spend and be spent. We must be content to do the work for the glory of the Redeemer, and leave the result in His hands. There is need that we count the cost. But thank God there is no reason for despair. It is God's own work, and if we go forward in the right spirit, and in His strength, He will glorify Himself.—WM. MOORE, *Convener*.

Ottawa, Ont., Oct. 10, 1883.

THE DANGER OF DOUBT.—The malady of our times is uncertainty concerning religious truth. The danger to spiritual life from this uncertainty is as much to be feared as from the attacks of atheism. Ships are oftener wrecked in the fog than in the tempest.

Our Foreign Missions.

LETTERS FROM THE CONVENER OF THE
WESTERN SECTION.

GUELPH, October 8th, 1883.

To the Editor of the Record.

DEAR SIR,—I send you the accompanying letter from Dr. Mackay, just received by Dr. MacLaren. It will speak for itself.

THOMAS WARDROPE.

TAMSUI, August 4th, 1883.

MY DEAR BROTHER,—*Sa-kak-eng* has unquestionably been the most reckless town in North Formosa. Ruffians plunder, rob and murder, then run into the hills amongst the savages, and defy the authorities. Until this year our work there could not be called prosperous. Having secured a larger chapel, and having sent one of our ablest men there, many of the more respectable farmers, merchants, &c., began to fill the place. The enemy could not stand to see the success, and employed villains to persecute. Not long ago, when there, standing in the chapel, stones were thrown like hail right into the building. One stone weighing eight pounds passed within an inch or two of my head, and struck the wall behind me with a thud. How many more narrow escapes I will have God alone knows. Right or wrong, I stood still without moving any way. I know from past experience it tells on a mob to stand and face their yells. *Don't think we are moved.* No ; not a hair's breadth. Other places have no sympathy with such villains. On 26th ult. we had a great gathering here to commemorate the opening of Oxford College. Myself and Mrs. Mackay headed a long procession all around our college grounds. We sang all the time. The effect was electrical. Work marching on. God rules ! Pray for Formosa !

G. L. MACKAY.

Thousands of our people were intensely interested in the letter of Dr. Mackay, which appeared in the September number of the RECORD, in which he told us of so many of the inhabitants of Formosa having cast away their idols, and expressed their desire to be instructed in the religion of Jesus. Thousands of hearts beat responsive to his appeal, in which he said to the Presbyterian Church in Canada, "Give us especially for the erection of ten new chapels, two thousand five hundred dollars . . . For God's sake don't refuse and don't delay." Many have asked, "What was done in response to that appeal?" All of these and hundreds more will be glad to know that it had scarcely reached our shores before Dr. Mackay had the desired telegram, "The money will be sent." It was sent accordingly. And already, without solicitation, upwards of

half the amount has been guaranteed or actually received. First of all, and on the very day on which the RECORD was distributed in our congregations, the Sabbath-School of St. Andrew's Church, Guelph, responded. The sum of ninety-three dollars was promptly given by the School, and an additional sum by the congregation. Then, from the Sabbath-Schools of Glengarry came the message, "Depend on us for two hundred and fifty dollars to erect one of the chapels needed in Formosa ; the money will be in your hands by the end of October." Other Sabbath-Schools, I know, are following the noble example set by St. Andrew's School, Guelph, and the Schools of Glengarry. Individual members of the Church, too, are sending in their contributions. Mr. Clark, of New Edinburgh, sends fifty dollars "in memoriam" of a beloved daughter. Mr. Nichol, of Brantford, and his brother, send two hundred and fifty dollars for the erection of a chapel ; supplemented by twenty dollars from Mr. John Wilson, of Westminster, Ont. Then comes the gift of a hundred dollars from Mr. James Scott, of Mount Forest. Three other gifts of two hundred and fifty dollars each are promised for the erection of chapels. One of those whose money has been received, and another whose money is promised, express the hope that they will each be able permanently to maintain a native preacher in one of those chapels. Dr. Mackay has made another appeal. Some weeks ago a telegram was received from him : "Send Jamieson at once." "Jamieson" responds to the appeal, offering himself heartily for this great work. And next week, God willing, he will be set apart in Orillia as fellow-labourer to Dr. Mackay in Formosa. To our mission in Central India, too, much-needed help is being sent. Our missionaries there have been sorely tried. Let them have a large place in our sympathies and in our prayers. And let us give thanks, that even amid many trials, they are not left without encouraging tokens of God's presence. Mr. Wilkie tells of the baptism, in circumstances specially interesting, of a young Brahmin of high caste, who leaves home, and friends, and prospects of preferment, that he may follow Him whose "name is called Jesus, for He saves His people from their sins." To keep him from persecution by his relatives, who have invoked the secular power, he has for the time been sent to school. As he is eighteen years of age, intelligent and bright, he is likely to profit by the advantages which he will thus enjoy. Mr. Wilkie says : "There are friends at home who would like to contribute for some definite object ; will not some one of them take up Indar Parshad, for whose education and support about thirty dollars a year will, in the meantime, be required?" We fervently hope that some one will gladden the heart of that labourer in so trying a field, by saying. "Be-

friend the young man; the money that you ask will be forthcoming." It would be a worthy object for some Christian friend, or for some school. To the help of the missionaries in India Mr. Joseph Builder is going. On Friday last, amid the prayers and praises of many, he was ordained and designated in St. James Square Church, in Toronto, as a missionary to that field. For him, and for our brother, Mr. Jamieson, let our prayers ascend. Let us plead with God that they may have a happy meeting with those with whom they are respectively to be associated, and that they may be greatly blessed in turning many from darkness to light, and from the power of Satan unto God.—T. WARDROPE, *Convener*.

LETTER FROM REV. JOHN WILKIE.

For the Record.

Again we have had another exhibition of the terrible power of the Hindoo religion over its followers, and another illustration of how far behind the rest of India is Central India—in some cases the battles that were fought out and won fifty years ago in British India, are now being waged here. I now do not refer to the weary fighting with the Durbar, and the indifference and opposition of the British officials in several instances, as may be seen from the accompanying pamphlet, but to the case of Indar Parshad, a young Cashmere Brahmin, whom I baptized last Sabbath evening. For a long time he has been coming about us, and for some time has been asking baptism, so last Sabbath evening he was received by us. Scarcely had we concluded the ceremony ere his friends, who had by this time gathered about the door, began to show signs of raising a row. The Christians formed in a body about him, however, and hurried him to our bungalow. His uncle is one Seriesh Narayer, a leading Brahmin and political agent here, and his father is Moonshree to the Rajah of Dewas. We had only been at the bungalow a few minutes when the Kotwal, or Chief of Police, with some policemen, appeared, having been sent ahead by the uncle, who also is a magistrate. The Kotwal, however, could do nothing till the uncle came, and the two minutes that elapsed sufficed to enable the young man to effect his escape. Seeing the policemen, we all knew that there would be an attempt at an arrest, and perhaps, and probable, some further rows, especially as a few minutes after we fled there came to the house the uncle, accompanied by a large crowd, who by their loud, angry talk showed pretty clearly their intentions. The young man lay in a field of growing Indian corn with one of our Christians, till we saw what could be done, and then on foot walked fourteen miles to Urban, where he next day caught the train for Ahmednagar. Those about the bungalow continued,

notwithstanding their being told repeatedly that neither I or the young man were there, and as we went off in a hurry without telling Mrs. Wilkie, she was unable to give them any information. For an hour or more they all remained, hoping to see us, having stationed both around the bungalow and the cantonment a number of watchmen. Indar, I should have told you, as soon as he got out of church, at once tore from his neck the sacred cord, and at the bungalow, when he found he was not going to have time for his meal, took up a handful of the food cooked by a Christian, and ate, that he might be able to say, even if captured, that his caste was broken. Next day his people, in great distress, came again asking for him. When I told them that he left them through fear, but that he still loved them and desired to be considered as their son. They, however, carried the case to the High Court, accusing me of harbouring and making away with the young man, whom they tried to make out as under age and crazy. To these charges, however, we could afford to turn a deaf ear, and I think that though the magistrate before whom the case would be tried, though inclined to rather help the uncle than us, urged the uncle to try to get the case settled out of Court. The father therefore again met me, and as the result of his promising to do nothing that would in any way injure the young man before the magistrate, I let Indar know the father's wish and entreaty. Still Indar would not return. At last the father begged to be allowed to go to his son. This was granted, and as the result Indar has returned again with him. I felt we were putting Indar in a very difficult position, but could not resist the father's pleadings. Indar has yielded and returned, but I hope only to be a means of the better doing the master's work amongst his own people. At the station one of our Christians asked him was he going to give up Christianity, but at once he replied, "Certainly not," most emphatically, before his father and people. The whole has caused an immense amount of excitement amongst the people of city and camp, and I doubt not will make the people more suspicious of us than ever for a time. Notwithstanding all their watching, however, one and another came, often Nicodemus-like, to have talks with us—some of whom now are urging us to baptize them. In eight months we have thus received *three brahmins* into our midst, in addition to others. We rejoice when any are brought in from any caste, but nothing so much shakes the foundations of Hinduism as for one of the highest manifestations of their Brahmin thus to leave his religion for another. Let us hope and pray that these may all be spared to become sharp swords in the hands of the Master for the overthrowing of the work of the evil one here. These all ought to be trained

however as fully as possible, and so till we can get our school here. I have sent them to Ahmednagar. Our friends at home often desire to have a definite object for which to give their money. Could not some take up the case of Hiralal, Indar Parshad and Yeshwant Rao. For Hira and Indar about \$30.00 per year for each will be necessary whilst at the Normal School, and for Yeshwant, whilst at the Theological training class, about \$50.00 per year, and if he goes to the University, nearly \$100 per year. I will undertake to have them write themselves to any Sabbath-School or individual who may thus be able to help them.

J. W.

Missionary Outlook.

COREA: A country hitherto almost unknown, certainly in regard to missionary effort, has opened its doors to foreigners and is to become a mission field at once. For this we are indebted in part to the good offices of an American Consul at the Corean Court, but still more to the conversion of two native Coreans in Japan who went there to study and see the civilization of other lands. One of these, named Rijatei, appears to be a man of superior intellect and pleasing address, and also an intimate personal friend of the present King of Corea. Among other things he studied the Bible in Japan and on profession of his faith in the Christian religion was baptised by Mr. Knox of the Presbyterian Mission. Already he has undertaken the translation of the Bible into the Chino-Corean dialect, and two American missionaries are about to proceed to that country and establish the institutions of Christianity. The population of that hermit nation is variously estimated at from ten to sixteen millions—sufficient evidence that little is known about it. Where is it, any how? we think we hear some of our friends asking. Look at your missionary map between Northern China and Japan. If you have not got such a map send to the office of the *Record* and get one. It will only cost you one cent, namely, for your postal card.

WAYS AND MEANS.—The total missionary income of all the British Missionary Societies amounts to about \$7,000,000. This does not, as we understand it, include the Bible and Tract Societies, whose incomes respectively were \$1,050,000 and \$1,075,000, the latter including sales. The London Missionary Society (Congregational) increased its receipts 30 per cent. and re-inforced its Central African Mission. The Church Missionary Society advanced its receipts to \$1,486,155, and also enlarged its Central African Mission. To this must be added, to get the total of Church of England offerings for missions, \$713,000 from

the Society for the Propagation of the Gospel—total of \$2,199,155 from the richest body of Christians in the world. The English Wesleyan Missionary Society reports receipts \$836,805. In all the British Presbyterian Churches there is a very decided increase of interest in Foreign mission work and a corresponding increase of missionary income. The American and Canadian Societies are going ahead. They have never had so good a year as this. Upon the whole the past year is without a parallel in the history of missions.

WOMAN'S WORK.—On the great theme of woman's work for woman in Asia, notice, first the evils in her condition, and next, the remedies for them. First among these monstrous mischiefs are child marriages and desolate enforced widowhood for life. How early may a Hindoo girl be married? At eight years—perhaps earlier. She may be betrothed when she is her cradle. Her intended husband is often an aged Brahmin, who soon dies. The Hindoo rule is that if the person to whom the girl is betrothed, and whom, it may be, she has never seen, dies, she must remain a widow for life. The theory is that it is honourable in a woman to do all she can for the preservation of the health and the advancement of the temporal and spiritual prosperity of her husband. If evil befalls him suspicion falls upon her; if he dies the extreme Hindoo teaching is that it is right to treat her with disrespect, and that all the honour you give the husband should rebound into dishonour shown toward his widow. In the first place she must "eat her jewels," she must take off her ornaments and sell them to maintain herself, and then she may be supported by the family to which she belongs. The theory is that she shall take but one meal a day. Whether ill or well when her fast day occurs, she must abstain wholly from food for twenty-four hours. She shaves her head, and becomes the drudge of the household in which she obtains a precarious support. She may be kicked and cuffed, thrust into corners with the rats and bats and the rubbish of the house, and undergo the severest physical labour of which she is capable. She is a widow—she is a thing! Twenty-one millions of widows in India; half of them never wives—all of them doomed by custom to lives such as these! The British Government ought to prohibit child marriages, as it did suttee, the crushing of men and women under the wheels of the car of Juggernaut, and the exposure of the aged and of the very sick on the banks of the Ganges, and of the filling of their mouths and nostrils with the sacred mud even before life was extinct, for the purpose of bringing life to an end. A man is not consulted as a physician by a woman in a Hindoo household. Who can remedy the

terrible mischiefs endured by women in Asia except female medical missionaries for zenana work? An angel from heaven itself would not be welcomed in many Hindoo zenanas more cordially than a well instructed female physician. Send India, then, female medical missionaries, equipped with the best learning of our Occidental science, with their hearts aflame with the Gospel, and you will be doing for India what Christ our Lord meant that His disciples should do when he said to them, "Heal the sick, preach the Gospel." The two things go together, and we are to follow them to the ends of the earth.—*Christian Leader*.

AFRICA.—Revival tidings come this month from South Africa, and especially from the Muvoti Station of the American Board. The missionary, Mr. Rood, has been assisted by the Scotch Evangelist, a Mr. Russell, and Dr. Somerville. Of this work Mr. Rood writes: "We do not wish to-day to attempt to estimate the fruits which will come from these special services. More than twenty profess to have found Christ, and at least fifty have declared that they are seeking after him. The whole station has been greatly moved. We know this will give you great joy, and, we trust, will stir up Christians in America to pray more earnestly and hopefully for their missionaries and native workers and churches, and for the whole Zulu people." This work seems to have begun with the week of prayer and deepened from that time. There have been many hindrances of late to work in South Africa owing to the disturbed condition of the country. The maintenance of peace, if vouchsafed, will greatly further evangelistic work. The skies are just now lowering, though the storm is held back. The veteran missionary Tyler, under date of April 27th, says, "Zululand is on the eve of civil war," consequent upon the return of Cetuywayo. May the spirit of peace avert the calamity.

THE WATCHWORD.

Standing opposite Fort William, a missionary heard the Mussulmans and Chinamen saying, "There are very many gates into Fort William—there is an hospital gate, a water gate, and others; now, Sahib, it is just the same in regard to heaven. Chinamen get in at one gate, Mussulmans in at another, and Hindoos in at another?" "Yes," the missionary said, "that is true; but there is a sentinel at every gate, and every sentinel has the same watchword, and you cannot get into it without that watchword—'There is none other name under heaven whereby we can be saved but Jesus Christ, and Him crucified.'"

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THIS is a good time of the year for devising liberal things. Especially is it a good time for those who take charge of congregational affairs to enquire how many copies of the PRESBYTERIAN RECORD are distributed in the congregation, and to ascertain how many more can be advantageously "placed" for next year. Perhaps the RECORD is not so good as it should be, nor as it might be, nor as it will be when its management passes into other and better hands—a transition which in the ordinary course of events must take place before very long; but, in the meantime, it is the accredited organ of the Church and, for its work's sake, it ought to have a place in the affections of every member and adherent of the Church. *All new subscribers for 1884 will receive this and the December number free.*

Literature.

VANGUARD OF THE CHRISTIAN ARMY, OR SKETCHES OF MISSIONARY LIFE: pp. 408. London: The Tract Society; \$1.00. A most instructive and interesting book, with beautiful illustrations; containing brief biographies of twenty-one of the most illustrious modern missionaries. *W. Drysdale & Co., Montreal.*

MEMORIAL TRIBUTES: A compend of Funeral Addresses; compiled by *Dr. J. Sanderson*, editor of *Pulpit Treasury*, and designed as an aid for pastors and a book of comfort for the bereaved. Such a volume will be most useful to ministers and welcome to all whose homes have been darkened by sorrow. *New York: E. B. Treat; pp. 500. Price, \$1.75.*

ANCIENT EGYPT IN THE LIGHT OF MODERN DISCOVERY, by Prof. H. S. Osborn, LL. D. *Cincinnati: Robert Clark & Co.; pp. 232. Price, \$1.25.* This is a valuable contribution to modern Egyptology, and will prob-

ably take its place as a standard work. It treats of the ancient Pharaohs, the Shepherd Kings, the Pyramids and Sphinxes and other relics in that old historic land. The writer agrees with the conclusions of Professor Campbell, of Montreal, in his treatise on this subject, which he also quotes freely. Maps of Egypt and Ethopia, with some excellent illustrations, enhance the value of the work.

THE TREASURY OF DAVID—an Exposition of the Book of Psalms—by C. H. Spurgeon, of London. *New York: Funk & Wagnalls*; \$2.00 each volume. This great work has reached the sixth volume, the greater part of which is taken up with the 119th Psalm. Another volume will complete the set, constituting a complete and unequalled reference library for this portion of the Holy Scriptures, embodying the best thoughts of a host of illustrious commentators, among whom the author himself stands *facile princeps*. The publishers have placed the Christian public under a debt of obligation for this splendid reprint—so *marvellously cheap*.

TWENTY YEARS AMONG THE MEXICANS, by Melinda Rankin. *Cincinnati: Central Book Concern*; 75 cents. A record of missionary experience, full of interest.

THE following are among *Messrs. Funk & Wagnalls'* CHEAP STANDARD LIBRARY series: *The Blood of Jesus*, by Rev. William Reid, M. A.; *Historical and other Sketches*, by James Anthony Froude; *Scientific Sophisms*, by Dr. Samuel Wainwright; *Illustrations & Meditations*, by C. H. Spurgeon: 25 cents each. Toronto: William Briggs. S. F. Huestis, Halifax, N. S., General Agent for Canada.

THE PULPIT TREASURY for October contains a good likeness and an appreciative life-sketch of Dr. Philip Schaff. E. B. Treat, New York; \$2.00 *per annum*.

WORSHIP AND OFFICES OF THE CHURCH OF SCOTLAND, by REV. G. W. SPROTT, D.D., of NORTH BERWICK. This is a course of six lectures delivered by the author at the Universities of Aberdeen, Glasgow, St. Andrew's, and Edinburgh, by appointment of the General Assembly of the Church of Scotland. The lectures treat of the order of public worship, the administration of the Sacraments, the solemnization of Matrimony, the burial of the dead, the ordination and induction of ministers and elders, licensure, Church discipline and Church architecture. From the easy flowing style in which it is written, its wealth of illustration, and the evident culture and scholarship of the author, it is a book that any one who takes an interest in ecclesiastical matters will peruse with much interest and satisfaction, but it is especially valuable to young ministers, who will find it a most useful and reliable manual. *Wm. Blackwood & Sons, Edinburgh*; price, \$1.50.

MEETINGS OF PRESBYTERIES.

Ottawa, Bank St. Church, Nov. 6, 10 a.m.
Lindsay, Uxbridge, Nov. 27, 10 a.m.
Huron, Clinton, Nov. 13, 10.30 a.m.
Guelph, Knox Church, Nov. 20.
London, London, Dec. 11.
Montreal, D. Morrice Hall, Jan. 8, 10 a.m.
Bruce, Paisley, Dec. 11, 2 p.m.
Toronto, Knox Church, Nov. 6, 11 a.m.
Kingston, Belleville, Dec. 17, 7.30 p.m.
Chatham, Chatham, Dec. 11, 11 a.m.
Paris, Woodstock, Dec. 11, noon.
Sarnia, St. Andrew's Ch, Dec. 18, 3 p.m.
Barrie, Barrie, Nov. 27, 11 a.m.
Peterboro', Port Hope, Jan. 15, 10 a.m.
Miramichi, Chatham, Jan. 17.
St. John, Nov. 13.
Owen Sound, Division St. Ch, Dec. 18, 1.30 p.m.
Saugeen, Mount Forest, Dec. 18, 11 a.m.
Maitland, Ripley, Dec. 18, 2.50 p.m.
Brockville, Prescott, Dec. 11, 1.30 p.m.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly; the second to be paid by F. E. CRUM EWING of Glasgow, and to be employed on the Estate of "Better Hope." He will be expected to minister both in English and in the language of the Indian immigrants. Applications wanted from ministers or licentiates; and further information furnished to applicants.

P. S. MCGREGOR, Sec'y,
For Mission Committee,
Maritime Provinces.

MISSIONARY PERIODICALS.

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THE LITTLE MISSIONARY is a bright four page missionary monthly for the children. One copy, 25 cents a year. Ten or more copies, each six cents a year.

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A Page for the Young.

I KNOW NOT THE HOUR.

I know not the hour of his coming ;
I know not the day nor the year ;
But I know that he bids me be ready
For the step that I some time shall hear.

And whether on earth or in heaven—
Down here, or 'mid scenes of the blest—
I am sure that his love will surround me,
And with Him I will leave all the rest.

I know not what lieth before me,
It may be all pleasure, all care ;
But I know at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain, or hill,
I will walk in the light of his presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true,
And I ask but the strength to be faithful
And do well what He gives me to do.

AND IF HE SHOULD BID ME STAND IDLE—
Just waiting—IN WEAKNESS AND PAIN,
I have only to trust and be faithful,
And some time He'll make it all plain.

And when his voice calls in the morning,
At noontime, perhaps, or at night,
With no plea but the one, thou hast called me,
I shall enter the portals of light.

"THOMAS, REMEMBER THAT I AM YOUR MOTHER."

DR. CHALMERS is said to have been in his boyhood of a hasty temper and self-willed. He often wished to have his own way, even when his parents' wishes were different. His mother was a woman of few words, but from her lips a few words were enough to check him. She seldom had occasion to say to him more than "Thomas, remember that I am your mother."

Whether your mother says it or not, you should "remember" that you owe obedience and reverence to both your parents. You should ask no questions *why* or *wherefore*. The commandment is, "Honour thy father and thy mother." It is not said that you are to honour them at such times as are convenient to you, but you are always to be respectful to father and mother, and attentive to their advice and their commands.

God has so ordered. Just as He has said, "Remember the Sabbath-day," He has said, "Remember the fifth commandment." When

the Sabbath comes, what we have to do is to remember it to keep it holy. We have no right to say we will keep it only when we choose to do so. It is the Sabbath ; that is enough.

"He is my father;" "She is my mother." This is enough for any child or youth to know. "They command ; I must cheerfully obey. I know what will please them ; I must try to do it. I know what offends them ; I must try to avoid it. I must remember what my parents have done for me. I must remember their age and experience as compared with mine. I must remember how anxious they are for my good, and how much their happiness depends on my conduct."

A PROBLEM.

A young Bible student was asked, "How many boys are there in your class?" He replied, "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley which Boaz gave Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the Ark, multiply by the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the number of anchors cast out when Paul was shipwrecked, subtract the number of persons saved in the ark, and the remainder will be the answer."

SERMON FOR LITTLE FOLKS.

"If you know these things, happy are ye if ye do them."—John xviii. 17.

"These things"—that is, your duties—wherever you are.

1. At home.—Obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school.—Respect to teacher, faithfulness in study, and fairness in play.

3. At church.—Be quiet, listen, worship, and give your heart to the Saviour.

4. On the street.—Good manners, modesty, kindness, minding your own business.

Acknowledgments.

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\$4221 76

FOREIGN MISSION.

Received to 6th Sept., 1883..	\$5266 99
Thos Robertson, Wyoming, Formosa.....	5 00
Mrs G M Clark, New Edin- burgh in memoriam special for Formosa.....	50 00
A Friend, Paris, Formosa...	10 00
Halifax, Chalmers Ch, For- mosa.....	25 00
Weston S School, Formosa..	2 20
Chatsworth.....	10 00
A Reader of the Presbyterian Bequest of the late Miss Janet Diamond, East Wil- liams, per her exrs.....	50 00
Hibbert.....add'l	15 00
D Sutherland, Toronto, for Formosa.....	15 00
A Friend, special for For- mosa.....	5 00
High Bluff.....	9 35
Prospect.....	22 20
Mrs J Armour, Dunville, special for Formosa.....	5 00
Mrs J Barker, St Thomas, special for Formosa.....	5 00
Anonymous, Saskatchewan..	5 00
Mary C Duncan, Bayfield, special for Formosa.....	2 00
Mount Albert, special for Formosa.....	20 00
An Invalid Lady.....	1 00
Williamsford & Berkley Sta- tions.....	20 00
Hesper.....	10 64
A Friend, Wick.....	1 00
A Friend, Rosneath, special for Formosa.....	1 00
J C Donald, Picton, special for Formosa.....	3 00
Warwick, Knox Ch, from sundry persons, special for Formosa.....	13 75
Warwick, Knox Ch S School, special for Formosa.....	7 00
Guelph, St. Andrew's, spel for Formosa.....	33 00
Forest, Ladies' Miss'y Ass'n	12 00
Forest S School, Miss Glen- dinning's class.....	3 00
Toronto, Old St. Andrew's special for Formosa for building churches.....	250 00
Guelph, St Andrew's S S special for Formosa.....	93 00
Almonte, St John's Ch.....	20 00
Markdale.....	4 00
Flesherton.....	4 00
Perth, St Andrew's.....	60 33
W Nichol, Brantford, special for Formosa.....	125 00
A Nichol, Brantford, special for Formosa.....	125 00
J Wilson, Westminster, spel for Formosa.....	20 00
Collingwood S School.....	10 00
J Barclay, Oakville, special for Formosa.....	5 00
Kincardine, Chalmers Ch...	7 00
Osgoode.....	17 67
Keapere.....	5 67
A Friend, Lachine, special for Formosa.....	15 00
James Scott, Mount Forest, special for Formosa.....	10 00
Cote des Neiges.....	14 75
Theford, Knox Ch.....	25 55
A Friend and his wife, Mid- land, special for Formosa..	10 00

Nelson, St Paul's Ch.....	25 50
Paris, River Street.....	25 00
Norwood.....	15 00
Columbus.....	63 00

\$6674 07

COLLEGES ORDINARY FUND.

Received to 6th Sept 1883 ..	\$501 95
Chatsworth.....	6 00
Elmsdale &c.....	2 72
Merritt.....	2 00
Hibbert.....	15 00
Williamsford & Berkley Sta	8 00
Holstein.....	1 00
Amherstburg.....	6 00
Avonbank.....	9 00
Fullarton.....	10 90
Lake Shore.....	11 00
Ashfield.....	10 00
Landsdowne.....	1 56
Fairfax.....	3 15
Sand Bay.....	1 52
Hornby.....	4 00
Tara.....	6 00
Teeswater Zion Church.....	11 00
Perth, St Andrews Church..	28 90
Tilbury East.....	10 86
Danwich, Chalmers Church	6 00
Woodville.....	45 16
Saint Ann's and Smithville..	4 55
King and Laskay.....	12 00
Kippen, St Andrews Church	10 00
Theford, Knox Church....	6 40
Oil Springs.....	2 00
Eden Mills.....	6 00
Nelson, St Paul's Church...	3 00
Martintown, Burns Church..	16 65
Paris River Street.....	10 00
Norwood.....	8 00
Fort Erie.....	1 59
St Vincent, Knox Church...	4 00
Sydenham, St Paul's Church	6 10
Ayr, Knox Church.....	43 64
Claremont.....	6 50

\$852 15

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 6th Sept., 1883.	\$1270.25
Bequest of the late Mr John McLean, Tnp of Dummer, per his Executors.....	600 00
Wm Harris, Dungannon....	10 00

\$1880.25

MANITOBA COLLEGE ORDINARY FUND.

Received to 6th Sept., 1883..	\$270 48
Nelson, St Paul's Church...	2 00

KNOX COLLEGE ENDOWMENT FUND.

Rec'd to 6th Sept., 1883	\$7362.07
H P Lawson, Georgetown...	100 00
Joseph Barber.....	25 00
Mrs J Wetherald.....	5 00
John Renton, Thamesford ..	5 00
Wm McKay.....	5 00
Adam Gordon.....	5 00
J B Armstrong, Guelph....	500 03
Peter Hunter.....on ac.	5 00
G Banks, Toronto.....	8 34
Rev D J McDonnell, Toronto on account.....	50 00
John Gowan, Toronto, on ac.	100 00
A T Crombie.....	16 67
Mrs Leitch, Mosa.....	0 50
Neil Carswell.....	2 00
Malcolm McLean.....	1 00
Mrs Walker.....	2 00
Arch McDougall.....	3 00
Donald Leitch.....	1 00
James Munro.....	10 00
Donald Leitch.....	2 00
G M McKillop Duffs Ch	10 00
R Sparling.....	1 00

R McKercher " " "	3 00
Alex Barron " " "	5 00
Mrs A Barron " " "	1 00
J McGregor, Chinguacousey	
2nd on account	10 00
Jas Thom, Chinguacousey 2nd	5 00
J McDonald, Chinguacousey	
2nd	5 00
Mrs Scott, Chinguacousey 2d	5 00
Hugh Smith, Chinguacousey	5 00
Wm Smith, Chinguacousey	5 00
2nd	5 00
Dond Smith, Chinguacousey	
2nd	5 00
Mrs A Smith, senr, Chingua-	
cousey 2nd	5 00
Ann McConnell, Chingua-	
cousey 2nd	1 00
Alex McNevan, Chingua-	
cousey 2nd	1 00
Mrs D McNevan, Chingua-	
cousey 2nd	1 00
Mrs A McColl, Chinguacou-	
sey 2nd	2 00
Alex McColl, Chinguacousey	
2nd	0 75
Joseph Wood, senr, Erasmesa	10 00
Jno A Armstrong	10 00
Wm Woods, senr "	5 00
David Rea "	5 00
James Dow "	5 00
Andrew Thomson "	6 00
Mrs E Chambers "	2 00
John Mutrie "	2 00
George McCullough "	0 50
Messrs Fraser and Fraser,	
London	100 00
J B Elliott, London	100 00
R Reid " on ac	25 00
C McCallum "	25 00
T B Lees "	20 00
A M Gunn "	25 00
John Cousins " on ac	5 00
G Marshall "	5 00
J Perkin "	5 00
Wm Dodson "	5 00
Mrs Marshall "	5 00
Mrs Hanning, Hamilton, on	
account	10 00
John W Murton, Hamilton,	
on account	33 34
H W Glasses, Hamilton, on	
account	16 67
John Wallace, senr, Hamil-	
ton on account	5 00
A T Wood, Hamilton, on ac-	
count	33 34
Wm Gillis, Fordwich	5 00
F McClyment "	5 00
Mathew Wilson "	1 00
Adam Nichol, Westminster,	
on account	10 00
John Wilson, Westminster,	
on account	10 00
Alex Bruce, Westminster ..	5 00
Mrs J Cruickshank "	2 00
Mrs Isa Simpson, "	10 00
Wm Laidlaw "	10 00
Robt Fleming "	10 00
Walter Laidlaw "	5 00
Andw McPherson "	5 00
Duncan McColl "	3 00
Margt Nichol "	3 00
Andrew Nichol "	5 00
Andrew Kirk "	2 00
Peter Smith "	3 00
Jas McLaughlan "	0 23
Wm Forsyth, Delaware, on	
account	5 00
Mrs D Campbell, Delaware ..	10 00
Rev John Turnbull, St Louis	
de Genzigue	5 00
Andrew Jeffrey, St Cather-	
ines, on account	10 00
A Living, Wyoming special ..	0 00
Dr Harvey "	10 00
H Mustard "	10 00
W B Collins "	3 00
H C Taylor " on ac	2 00
J Roberson "	10 00

G G Hartley "	5 00
Jno McDougall, South Plym-	
ton	20 00
Archd Y Anderson, South	
Plymton	20 00
Daniel McDougall, South	
Plymton	10 00
John Gellattly, South Plym-	
ton, on account	5 00
Richard Williamson, South	
Plymton, on acc't	5 00
James Williamson, South	
Plymton, on acc't	4 00
James Williamson, South	
Plymton, on acc't	3 45
Peter Dewar, South Plymp-	
ton, on acc't	4 00
Robt Robertson, Arkona ..	10 00
Jno Wiley, West Adelaide ..	6 00
Wm Watson "	6 00
Mrs Ilay "	1 00
Loui Kribs "	10 00
Wm Barbour, Hillsburgh ..	20 00
Robt Ferguson "	5 00
Robt Barbour, " on ac ..	1 00
S Nodwell, Price's Corners ..	5 00
T Nodwell "	4 00
J McGowan "	2 00
R Simpson "	2 00
Mrs Duncan "	2 00
Thos May "	1 00
S Hodgskin, Guelph	10 00
Rev E F Torrance, Peter-	
boro, on acc't	100 00
\$9253 85	

WIDOWS' FUND.

Rec'd to 6th Sept, 1883	\$218 24
Chatsworth	5 00
Rocky Saugeen, Burns Ch ..	2 00
Markdale	3 00
Flesherton	3 00
Manotick	2 00
Nelson, St. Paul's Ch	2 00
Norwood	8 00
\$243 24	

With rates from Revs R Jamieson,
G Haigh, J S Black, E F Torrance,

AGED & INFIRM MINISTERS' FUND.

Rec'd to 6th Sept., 1883	\$1578 71
Chatsworth	5 00
Latona	5 00
Forest Ladies Miss Asso	5 75
Rocky Saugeen, Burns Ch ..	3 70
Markdale	3 00
Flesherton	3 00
Perth, St Andrews	13 10
Mount Albert, Chalmers Ch ..	5 00
South Gloucester	1 36
Nelson, St Paul's Ch	2 00
\$1625 62	

Rates Rec'd to 6th Sept, 1883	\$147 50
With rates from Revs D	
Morrison \$3 00, R Jamieson	
\$10 00, Prof Mowat \$9 00,	
G Hough \$4 00, E F Tor-	
rance, \$8 00	34 00
\$181 50	

Contributions to schemes of	
the Church, unappropriated	
le s amt \$69 00, appropriat-	
ed from Nelson	\$540 00
Saint Helens	29 00
\$569 00	

CHURCH BUILDING, TRINIDAD.

Rev D W Campbell, Elmside,	
Que	2 00

Toronto, Knox Ch, sundry	
persons, Bible Class and	
Sabbath School	58 00
Toronto, St Andrews Church,	
from members & adherents	162 00
\$222 00	

JUVENILE MISSION SCHEME.

Per Miss Machar.

Quebec Indore Miss Society,	
salary for Bible women	\$60 00
Kippen, St Andrew's S S,	
Zenana work	20 00
Lanark S S, for orphan, with	
Miss McGregor	10 51
\$90 51	

RECEIVED BY REV, DR. MACGREGOR,
AGENT OF THE GENERAL ASSEMBLY
IN THE MARITIME PROVINCES TO
OCT. 4TH, 1883.

FOREIGN MISSIONS.

Acknowledged already	\$1317 15
Little Harbour	17 00
Fisher's Grant	18 00
Escuminac & Pt a-la-Garde ..	12 00
Sarah Hill, Pupa Co, Califor-	
nia	2 00
Ladies' social, M Stewiacke,	
towards Miss Semple's sal.	12 00
Philip Peebles, Quebec	3 30
Friend, Lot 13, P E I, per	
Rev R Cumming	4 00
E Cumming Wilmot	2 00
Great Village	20 00
Economy Aux. to Truro,	
W F M S, half yearly sub.	
to Annajee's salary	15 00
Anon, Watervale Pictou	5 00
Baillie and Tower Hill	7 40
Middle Musquodoboit, per	
Rev T Christie	10 63
Ne v Annan, per Rev T	
Christie	7 45
Earlton, per Rev T Christie	
Stake, Rd Wallace, per Rev	
T Christie	7 43
St Mathew's, per Rev T	
Christie	12 15
Fox Harbour, per Rev T	
Christie	4 43
Pugwash, Union Mtg, per	
Rev T Christie	5 76
St Andrew's Chatham	20 00
Salem Ch, Green Hill	14 80
St Andrews, Sydney Union	
Mtg	22 00
Clifton, New London, P E I,	
for Erronang	30 00
Charlottetown, Union Meet-	
ing, for Erronanga	50 72
Salem Ch., Greenhill, for	
Mr. Robertson	\$15 00
\$1039 56	

DAYSRING AND MISSION SCHOOLS.

Acknowledged already	\$469 65
Mrs A N M McDonald's	
Missy Class, Sherbrooke,	
for Mr McLeod's Schools ..	8 00
St Andrew's S S, N B	6 00
Gays River and Miford S S's	
Oban S S, Sporting Mt, C B ..	4 25
S S Class of Miss Isabel Sut-	
herland, James Ch, New	
Glasgow	1 00
Amherst	12 00
\$57 41	

HOME MISSION.

Acknowledged already	\$1025 62
Maitland Missy Society	31 05
Maitland South	17 02
Port Hastings	6 75

Friend, Lot 13, P E I, per	
Rev R Cumming	2 00
E Cumming Wilmot	2 00
Great Village	5 00
Hampden, Bermuda	19 06
Shemogue	10 00
Baillie and Tower Hill	5 35
Canard	8 00
St Andrew's, Chatham	35 00
Knox Church, Wallace	12 00
Salem Church, Green Hill	12 71
United Ch, New Glasgow	166 51
West Bay, C B.	7 17

\$1370 27

SUPPLEMENTING FUND.

Acknowledged already	\$1371 65
Gay's River and Millford	35 49
Great Village	10 00
Antigonish	22 30
St Andrew's, Chatham	35 00
Amherst	17 40
West Bay, C B.	7 11

\$1193 81

COLLEGE FUND.

Acknowledged already	\$3709 35
Great Village	7 00
Interest	70 0
St Andrew's, Chatham	10 00

\$3206 35

COLLEGE BURSARY FUND.

Acknowledged already	\$50 75
James Church, Dartmouth	2 00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already	\$676 31
Bonshaw and Tryon	3 00
St James Ch, Dartmouth	10 00
Rev P M Morrison, Rates for 1883	5 00

\$664 31

SYNOD FUND.

Acknowledged already	\$27 50
Campbelltown	2 00
James Ch, New Glasgow	3 00
Union Church, Hopewell	4 00
Amherst	5 00

\$41 50

MINISTERS', WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.

Rev. George Patterson, Sec'y.

Ministerial rates from Revs Hugh Mel, old D, A McMaster, Daniel McGregor, A McIntosh, H W D Scott, \$1 00 each, A S Stewart, Saml Johnston and Angus W Millan, \$8 each, A J Mowatt, \$48, John Robertson, \$18, Jas Murray, \$30, and E Scott, \$84, with fines and interest on arrears \$9 47, Congregational from Campbelltown, N B, \$5. Total \$93 47.	
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FRENCH EVANGELIZATION.

RECEIVED BY THE REV R H WARDEN, SECRETARY TREASURER, 250 ST. JAMES ST., MONTREAL, TO 8TH OCTOBER.

Already acknowledged	\$6651 57
Onslow and Eandley	3 00

Rockburn and Gore	9 00
Indian Lands, Sab Sch, No I	10 00
Londonderry & Co, N B	15 05
St Peter's Sab Sch	1 35
Grand Bend, Ont	4 00
Bristol, Que	73 00
L'Ange Gardien, Que	6 50
Ancester East and Berton	8 00
Burlington Beach, Bethel Ch	25 00
Conticook, Massawippi and Richby	8 00
Haliburton, Ont.	3 50
L Anderson, St Peters Bay, Inguerre, Calvin Ch	5 00
Carleton Place, St Andrews and Franktown St Pauls	3 00
Kilsyth	10 00
Cruickshank	9 40
Nor h Derby	3 60
Belgrave Sab Sch	1 36
Farham Centre S S	3 25
St Jude, Que	5 90
St Andrews, Perth, O.	5 00
Markdale	40 70
Flesherton	4 50
Per Rev W D Armstrong	4 50
Agnes, Que	33 11
Winchester Springs	1 25
Lyn and Caintown	5 00
C W Quebec	15 00
Chesterville	10 00
Moses Preast, Blue Mt	2 01
Wm McKinnon, Leadville, Colorado	5 25
Avoca and Maskinonge	2 00
Markham, Melville Ch	2 00
Collingwood Sab Sch	6 05
E sex Centre	6 00
Archibald, Man.	10 00
Black's Corners	1 50
Gaudier	7 00
Johette	5 40
Arundel, & Co	2 00
Chatham, Que	1 50
Port Fortune	5 00
Grenville Village	10 80
Owen Sound, Division St	4 17
Vankleek Hill	5 21
Fort Erie	23 65
Madoc, St Paul and St Columba	51 00
Carleton Place, Zion Church and Sab Sch	1 37
Bayfield Road	10 00
Bearbrook	10 00

Per Rev. Dr. McGregor.

Esquimaux & Pion-la-Garde, St Andrews, Little River, Stations	14 00
Belfast	8 50
Mabou, C B.	24 00
Mabou, D M H.	10 50
Great Village	10 50
Bonshaw and Tryon	5 00
St James Ch, Dartmouth	5 00
Knox Ch, Wallace	2 00
Vale Colliery	17 00
L Stewiacke	10 00
Shubouandie	31 45
N Salem and Indian Road	16 00

Per Rev. Dr. Reid, Toronto.

Plympton, Smith Ch	22 00
Invari Body, Toronto	5 00
Chatsworth	1 00
Hibbert	8 00
Williamsford and Berkeley	4 50
Victoria Road	15 00
Amherstburg	1 50
Efrid, Knox Ch	6 00
Nelson, St Paul's Ch	15 00
Paris, River St	10 00

Norwood	15 00
	\$7412 82

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal, Treasurer.

Already acknowledged	\$757 52
Uplands Sab Sch	1 75
Robt Black, Blenheim	50 00
Marshville S S, River John	14 51
Thorold Sab Sch	6 25
A D Ferrier, Fergus	50 00
Brussels, Melville Ch S S	12 50
J H Hird, St Andrews, Que	50 00

\$942 52

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.

Already acknowledged	\$130 63
Hornings Mills	3 00
Lyn and Caintown	10 00
Castleford and Dewars	8 50
Carleton Place, St Andrews, and St Paul's, Franktown	8 00
Laguerre, Calvin Ch	2 00
Douglas	11 00
Cardinal	5 00
Mainville	3 00
Buxton	4 00
Raleigh	1 00
Rodgerville	6 90
Ch selhurst	1 06
Lancaster, Knox Ch	28 50
Avoca and Maskinonge	3 50
Essex Centre	1 50
East Ancaster	7 00
New Glasgow	5 0
Midland	6 43
Penetanguishene	3 20
Wyebridge	3 07
Masham Mills	2 30
Bearbrook	3 50
Joliette	6 18

\$258 29

QUEEN'S UNIVERSITY AND COLLEGE.

J. B. McIver, Treas., Kingston.

ENDOWMENT FUND.

Already acknowledged	\$87,821 79
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BUILDING FUNDS.

Already acknowledged	\$38,818 53
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Kingston.

Edwin Chown. .. Bal on 200	40 00
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Total to 31st Sept, 1883...\$38,858 53

WIDOWS' AND ORPHANS' FUND.

In connection with the Church of Scotland.

JAS. CROIL, Treasurer, Montreal.

Chatham, N B, Rev W Aiken	\$16 00
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Chatham, N B, Rev E W	20 00
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Waits	10 00
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Perth, St Andrew's Ch, on ac	12 00
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Rev Dr Snodgrass, Canonbie	12 00
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St. Gabriel's, Montreal, in	55 00
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fuld for 1882	
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TEMPORALITIES EXPENSE FUND.

Cedarville, per Rev John	\$4 09
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Chatham, N B, per Rev E W	20 00
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Waits, St Andrew's Ch	
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MENEELY BELL FOUNDRY

Favorable known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

Meneely & Co., West Troy, N.Y.

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WOOL AND WORSTED SPINNERS,

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"GET THE BEST"

Richardson's New Method for the Piano-forte, \$2.00.

An improvement on all other instruction books in progressive arrangement, adaption and simplification. Illustrated by a series of plates showing the position of hands and fingers; to which is added Rudiments of Harmony and thorough Bass, Czerny's Letter to Young Ladies on the art of playing the piano, Schumann's Rules for Young Musicians, Rules and Remarks by Bach, Mozart, Clementi and others.

Getze's New and Improved School for Parlor Organ, \$1.50.

Containing a complete primary department, explanation of stops, tuning organ, progressive exercises, selected pieces, numerous voluntaries, and pedal instruction.

Howe's Cabinet Organ	-	-	-	50
" Melodeon	-	-	-	50
" Piano	-	-	-	50

With very easy and simple, but very complete rules and exercises, and fifty easy pieces of music with all fingerings marked; to which is added fifty popular polkas, waltzes, song, etc.

The above music books are clearly and correctly printed, and strongly bound, and will be forwarded to any address, post prepaid, on receipt of price by the

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J. W. LIDDELL



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PURE COCOA OF THE FINEST QUALITY.

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CANADIAN PACIFIC RAILWAY Co.

Amended Land Regulations

The Company now offer lands within the Railway Belt along the main line at prices ranging from

\$2.50 per Acre and Upwards.

with conditions requiring cultivation.

A rebate for cultivation of from \$1 25 to \$3 50 per acre, according to price paid for the land allowed on certain conditions. The Company also offer lands

Without Conditions of Settlement or Cultivation.

The Reserved Sections along the Main Line as far as Moose Jaw, i. e., the sections within one mile of the Railway, are now offered for sale on advantageous terms, but only to parties prepared to undertake their cultivation within a specified time.

The Highly Valuable Lands in Southern Manitoba, allotted to the Company South of the Railway Belt, have been transferred to the CANADA NORTH-WEST LAND COMPANY, to whom intending purchasers must apply. These include lands along the South-Western Branch of the Canadian Pacific Railway, which will be completed and in operation this season to Gretna, on the International Boundary, and Westward to Pembina Mountain, also lands in the district of the Souris, Pelican and Whitewater Lakes, and Moose Mountain.

TERMS OF PAYMENT,

Canadian Pacific Railway Lands.

Purchasers may pay one-sixth in cash, and the balance in five annual instalments, with interest at SIX PER CENT. per annum in advance.

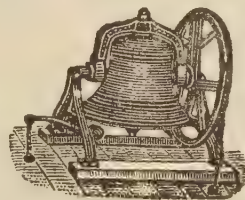
Parties purchasing without conditions of cultivation, will receive a deed of conveyance at time of purchase, if payment is made in full.

Payments may be made in Land Grant Bonds, which will be accepted at ten per cent. premium on their par value and accrued interest. These Bonds can be obtained on application at the Bank of Montreal, Montreal; or at any of its agencies.

For prices and conditions of sale, and all information with respect to the purchase of the Railway Company's Lands, apply to JOHN H. McFAVISH, Land Commissioner, Winnipeg. By order of the Board.

CHAS. DRINKWATER, Sec'y.

MONTREAL, 22nd January, 1883.



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— AND —

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ESTABLISHED, 1802.

Subscribed Capital £2,060,000 Stg.
Accumulated Funds £3,944,317

CHARLES F. SMITHERS,

GILBERT SCOTT,

HON. THOMAS RYAN,

D. LOBNE MACDONALD,

THOMAS DAVIDSON,

} DIRECTORS.

} MANAGING DIRECTORS.

WILLIAM EWING, INSPECTOR.

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NUMIDIAN.....	6100	Building
PARISIAN.....	5400	Capt. Jas. Wylie
SARDINIAN.....	4650	Capt. J. E. Dutton
POLYNESIAN.....	4100	Capt. R. Brown
SARMATIAN.....	3600	Capt. John Graham
CIRCISSIAN.....	4000	Lt. W. H. Smith, R.N.R.
PERUVIAN.....	3400	Capt. Jos. Ritchie
NOVA SCOTIAN.....	3300	Capt. W. Richardson
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



DECEMBER, 1882.

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VOL. VIII. DECEMBER, 1883. No. 12

CONTENTS.

New Governor-General.....	309	Obituary Notices.....	318
Winter.....	309	Ecclesiastical News.....	318
Acts and Proceeding of General Assembly.....	310	Augmentation of Stipends.....	321
Synod Meeting Maritime Provinces.....	311	Foreign Missions, West. Dr. Wardrope.....	323
Sabbath-School International Lesson.....	312	Formosa, Rev. Dr. G. L. Mackay.....	324
Our Own Church.....	314	New Hebrides Mission, Rev. J. Annand.....	324
The Colleges.....	315	Literature.....	326
Manitoba Items and College opening.....	316	Persia.....	332

The New Governor-General.

THE MARQUIS OF LANSDOWNE arrived at Quebec on the 23rd of October, and met with a very hearty welcome from the inhabitants of the Ancient Capital. The formal reception took place in the new Parliament Buildings, where the ex-Governor-General, the Marquis of Lorne, and the Ministers of the Dominion and Provincial Legislatures assembled, and where the new Governor-General was duly installed into office. Our hope and trust is that he will prove himself a worthy successor of his immediate predecessors—Lord Dufferin and the Marquis of Lorne—whose names are written indelibly on the hearts of the people of Canada.

Winter.

THE winter begins, astronomically, with the 21st of December, the shortest day, but in these northern latitudes it is *practically* winter at least a month earlier. If any are disposed to commiserate our condition during the five months in which land and water are hermetically sealed, their judgment cannot be based on personal knowledge of our Canadian winter, which is at once invigorating and enjoyable in a remarkable degree. Even the interruption to trade and commerce is now scarcely felt since the development of the railway system, the benefits of which are everywhere experienced. In so far as the Church is concerned, the season on which we have en-

tered is by far the most active of the whole year. It affords special opportunities for work. Winter often compels leisure. The long evenings are favourable for congregational meetings, social and fellowship meetings, missionary meetings, business meetings. It is then, too, that our Young Men's and Young Women's Associations, our Sunday-schools and Bible classes, our Dorcas societies and all the varied machinery of the Church come into full play. There is more time for reading, meditation and prayer. Winter is often a spiritual harvest-time. Why should it not be so in all the congregations? It is the time to plan and carry out evangelistic efforts among the more neglected districts which abound in all sections of the Church. Often enough there is a dark fringe of semi-heathenism round about us, and we leave it untouched year after year. It is a time, too, when the world's great need should be considered by us in the light of conscience and of our several ability. It will not do for us to forget the lessons, we may well say the warnings, of the late census. If other Churches are moving onward at a more rapid pace than ours, it becomes us to be up and doing. No congregation is in a healthy condition that is contented to be merely self-supporting. The more we do for others the better shall we thrive ourselves. In arranging for the winter's work let sessions and managers give due prominence to all the missionary and benevolent enterprises of the Church. They are necessarily various,—Home Missions, Foreign Missions, Colleges, Missions to the French Roman Catholics. There are funds to help weak congregations, to provide for aged and infirm ministers and the widows of ministers, to aid in the erection of churches and manses in the new settlements. It is one of the privileges

of membership in a large church that one may aid so great a variety of purposes of such vast importance, and it is of the utmost moment that what we do should be done systematically. If we are to do our work satisfactorily, the pulpit must cease to be a "begging box." We must have done with "spasmodic" efforts and lay ourselves out for quiet, continuous and united work. We are thankful for the indications appearing here and there of larger liberality and higher consecration, but the best of us are very far from having "attained." There is not a denomination, there is scarcely a congregation that has yet come up to the standard of "ability." Were we to expend as much money and personal effort for the good of others, by publishing the "good news," as we do upon ourselves, there would come about such a revolution as the world has never seen. Where is the model congregation, such as was sketched by Dr. Jardine in the February number of *THE RECORD*, 1882? "One thing thou lackest" is written on the threshold of every one of our large, wealthy and influential churches. Would that a pentecostal blessing might descend this winter upon every congregation large and small!

Acts and Proceedings of Assembly.

A VERY valuable volume comes year by year into the hands of our ministers and elders, through whom, it may be supposed, the substance of it finds its way to the members and adherents of the Church. We refer to the "Acts and Proceedings of the General Assembly"—a volume of just about as many pages as there are days in the year. The issue before us is the record of the Ninth Assembly, which met in June at London. It says a great deal for the cleverness of the clerks of Assembly, Dr. Reid and Dr. Fraser, that a volume so large and complicated was published with so little delay and with so few mistakes in it. Is it not stale and dull reading by this time? No; emphatically no! Let us run through it. It contains nothing startling indeed, but much that should interest every Presbyterian. The first sixty pages contain the "Minutes." Then come Home Mission reports, carrying us over a vast range of territory, all the way from Newfoundland to Vancouver Island, and occupying eighty-eight pages. The next twenty pages give a clear and succinct view of our Foreign Mission operations in New Hebrides, Trinidad, China and India. A compact dozen of pages conveys the story of our efforts to evangelize the French Roman Catholics. Twenty-six pages are devoted to our Colleges. Sabbath-schools, Sabbath-observance, the State of Religion, Temperance, occupy a score more of

pages. The balance of the volume is devoted to statistics and accounts. The reader cannot fail to perceive that our Church is engaged in a work of vast magnitude. Though our operations are classed under various headings, the work is one—the advancement of the Redeemer's Kingdom. This is the "cause of our existence." This is the meaning of our Church organizations, our colleges, our boards and committees. It is for this purpose that we spend our strength and contribute our money. Well; and is there not adequate reasons for all we do? Rather let us ask are our efforts at all commensurate with the mighty enterprise in which we are engaged? Christ Himself gave His life for it; and His is our pattern.

What are we doing? Last year, we learn from this volume, that all our contributions for all Church purposes amounted to \$1,436,811, an increase of \$13,000 on any previous year. Does this sum total indicate much sacrifice and self-denial? We prefer to leave that question to be answered by every reader for himself. For all purposes, the average contribution per family was \$20.67; and per communicant, \$12. This includes stipend and all ordinary Church expenses. For the schemes of the Church our contributions averaged \$2.40 per family, and \$1.40 per communicant. Let us turn for a moment to the Church in the United States, and note how her people contribute. The whole sum given for all objects was \$9,661,473. The average per communicant was \$16.10—that is, \$4.10 in advance of us. The rate of giving per family is not stated. The highest rate per communicant in our Church is in Manitoba Presbytery, \$37.57. Next comes Newfoundland with \$29.13, and third in order comes Montreal with \$17.20. Among the United States Presbyteries the highest contribution per communicant is \$27.50, from Colorado. California gives \$24.50, New York Synod, \$18, Pennsylvania \$14.50. It is extremely gratifying to note the fact that our contributions show a steady advance year by year, from \$982,672, in the first year of our Union, to \$1,436,811 in the last Assembly year. Every department of the Church's work has shared in this advance. Stipends are higher, missions are more extensive and colleges are better equipped. The table of statistics presents to the eye the contributions of all the churches. The largest contribution to the schemes of the Church comes from St. Paul's Church, Montreal, namely, \$6,922. Next comes Knox Church, Toronto, with \$5,298. Then we find St. James's Square, Toronto, with \$4,568. Hamilton Central comes very closely upon the last named, having given \$4,449. Other congregations, so far as we have noted, do not rise beyond \$2,500, and very few reach \$2,000.

It is obvious to remark that congregations which do not give even \$200 may show very great liberality in proportion to their means. Still, it is satisfactory to see our wealthy churches stepping gallantly to the front.

It may not be amiss to notice that one church in New York, that of which Dr. Paxton was pastor prior to his acceptance of a Princeton professorship, gave last year to the "schemes" of our sister Church the sum of \$68,336, or nearly tenfold the amount given by the largest contributing congregation in Canada. What is specially commendable in this congregation is that it gave \$8 to missions and benevolence for every \$1 expended upon itself. The average contribution per communicant was \$350. The church of which Dr. John Hall is pastor contributed over \$60,000 for the "schemes of the Church."

The number of communicants reported in our Church is 119,608. But the returns are still far from complete and accurate. The number of families, 69,507. There are connected nominally with our Church thousands of families not yet reported; not yet included in any of our congregations or stations receiving regular services from ministers or catechists. One of the uses of the study of these figures will be to stir up our zeal on behalf of our scattered and lonely members, who are as sheep without a shepherd. We have given enough figures to whet the reader's appetite for the volume before us. If you have not received a copy, borrow one from your district elder. One copy might serve a dozen families. We should like to hear that every minister in the Church took an opportunity of giving his congregation a *résumé* of the contents of this most interesting volume; even if it took him three or four Wednesday evenings to do it, it would pay for the trouble of boiling it down in the increased interest which his people would be sure to take in the affairs of the Church in general, and in the progress of missions at home and abroad in particular.

SYNOD OF THE MARITIME PROVINCES.

THIS SYNOD met in Fort Massey Church, Halifax, on the 9th of October. Principal MacKnight preached the opening sermon and constituted the Synod. Rev. Dr. Burns was elected Moderator. The report of the Hunter Church Building Fund showed that in seven years the sum of \$7,796 has been given in free grants to aid weak congregations in building; free loans, \$13,300; loans on interest, \$7,600. The capital of the Fund has not been trenched upon. About forty congregations have already

some benefit from the Fund. The Synod has for twenty years supported three Professors in Dalhousie College, paying \$4,500 a year in salaries; it was resolved to ask the Governors of the college to relieve the Synod in whole or in part from this burden. Full power was granted to our Presbyterian College Board to conclude any arrangements with the Dalhousie Governors that may be mutually satisfactory. It appeared from the Finance Committee's report that the Endowment Fund amounts to \$71,025. It is hoped that at least \$4,000 additional will be collected. The Ministers', Widows' and Orphans' Fund (Eastern Section) is in a very safe and prosperous condition. The capital will soon reach \$60,000. Now is the time for ministers not yet on the fund, to join. The Supplementing Fund was discussed with much earnestness. It was resolved to make an immediate effort to level up all ministerial salaries to \$600 with manse, and to aim ultimately at \$750 with manse. The whole subject was recommended to the early attention of Presbyteries. It was recommended to the Supplementing Committee to use their endeavours to put in operation the scheme of augmentation given on page 305, appendix of the Assembly Minutes, 1883. Presbyteries reported a general advance in the contributions of the people both in regularity and amount. On Wednesday evening the state of religion was discussed first, and then Sabbath-schools. With regard to both there was much to encourage, much to stimulate effort; and also something to deplore. On Thursday evening the topic was FOREIGN MISSIONS. The audience was large, and addresses were given by Rev. H. A. Robertson of Eromanga, Rev. Thomas Christie, late of Couva, Trinidad, and Rev. John Morton, now of Tunapuna, Trinidad. Great interest was manifested in all the addresses. Dr. McGregor announced that Mr. J. Knox Wright, of Ontario, had been accepted by the Board as successor to Mr. Christie at Couva. The Board is also prepared to advertise for a missionary to the coolies in Demarara, half the salary to be provided in Demarara, and the other half by the Western Section of our Church. Mr. Crum Ewing has applied to our Church for a missionary to labour among the coolies on his estates, he himself to pay the whole salary. Thus there is a call for two more missionaries to the West Indies. The news from the New Hebrides, just received from Mr. Annand, are also highly encouraging. New islands are being occupied, and there is a general advance in the older stations.

The next meeting of Synod will be held in Knox Church, Pictou, on the second Tuesday of October, 1884.

David's Friend—Jonathan.

DECEMBER 9.

1 SAMUEL XX : 33-42.

Golden Text, Proverbs 18 : 24.

HERE are three representative men, each with widely different traits of character. (1) SAUL. In his earlier years there is much to admire in him. He was good-looking, clever, energetic, brave, with that dash about him that always fascinates; modest, yet dignified and generous. But he was the type of a man spoiled by prosperity; he could not carry a full cup. Before he was two years on the throne he disregarded the conditions on which he was to hold office, ch. 13 : 9-14. He degenerated rapidly, and became a headstrong and cruel despot. His irascibility was perhaps constitutional, for he was a Benjamite, Gen. 49 : 27, and the idea that another was to supplant him must have preyed upon a mind like his. He forfeited his crown, and his life, through wilful disobedience to the authority of God. (2) DAVID—the expression that he was a man after God's "own heart," ch. 13 : 14; Acts 13 : 22, applies to his character generally. He had many splendid qualities of both head and heart, but he was far from perfect. The redeeming quality in his case was that he was deeply sensible of his sins and short-comings. That he sincerely repented of them is clearly shewn in the 51st Psalm, which is often called *the Sinner's Guide*. (3) JONATHAN appears before us as a peacemaker, v. 2, and one of the most unselfish of men. Although himself the heir-apparent to the throne, with rare magnanimity he concedes David's divine right, and his own willingness to be ranked his inferior, ch. 23 : 17. It is possible that he may have lacked some of the qualities at that time specially requisite and necessary for holding the reins of government. Vs. 33, 34, exhibit Saul's ungovernable temper, and show in the case of Jonathan, how even the best of men may forget themselves under the pressure of great provocation, Prov. 16 : 32. He left the table with deep concern for David's safety; yet retaining a sense of the honour due to his father. Vs. 35-39. By previous arrangement, Jonathan went next morning to the field where David lay concealed, and, by the means described, gave him to understand that it would be unsafe for him to expose himself to his father's frenzy, that his best course would be to leave the Court altogether. V. 40. *His artillery*—his bow and quiver. V. 41. David showed respect for Jonathan's rank in true oriental fashion. What an affecting scene! Only once again did they meet, ch. 23 : 16. V. 42. *Go in peace*—equivalent to our "good bye" (God be with you). The secret of this "wonderful" love was their common love to God. The greater our love to Christ, the more we love one another, John 13 : 35; 1 Jn. 4 : 7, 8. Jonathan gives David the most solemn assurance of his abiding friendship. Prov. 18 : 24. Such a friend is God, Ps. 27 : 10; Isa. 43 : 2. But, on the other hand, if we forsake Him, He will forsake us, 2 Chron. 15 : 2. Jesus is our best friend, Rom. 5 : 8.

David Sparing his Enemy.

DECEMBER 16.

1 SAMUEL XXIV : 1-17.

Golden Text, Matthew 5 : 44.

AFTER parting with Jonathan David became an exile for several years until the death of Saul. During that time there gathered round him a motely band of 600 men, chs. 22 : 2; 23 : 13, who accompanied him from place to place, finding shelter amid the rocky fastnesses of Moab and Philistia, or in the mountains of Judea. To understand how David felt during this strange crisis in his history we must read such Psalms as the 7th, 57th, 58th and the 142nd—"A prayer when he was in the cave." A sudden incursion of the Philistines had diverted Saul's attention for a little, but as soon as that was over he is on David's track again. Vs. 1-3. *Engedi*—(fountain of the kid) a small town on the west shore of the Dead Sea. 3000 men—the flower of his army, now set out on an inglorious expedition,—to capture a fugitive band of 600, skulking among the rocks where only chamois and goats had their home, and in caves fit only to shelter sheep in a storm. V. 4. God had never made any promise of delivering Saul into David's hands, but his men construed what God did say in ch. 15 : 28 as authority for David to be avenged on his enemy. Saul had thrown his outer garment on one side ere he lay down, which made it easy for David to cut off the skirt. Vs. 5, 6. David was too magnanimous to take him at unawares, and too conscientious to lift his hand against "The Lord's anointed." He resolved to *do right* and leave results with God. V. 7. David shewed true strength in not only restraining his own natural impulses, but in restraining his followers also from violence. Vs. 8-11. It was a bold thing to follow Saul and to address him as he did. It is always the wiser course, however, to *reason* with those who would injure us than to contend against them. V. 12. *The Lord judge*—Here is the solution of the contrast in these two men's lives. Both were divinely chosen and anointed; both had their good qualities; both were sinners and great sinners, but Saul had rejected God, ch. 15 : 23, while David acknowledged Him at every step. It was "the Lord" who induced him to spare Saul's life, and it is to "the Lord" that he looks for deliverance, v. 15. V. 14. It was inconsistent with the dignity of the King of Israel to lead an army against a helpless individual like David. *A flea*—"one flea," in the Hebrew. Language could not express greater humility. V. 16. Saul's better nature for a moment asserts itself, but alas that it was so evanescent! Now, and again, ch. 26 : 21, he reached the point of *conviction*, but he never repented. His conscience was touched, but he stifled its remonstrance. V. 17. The pith of the lesson is in the golden text. The great duty taught is that **that of overcoming evil with good**, Rom. 12 : 20.

Death of Saul and Jonathan.

DECEMBER 23.

1 SAMUEL XXXI : 1-13.

Golden Text, Proverbs 14 : 32.

COMPARE 1 Chron. 10 : 1-14. The scene changes from Engedi, in the south of Judea, to the Plain of Esdraelon in Galilee, where many a battle had been fought. It extended from the sea to Jordan, and was watered by the Kishon which falls into the Mediterranean near Carmel. Mount Gilboa was near the eastern end of the plain, and Shunem, where the Philistines encamped, was three and a half miles north of Jezreel, ch. 28 : 1-4. The night before the battle Saul went to consult the Witch of Endor, and we have the strange story of Samuel's re-appearance and his declaration that Saul and his sons were soon to be in the land of spirits, ch. 28 : 7-19. V. 2. All of Saul's sons perished with the exception of Ishbosheth who, on the death of his father, claimed the throne and actually reigned for two years at Mahanaim, on the eastern side of Jordan, while David was King in Hebron, 2 Sam. 2 : 8-11. Vs. 3-5. Saul, on account of his stature would be a marked man and the hottest of the fight would be where he was. Sad that so splendid a man as Jonathan should have fallen, but this also was "the Lord's" doing and prepared the way for David's ascendancy. *Was sore wounded.* The time of retribution had come. Saul had forsaken God, and now he was forsaken by God. He could not brook the idea of being killed by a despicable Philistine, so he falls upon his armour-bearer's sword, the very sword it is thought with which the Lord's servants had been massacred at Nob, ch. 22 : 18. V. 6. What a wreck! Sad end to a reign of forty years that should have been glorious, and all because Saul placed no check upon his impulsive and wayward nature. The Lord is not slack concerning his promises, 2 Pet. 3 : 9-11. V. 7. The Israelites were obliged now to leave the entire north in the hands of the Philistines. Vs. 8-10. This barbarous treatment of the slain accorded with the then usages of war. So David treated the body of Goliath, ch. 17 : 54; and so the head of the noble Marquis of Argyle was similarly exposed at the Tolbooth of Edinburgh 2700 years later! Vs. 11-13. *Jabesh-Gilead*—east of Jordan in *Gad*. One of Saul's earliest military exploits occurred here, ch. 11, and now the inhabitants show grateful remembrance of their deliverance by rescuing his body and those of his sons from indignity—a touching and rare example of national gratitude. *Burnt them.* As cremation was not practised by the Hebrews, this was probably done to prevent further desecration by the Philistines, or for sanitary reasons, for the bones were decently interred. *Fasted seven days*—protracted mourning for the dead was a very old custom, Gen. 50 : 10, and continued till apostolic times, John 11 : 19, 31, 33. Without true piety, the finest qualities of character and the highest position in society will fail utterly to make a true and noble man.

The Conference at Jerusalem.

JANUARY 6.

ACTS XV : 1-11.

Golden Text, Acts 15 : 11.

CIRCUMCISION was established as the token of God's covenant with Abraham and continued to be the initiatory rite into the Jewish Church until the Christian era, when baptism took its place. It is nowhere enjoined in the New Testament; our Saviour only once refers to it, incidentally, John 7 : 22-23. The lesson brings under notice one of the most exciting controversies in the history of the Apostolic Church, which for a time seemed to threaten its disruption into two sections, Jewish and Gentile. The great question was whether the old law of circumcision was obligatory on the Christian Church, or whether it was abrogated along with sacrifices and other ceremonials. Those of the Pharisees who had embraced Christianity represented the strictly conservative party and held to the strict letter of the law, challenging the new teachers to shew their authority for setting it aside. They would not only make it a term of membership, but they would excommunicate all who did not think just as they did. Vs. 1-2. Paul and Barnabas after their first missionary journey had been at Antioch for a length of time, ch. 14 : 28, preaching to the Gentiles, when *certain men came from Judea*—what sort of men, we learn from Gal. 2 : 4—narrow-minded sectarians, who even affirmed that no one could be saved except they were circumcised after the manner of Moses, meaning by this a strict adherence to all of the ceremonies enjoined by Moses. There are those now-a-days who attach as much importance as that to matters that are in no wise essential to salvation. Paul and Barnabas having argued the matter out with these "false brethren," the Presbytery of Antioch sent them as a deputation to Jerusalem, the recognized headquarters of the Church, in order that they might obtain an authoritative declaration from the Synod there. V. 3. Were *brought on their way*—some of the brethren going part of the way with them. *Phenice*—bordering on the sea for 100 miles north from Cesarea, in which were a large colony of Jews. *And Samaria*—They were not idle by the way—everywhere inviting Gentiles as well as Jews, simply to believe in the Lord Jesus Christ and be saved. V. 4. This was Paul's third visit to Jerusalem since his conversion—fourteen years before, Gal. 2 : 1-10. Vs. 5, 6. A formal meeting of the "apostles and elders" was convened. There were present Peter and James "the Lord's brother," and probably John and many others, besides those from Antioch—Paul, Barnabas, Titus, Silas and Jude. Vs. 13-22. Peter, the first to admit Gentiles into the Church, ch. 10 : 34, 44-47, opens the discussion and shews conclusively that the question had already been decided by God himself by the effusion of the Holy Ghost. After the deputies were heard, James sums up the debate and pronounces the judgment of the Assembly. *Lesson*, Christ first, Christ last, *Christ alone* can save sinners. John 3 : 16. Acts 4 : 3.

Our Own Church.

REV. DR. MCGREGOR acknowledges receipt of one hundred pounds sterling from the Presbyterian Church in Ireland through Dr. Wilson, which will be applied in aid of the supplementing of the weaker charges in the Maritime Provinces.

BEQUEST.—Mr. William Cooper, a member of the Presbyterian Church of Picton, in the Presbytery of Kingston, left by his will fifteen hundred and fifty dollars to the Agent of the church “for the various schemes of the Presbyterian Church.” The first instalment—one fifth—was paid by the executors of the deceased, and the same has been appropriated as follows :—Home Missions \$62 ; Foreign Missions \$62 ; French Evangelization \$62 ; College Fund \$50 ; Manitoba College \$12 ; Widows’ and Orphans’ Fund \$31 ; and Aged and Infirm Ministers’ Fund \$31.—in all \$310.

We invite attention to the statement presented by Mr. Warden in another column explaining the grounds and nature of the appeal made to the congregations of the church in the matter of the augmentation of the stipends of the ministers in the smaller charges. The subject is one which must commend itself at once to all who will give it the consideration which it deserves at their hands. The facts which enquiry in this direction have brought to light shew that our ministers as a class are very poorly paid for their services, and as no one questions the ability of the Presbyterians in Canada, as a whole, to do what is right and proper in the premises, there is every reason to believe that the present effort, so worthily conceived, and which is being followed up so wisely and vigorously, will be carried forward to a successful issue. We are far from thinking that \$750 and a manse is adequate remuneration for a minister of the gospel, but knowing as we do that many a faithful minister has laboured long and usefully, receiving a much smaller amount for the support of himself and his family, we shall be devoutly thankful when it can be said that the sum we have named is the *minimum* stipend of a Presbyterian minister in Canada.

PERSONAL.—MR. JOHN JAMIESON, formerly missionary at Magnetawan, in the Presbytery of Barrie, was on the 18th of October

formally designated and commissioned by the Presbytery as missionary to Formosa, to co-operate with Rev. Dr. G. L. Mackay according to call of the Foreign Mission Committee. Rev. Principal MacVicar and Rev. Dr. Potts of Montreal paid a flying visit to Nashville, Tennessee, last month, to attend the meeting of the committee in charge of the International Sabbath-school Lessons. The committee consists of thirteen members, two of them from England. It is to hold its next meeting in Montreal, on the 21st of February next. It is estimated that the International Lessons are now used by upwards of six millions of scholars. Rev. J. M. Cameron of the East Church, Toronto, takes the place of Rev. Dr. King as convener of the Home Mission Committee of the Presbytery of Toronto. Rev. D. J. Macdonnell of Toronto, is convener of the committee on the augmentation of stipends. Dr. Jenkins of Montreal will occupy the pulpit of St. Andrew’s Church, Ottawa, during the sitting of the Dominion Legislature. Dr. Wardrope, of Guelph, convener of the Assembly’s committee on Foreign Missions, West, is visiting the different Colleges—addressing the students and enlisting their sympathies in the great work of missions to the heathen. His visits are much appreciated. A recent number of the “Prince Albert Times” is almost wholly devoted to the leave-taking of Rev. James Sieveright, who appears to have made a very favourable impression on the community and who has left a number of durable monuments behind him in the shape of churches and manses, and goodly congregations that meet for worship in new settlements that are rapidly becoming influential centres. The Rev. Dr. Patterson of New Glasgow, N. S., has carried off the prize of one hundred guineas offered for the best essay on “The Heathen World ; its need of the Gospel, and the Church’s obligation to supply it.” *Palmarum qui meruit, ferat.*

COMING IN.—We understand that the congregation at Perth, Ont., in connection with the Church of Scotland, has been dissolved and that its members have, for the most part, connected themselves with the other Presbyterian congregations in the town. The congregation of Williams, Ont., formerly under the pastorate of Rev. Lachlan McPherson (resigned) has voted itself into the united Church. We extend a hearty welcome to these friends and sincerely trust they will never see cause to regret their connection with the Presbyterian Church in Canada.

MONTREAL. A movement has been set on foot, under the auspices of the Presbytery, to visit from house to house all the Protestant families in the city, with a view to securing their attendance at some place of worship on the Sabbath-day. A course of lectures on

"Questions of the Day" has been instituted at the Presbyterian College, after the manner of the St. Giles' Lectures in Edinburgh. They are delivered on Sunday afternoons, at three o'clock. The following is the programme for the first term:—The Creed of the Apostles, by Dr. J. F. Stevenson; Evolution in Morals, by Rev. J. S. Black; Atheism or Theism, by Dr. Jenkins; The Descent of Man, by Professor Campbell; The Moral Influence Theory of the Atonement, by Principal Caven; The Future State, by Rev. J. Edgar Hill; Science and Prayer, by Principal MacVicar; Morality of the Old Testament, by Rev. G. H. Wells. It is proposed to publish the lectures at the end of the course.

OUR TRINIDAD MISSIONARIES:—Rev. John Morton, with his family, has returned to Trinidad greatly benefited in health by his six months' furlough. He and Mrs. Morton have visited many congregations, East and West, and have greatly deepened the interest of our people in the Trinidad Mission. The concluding meetings were held in St. John, N. B., where the addresses of Mr. and Mrs. Morton stirred unwonted enthusiasm.

ORDINATIONS AND INDUCTIONS.

SHEET HARBOUR, *Halifax*.—Mr. Samuel Rosborough was ordained and inducted on the 6th of November.

WEST GUILLIMBURGH and COOKSTOWN.—Rev. James Carswell, formerly of W. Adelaide and Arkona, was inducted on the 30th of October.

ARTHUR: *Saugeen*.—Mr. L. W. Thom was ordained and inducted on the 6th of November.

NEW ANNAN: *Wallace*.—Mr. Quinn was ordained and inducted on the 6th of November.

CALLS.—Rev. James Rosborough to Shelburne, N. S. Rev. W. R. Cruikshank of Montreal to Charles Street Church, Toronto. Rev. R. J. Beattie of Port Hope, to St. Andrew's Church, Orangeville—*Toronto*, also to Knox Church, Guelph. Rev. Isaac Campbell of Richmond Hill to Listowell.—*Stratford*. Rev. E. Cockburn of Uxbridge to Barrie, Ont. Rev. Alex. Henderson of Hyde Park to Parkhill—*Sarnia*. Rev. J. B. Duncan of Forest has accepted a call to St. Andrew's Church, Paisley.

NEW CHURCHES.

PRINCE ALBERT, N. W. T.—Two new churches were opened in this district by Rev. James Sieveright a short time before he left; the one at the Ridge, on a magnificent site given by Mr. T. Miller, the other at the thriving settlement of Willoughby. They are both

log buildings, seated for about 100 persons, and fitted up most comfortably. Who can estimate the good influences which may go forth from these primitive houses of prayer in the far North-west?

SOMBRA: *Sarnia*.—A very neat frame church, erected at a cost of \$1500, was opened at this place by Rev. John Thomson of Sarnia on the 11th of November. It is an ornament to the neighbourhood and a credit to the congregation.

MURRAY HARBOUR, NORTH: P. E. ISLAND. A handsome and commodious new church was opened for divine service on the 28th of October. Rev. W. Donald of Pictou preached in the morning, Rev. E. Bell of Murray Harbour South in the afternoon, and Rev. Mr. Reynolds of the same place in the evening. This is one of the oldest congregations on the island, and the occasion was one of great interest to the congregation and their friends. The old church had done service for nearly sixty years.

The Colleges.

QUEEN'S UNIVERSITY, KINGSTON:—The 45th Session was opened under very auspicious circumstances, on what is called University Day—the 16th of October, the birthday of Queen's. In the afternoon there was a meeting of the Board of Trustees to confirm the appointment of Dr. Goodwin as Professor of Chemistry and Mineralogy. Dr. Goodwin is a Canadian of acknowledged ability, and who has proved himself a successful lecturer and teacher. A man who has studied such chemists as Crum, Brown, Kuhme, and Bunson ought to be able to teach the students of Queen's all they want to know on that subject. The Rev. Donald Ross was also installed as Professor of Apologetics and New Testament Criticism and Exegesis, who, if we are not greatly mistaken, will also prove a valuable acquisition to the teaching staff. It says a great deal for the energy and "push" of the Principal that so very decided an improvement has been effected in the equipment of the College since he took hold of the reins. The number of students is larger than in any former year. The opening lecture was delivered by Professor Ross, who took for his subject "Physical Science, or the Possibility of Miracles," which he treated in a very able and interesting manner, showing that if science were pursued in a reverent spirit, religion would no longer envy science nor science envy religion. The Principal congratulated the friends of the University on the valuable accessions which had been made to the teaching staff. He referred with satisfaction to the Kingston Womens' Medical College. He ut-

tered a note of warning in respect of the proposal to bestow additional grants of money from the public chest upon University College, Toronto.

PRESBYTERIAN COLLEGE, HALIFAX.—The opening services of Session 1883-4, were held in St. Matthew's Church, on the 7th of November. Principal Macknight, D.D., presided and delivered a lecture on the Epistle of Clement, which he analysed and criticized. He showed that it was in a marked degree inferior to the sacred writings, as indeed, are all the productions of even the "Apostolic Fathers." The aim of the Epistle is to teach subordination to ecclesiastical authorities. The prelatic system had not been introduced when this letter was written; it does not contain the slightest trace of that prelacy which by and by overshadowed the Church. The Epistle in the original is to be discussed this session in one of the Principal's classes. There are fifteen students this session—eight being of the first year. At a meeting of the College Board it was resolved to confer with the Governors of Dalhousie College with a view to have the Church relieved in whole or in part of the financial support she gives that institution. There is an accumulated deficit at present of \$4,533. It is hoped that ere long matters will be so arranged as to prevent deficits altogether. Five students receive bursaries ranging from \$25 to \$50. The total amount of the "Building and Endowment Fund" is now over \$71,000. The number of congregations contributing to the College from year to year is increasing.

DALHOUSIE COLLEGE.—The Synod of the Maritime Provinces still contributes \$4,500 to the support of three professors in this institution. The attendance of students this year is larger than usual, and a fair proportion are looking forward to the ministry of our Church.

MANITOBA ITEMS.

REV. MR. ROBERTSON is in the far west and will return with a whole budget of news about the interior. New missionaries are arriving. Several elders from the east are devoting themselves to the work for the winter. Prof. Bryce has been visiting the Canadians of Dakota, and opened a new church at Hyde Park, one of their settlements. They have a longing for Canada and complain of the hard fate in connection with the land laws that drove them south of the 49th parallel. A large number of them are Presbyterians. There are now five ministers from Canada in Northern Dakota. A severe blow has fallen upon the Presbytery. Mr. McCannel, one of the noblest young missionaries in the North-west, and who was the very picture of health, died of fever, after exposure, on a long journey on Presbytery work. The Presbytery appointed

two of its members to attend the funeral, and Rev. C. B. Pitblado went west to Carberry, to Mr. McCannel's charge, to preach the church vacant, and hold appropriate services. Rev. Alexander Frazer, for a number of years a missionary in the North-west, and who has lately returned, died unexpectedly. The Presbytery was also much affected by the fact that a promising young student, Mr. Brown of Knox College, who spent the summer on the Souris, died in Toronto. The mortality among the missionaries in the North-west has been so small during the last twelve years that this triple blow fell with crushing effect. On account of want of funds several important places cannot be supplied during the winter.

PRINCIPAL KING'S INDUCTION.

The 31st of October was fixed by the Presbytery for the induction of the Principal of Manitoba College. It was a day of sunshine, though not altogether cloudless, for the Presbytery had been greatly solemnized during the day by the news of the unexpected death of three brethren who had labored in Manitoba during the summer. At 7.30 a large gathering took place in Knox Church, Winnipeg. The Rev. D. M. Gordon acted as moderator, and Rev. J. Pringle took the introductory exercises. Rev. C. B. Pitblado preached an exceedingly able sermon, being a plea for an educated ministry. Professors Bryce and Hart extended a welcome to Dr. King, and the Rev. H. McKellar addressed the people. Dr. King made an impressive address, which, while expressing regret at leaving an attached and sorrowing people, yet spoke with great hope of his new work, and of the important institution over which he is called to preside. He recognized again and again the important work done and the progress made by those who have founded the College, and called on all to support him in his work. On the following evening, Nov. 1st, a conversazione was held in the College. The spacious building was brilliantly illuminated from top to bottom. The assemblage was overflowing, not less than 400 guests being present. Among others were the Lieutenant Governor, the Provincial Premier, two other members of the Government, the American Consul, the Mayor of Winnipeg and the great majority of the chief citizens of Winnipeg of all denominations. There were also present Canon O'Mara, representing St. John's College, and Principal Cherrier, St. Boniface College. The programme consisted of music by the leading professionals and amateurs of the city, and addresses were given by the Governor, the Consul, the representatives of the sister colleges, and its ministers, as representing the old parish of Kildonan. Dr. King again spoke. During the intermission the large audience decended to the dining room, where the ladies of Knox

and St. Andrew's churches dispensed refreshments. Much amusement was created by a large motto in the supper room, "Vive le Roi." After refreshments the audience found its way through the Library and Museum. The Library is a beautifully fitted up room, containing some 4,000 volumes, and the Museum is being made useful for illustrations in natural science. On passing through the Museum the people were received by Dr. King in his own room, and a large number were presented. The prospects of Manitoba College are of the brightest. The theological class will be a large one, containing probably eight or ten regular theological students in addition to others preparing for the work of the ministry.—B.

Meetings of Presbyteries.

HALIFAX, November, 5:—The Presbytery met at Upper Musquodoboit for visitation. Matters were found to be in a satisfactory and very promising condition. *November 6.* The Presbytery met at Sheet Harbour for the ordination and induction of Mr. Rosborough. At meetings held in October during Synod, very satisfactory missionary reports were received from Quoddy, Moser River, Bridgetown, Digby, and Bay View. Bridgetown is to be supplied fortnightly during winter. The congregation of Wolfville and Horton was recommended for a supplement of \$100 for the current year.—A. SIMPSON, *Clk.*

PICTOU, November 6:—Attention was called to the death of Rev. P. Goodfellow, and prayer offered for his bereaved family and congregation. Scotsburn asks for moderation in a call. The summer work of two catechists in the bounds of the Presbytery was reported and regarded as highly favourable.—E. A. MCCURDY, *Clk.*

LUNENBURG AND SHELburne, September, 23:—Thé Presbytery met at Shelburne. The question of forming Lockeport and East Jordan into a separate congregation was considered. Those stations are now part of Shelburne congregation. They promise to raise \$450 towards the support of a pastor, and ask for a supplement of \$200. It is proposed to unite Upper Clyde, (now of Clyde and Barrington), to Shelburne. The matter was allowed to lie on the table till next meeting. Evangelistic services were held by Presbytery at Lockeport and East Jordan. Severe storms interfered with the size of these meetings, but the attendance was good and the interest deep.—D. S. FRASER, *Clk.*

WALLACE, Nov. 6.—Mr. Quinn having accepted the call to New Annan, and having undergone the usual trials, he was ordained and inducted. This is the fifth ordination or

induction in the Presbytery within little over a year. All vacancies are now filled. The Presbytery resolved to consider proposals of Truro Presbytery as to adjustment of boundaries. With regard to the support of the ministry, it was pointed out that apart from aid given by the supplementing Fund, there is not a congregation in the Presbytery giving the minimum stipend of \$750, with manse. The clerk is to call attention to the fact, and ask congregations if they cannot bring up stipends to the above minimum. Members of Presbytery were recommended to hold evangelistic and missionary meetings during winter, and to call in the help of their brethren. The Presbytery proposes that a formula be provided in the Blue Book for the public reception of members into full communion. Mr. Macgregor was appointed to draw up the Presbytery's Report on the state of religion; Mr. Gray that on Sabbath-schools, and Mr. Mackenzie that on temperance.—T. SEDGWICK, *Clk.*

SYDNEY: November 8th:—The petition of parties in Backlands, Mira, to be joined to Cow Bay congregation was granted. Rev. G. Sinclair's, demission of Loch Lomond and Framboise was accepted to take effect on the first of January 1884, in case arrears are paid. Rev. R. H. Abraham intimated his declination of the call to north Sydney. Boularderie congregation was recommended to the Hunter church building fund for a grant of \$300. G. L. GORDON, *Clerk.*

P. E. ISLAND, Nov. 7.—Rev. W. R. Frame intends, on account of ill health, to spend the winter in Bermuda, the Presbytery giving his congregation all the supply they can. A committee of Presbytery was appointed to help St. Peter's congregation to select church sites.—J. L. MACLEOD, *Clk.*

TORONTO, November 6:—Rev. A. McFaul reported in a call from the congregation of Orangeville to Rev. R. J. Beattie of Port Hope: Salary \$1200, payable monthly. The call was sustained and Mr. McFaul was appointed to present the same before the Presbytery of Peterborough. Rev. Dr. Laing, of Dundas, was heard at considerable length on augmentation of stipends. On motion of Rev. D. J. MacDonnell, the Presbytery thanked Dr. Laing for his address, pledged itself to co-operate with the Assembly's committee in endeavours for giving effect to the scheme, and appointed a committee to secure, if possible, the raising of not less than \$9,000 for augmentation and H. M. work. Rev. W. Meikle proposed to cease supplying the Dundas Street section of his charge at the end of the year, and requested action thereanent to be taken by the Presbytery. After hearing parties from Dundas Street and Oakville, the Presbytery appointed Rev. J. M. Cameron and Mr. James Brown, to visit both places to

confer with the parties as to their future relation and supply, and empowered said committee to correspond with the Presbytery of Hamilton as to the transference of Dundas Street to that Presbytery, with a view of union with the congregation of Nelson. On application made, permission was given to the congregation of St. Andrews' Church, Markham, to sell their manse property, on condition that the proceeds shall be employed to erect or purchase another manse. An amended report anent Presbyterial visitation was submitted and read by the Rev. R. P. Mackay; the report, and accompanying recommendations, were adopted and ordered to be printed. Rev. J. M. Caneron, was appointed convener of the Presbytery's H. M. Committee, in room of Dr. King, now of Winnipeg. Several young men were examined, and ordered to be attested as theological students at Knox College.—R. MONTEATH *Clerk*.

STRATFORD.—13th November.—The resignation of Rev. John Macalpine of Widder street church, St. Mary's was accepted, and a minute recorded expressive of the sincere regard and affection of the brethren, their high admiration of his pulpit abilities and his pastoral faithfulness. Rev. John Anderson declined the call to Avonton and Carlingford. W. A. WILSON, *Clerk*.

QUEBEC.—met in Morrin College on 13th November. Favourable reports were received regarding the prospects of mission stations and vacant congregations. Mr. Warden appeared before the court in behalf of the scheme for the augmentation of stipends. A committee consisting of J. L. MacLeod, F. M. Dewey, and C. E. Amaron, was appointed to visit all the congregations concerned. The deputation which visited Métis recommended a change of labourer in that field. The recommendation was adopted.—F. M. DEWEY, *Clerk*.

Obituary.

REV PETER GOODFELLOW died at Antigonish, Nova Scotia, on the 20th October. He had been ill for months and bore up bravely under his sufferings which were prolonged and severe. For some time before his death he knew that the issue of his illness would be fatal, and he manifested the utmost resignation to the Divine will. Mr. Goodfellow was still in his prime, being but 51 years of age. His ministry was successful and his people were deeply attached to him. The congregation of Antigonish is peculiarly situated, surrounded by a large body of Roman Catholics. Mr. Goodfellow showed on all occasions the tact and the courage, and the christian consistency so pre-eminently valuable in such circumstances.

PETER JOHNSON of East Aldborough, died on the 16th of October at the age of 78, after a brief last illness of only a few days. Deceased was a native of Argyleshire, Scotland, and came to Canada more than fifty years ago. He early identified himself with the cause of Christ in this country, and his Christian zeal and liberality tended largely to the progress of Argyle church, Aldborough, of which he had been an active promoter, and an honored elder from its organization. His son Rev. D. C. Johnson is the respected minister of Crinan, Ont.

ALEXANDER MURRAY for the last seven years an elder and the session-clerk of Central Presbyterian Church, Toronto, died on the 22nd of September, aged seventy-three. Mr. Murray was a man of marked ability and exceptionally familiar with his Bible. All who have heard his expositions of Scripture, or received the benefit of his quarterly visits as an elder will treasure his memory while they live. His brethren in the session feel most keenly the loss they have sustained,

JOHN MACDOUGALL SCOTT, died at the Gore, Nova Scotia, on the 6th of November. Mr. Scott was a graduate of Dalhousie College, studied one term in the Theological Hall, and laboured the following summer as a catechist within the bounds of Pictou Presbytery. His health having failed, he went to Colorado to try its climate. After some months he began to decline and had to return home. He was an excellent scholar, and highly esteemed by all who knew him.

C. C. FARRAN, an Elder of St. Matthew's church, Osnabruck, died on the 7th of October in the 75th year of his age. Mr. Farran built a neat and commodious church at his own expense in the village of Farran's Point, and one of the last acts of his life was to deed it over to the Presbyterian Church in Canada. He was a most efficient office-bearer, a great worker in the cause of Temperance and a friend of the poor.

ELSIE Gordon, wife of Rev. George Coull, M. A., of Valleyfield, Quebec, died on the 23rd October, after a very brief illness, in the forty-ninth year of her age. Mrs. Coull was widely known as a highly gifted and a good woman.

Ecclesiastical News.

REV. GEORGE WILSON, of Crammond, has been elected minister of the new Established Church at North Merchiston, Edinburgh, one of the finest Presbyterian Churches in all Scotland. Dr. Kennedy, of Dingwall—the leader of the "Highland Host"—a warm supporter of the late Dr. Begg, has gone over to Rome—for the benefit

of his health. A splendid new church, to cost some eighteen or twenty thousand pounds is to be erected in the parish of Govan, of which Dr. John Macleod is the minister. This is said to be one of the most populous parishes in Scotland, containing upwards of two hundred thousand inhabitants. Within the writer's memory it was a quiet rural parish containing at the most four thousand souls. The church edifice was accounted at that time the most beautiful on the banks of the Clyde. Dr. Matthew Leishman, the parish minister, was then in his palmy days—one of the finest looking ministers in the Church of Scotland, and one of her best, although from the position he took at the time of the Disruption he was called one of the "forty thieves." The present incumbent is a son of Dr. John Macleod, "the high priest of Morven," as he was called. The fourth series of the "St. Giles' Lectures" have been arranged for. The subjects are to include the "Churches of Christendom." Prof. Mitchell of St. Andrews lectures on The Primitive Church; Prof. Milligan of Aberdeen on The Church of the second and third centuries, and Prof. Stewart of Glasgow on The Church of the fourth century; Mr. Stewart of Jedburgh on the Greek, and Mr. Watt of Glasgow on The Latin Church; Dr. A. K. H. Boyd on The Church of the Waldenses, and Mr. Graham of Nenthorn on The Lutheran Church; Mr. Colin Campbell of Dundee on The Presbyterian Churches; Dr. Marshall Lang on The Anglican; Mr. W. W. Tulloch of Maxwell Church, Glasgow, on The Society of Friends and The Congregationalist Church; Dr. Cameron Lees on The Methodist Church; and Principal Tulloch on "Unity and Variety of the Churches of Christendom." At a recent meeting of the Synod of Aberdeen a proposal was made to dispense with the opening sermon as a remedy for the small attendance and little interest which is taken in the proceedings of that venerable court. The treatment has at least the merit of being very simple. The assertion, however, that "people are gorged with sermons," was not endorsed; but it is said that a resolution was passed to the effect that an attempt should be made "to make the sermon more attractive in future by procuring the use of an organ." Some of the not "unco guid," taking courage from this remarkable admission, are beginning to clamour for the abolition of the sermon altogether. The *Outlook*, commenting on these oddities, says that "what England needs is not less preaching, but more and better." One does not know what to think of so many "Conferences" as are now being held on the "State of Religion." In addition to those mentioned by our Edinburgh correspondent last month, two meetings of this kind have since been held under Free Church auspices, one at Dundee and the other at

Dumfries. At both places there was some very plain speaking, and a great variety of suggestions were made as to the best means of coping with infidelity and of reaching the careless and indifferent masses. Another was held at Newcastle-upon-Tyne, by the Northern Presbyteries of the Presbyterian Church in England, the chief subject of discussion being:—"How we can best, with our present system, increase congregational welfare and efficiency." Among other recommendations submitted, we notice,—The employment of evangelists, who should co-operate with the stated ministry; more active and efficient aid by the eldership; more attention to family worship; greater efficiency in the service of song; cottage meetings; drawing-room and parlour meetings; more attention to Bible-classes and Sunday-schools, &c. Mr. Limont of Alnwick asked "why the Presbytery should not have the right of stepping in to sever the pastoral tie when usefulness is practically at an end," without the formality of a trial? Perhaps it is not generally known that the Presbyterian Churches in the United States and in Canada exercise the right, through Presbytery, of dissolving the pastoral tie without process of libel when it is deemed expedient in the interest of the congregation and the Church at large to do so. Amidst much diversity of opinion as to details, the consensus of religious thought appears to point to a wider diffusion of the missionary spirit as the most effectual restorative for decaying congregations. A large meeting of the friends of China missions took place recently in Camden Road Church: London, Rev. R. M. Thornton presided, and gave a spirited and hopeful address on the missions of the world. There are now connected with the Presbyterian Church in England 89 mission congregations, 5 ordained native pastors supported entirely by their people; 73 native preachers, and 37 students in training for the ministry. Including the five additional missionaries sent out at this time, there are 16 ordained missionaries, 8 medical missionaries, 2 missionary teachers, and 6 female missionaries in the service of this Church. Special interest attached to the return of Dr. J. L. Maxwell, medical missionary, and his wife, to Formosa, after an interval of eleven and a half years, during which time he has rendered invaluable services to the cause of missions as editor of the *Missionary Magazine*.

THE PRESBYTERIAN COUNCIL.—Many changes have taken place in the *personnel* of the Council since the preliminary meeting held in London in 1875, of which the late Rev. Dr. Duff was chairman. Rev. Dr. G. W. Blaikie, who was appointed chairman of the general committee at Edinburgh in 1877, has been in reality the director in chief of the

whole movement ever since, as well as editor of the Catholic Presbyterian, and he has been ably seconded by Rev. Dr. Mathews of Quebec, the Secretary. Dr. Beadle who was appointed chairman of the general committee for the Philadelphia Council, and Dr. Adams who was appointed to preach the opening sermon both died before the Council met. Dr. Boardman who succeeded Dr. Beadle also died, so that the duty of preaching the opening sermon devolved upon Dr. Wm. M. Paxton then of New York, now of Princeton, while Dr. Breed of Philadelphia acted as chairman of the committee and gave the address of welcome. Since then, Dr. Knox of Belfast has been taken and Dr. Watts has been appointed chairman in his stead. There is no saying at present what may be the precise turn of events at the next meeting. The following outline, however of the proceedings is in contemplation. Proposals may be made to give the Alliance greater usefulness by means of a permanent organization—Perhaps a "President" who should hold office during the interval occurring between the Councils and a paid Secretary, who should devote his whole time to furthering the interests of the Alliance, by corresponding with the various churches, personal visitation, editing the magazine, and so forth; and along with these a standing general committee.

The following have been agreed upon, *inter alia* as subjects for discussion at the next meeting.—(a) *Co-operation in the Mission Field*—to be opened by Dr. Murray Mitchell, and Dr. Jessup of Syria. (b) *The Presbyterian Ministry*—(1) The literary qualifications to be required of Candidates: (2) Their Training: (3) The Work of the Ministry. (c) *Romanism*—(1) In Ireland: (2) In the United States: (3) In Heathendom. (d) It is intended to devote an evening respectively to—(1) *Continental Churches*: (2) *Colonial Churches*: (3) *Foreign Missions*. (e) *The Eldership* will come in for a share of attention through the report on that subject that will be called for. After a very successful visit to Limerick, Messrs. Moody and Sankey have reached London and commenced work at Islington, where an iron Hall has been built for their use affording accommodation for 5,800 persons. A number of prominent clergymen are assisting the evangelists.

FRANCE.—The McAll Mission has been more perfectly organized since the death of the lamented Mr. Dodds. It has now eight directors, of whom America furnishes two. The work progresses gloriously. In Paris alone over 7,500 religious meetings were held last year, with an aggregate attendance of 399,000. Over 3,000 religious meetings in the provinces. The consolidation of this mission with that under the care of Mr. Reuben Sailliens, in

Marseilles, has given unity and force to the work. The free dispensaries, mission to young shopwomen, Miss de Broen's Belleville Mission, the lending libraries, sewing-schools, sabbath-schools, night-schools, and kindred work, tells of thoroughly organized and earnest effort on the part of the native and foreign Christians of Paris. There are now eighty stations in France where Protestant worship is steadily carried on. In addition to this, large ball-rooms are frequently hired for the religious conferences which are such a power in this land.

CANADA.—It had been accepted as a foregone conclusion that Dr. Sullivan, the Bishop of Algoma, would accept the See of Huron, Ontario, in the event of its being offered to him. But the most knowing ones were for once disappointed. The Missionary Bishop has risen in the estimation of his friends by declining the tempting offer and choosing rather to rough it in the wilds of Algoma. Dr. Maurice S. Baldwin, long and favourably known as Rector of Christ's Church Cathedral, Montreal, has been elected Bishop of Huron, in room of Dr. Helmuth, now assistant Bishop of Ripon, England. Dr. Baldwin is a native of Canada. He is a low-church-man—a man of apostolic zeal and genuine catholicity of spirit. His removal to London leaves a blank in Montreal that will not be easily filled. The Methodists are jubilant over their recent happy union, and are putting forth vigorous efforts to "level up" their funds upon an equitable basis. They will now be able to push their missionary enterprises with greater effect than ever. Their *forte* has always been in the management of their "domestic missions." They have done an immense amount of pioneer work, and many of their missionaries have encountered great hardships in the North-west and also in Newfoundland. The whole of their mission work—home and foreign—is under the administration of one central Board. The total receipts last year of the Missionary Society were \$158,246.28—an average of over \$1.22 per member over the entire membership of the Church. This is comparatively a large average, but still very far from the requirements of the Church, and small in proportion to the "ability" of the largest denomination in Canada. The field of their missionary endeavours is the whole Dominion of Canada; Bermuda; Newfoundland, and Japan. They have 330 domestic missions, 44 missions to the N. A. Indians, and 11 among the French Canadians. They have several missionaries in Japan, and propose erecting a collegiate institute for training a native ministry at Tokio.

UNITED STATES.—Dr. Macintosh of Philadelphia has intimated his decision to remain in his important charge rather than

accept a professor's chair in Princeton. Dr. Ormiston of New York has gone to the South of France for the benefit of his health. Rev. Dr. Prime, the well-known editor of the New York *Observer* recently celebrated the fiftieth year of his public ministry by conducting divine service in the old country church in which he preached his first sermon. For his years, he is a man of extraordinary mental vigour. Mr. John Wannamaker of "Bethany" Sabbath-school celebrity, Philadelphia, has retired from the presidency of the Young Men's Christian Association, Philadelphia. During his tenure of office it is said that he has given \$100,000 of his private means in support of that institution. Handsome is that handsome does! The 37th annual meeting of the American Missionary Association was held in Brooklyn last month. There was a large attendance and addresses of a deeply interesting and practical kind were delivered—one of the most thoughtful and telling was by President Price, a full blooded negro. This society labours chiefly among the Freedmen, the American Indians and the Chinese in America; but it has also several missionaries in Africa. It has a large income—about \$530,000 annually—the greater part of which is spent in Home Missions. The Indiana Asbury University has entered into a contract with the Hon. W. C. DePauw, by which the name of the University is to be changed to DePauw University. In consideration of this change and in consequence of the contract the university secures: 1, a handsome observatory from Mr. Robert McKim; 2, \$60,000 for grounds and buildings from the people of Greencastle; 3, \$120,000 from the public at large for general endowment purposes; 4, \$240,000 from Mr. DePauw, for general purposes; 5, an interest in Mr. DePauw's estate, that may amount to more than any Methodist institution in the world now possesses.

IRELAND.—The so called National or Home Rule party, emboldened by their success in the election of a member for the County of Monaghan, seem bent on carrying the war into other counties in the north. Arrangements were made for holding meetings in various parts of Tyrone, a county one of whose representatives is Thomas A. Dickson, a highly respected and influential elder of the First Presbyterian Congregation of Dungannon. The Home Rulers were unable to hold their meetings. The Orangemen turned out *en masse* and prevented the treasonable harangues from being delivered. It will not be an easy task to convert the descendants of the Scots in Ulster to the views of Parnell and Healy. The north of Ireland is heart and soul with the Union of Great Britain and Ireland. Speaking of Monaghan one of the defeated candi-

dates at the late election was a barrister named Munroe. A friend of the present writer, lately in St. John's, Newfoundland, on business, writes that a brother of Mr. Munroe is an active member of brother McNeill's congregation, a man of considerable means, and ever ready to give a helping hand to those who come from his native land. The same letter gives a glowing report of the prosperity of our church in that city. The new church is now clear of debt, but there must be enlargement soon or else a new charge organized. A very pleasant and important meeting was held in Belfast a short time ago in the interests of the General Council of the Reformed Churches to be held there next summer. Sir Thomas and Lady McClure gave a reception in a large hall to several hundred guests, including the ministers of the city. After tea and its accompaniments were disposed of, the Moderator of Assembly was called on to preside. He made an excellent speech and then Professor Watts made a statement of the work done and to be done. A number of other speakers followed, including the Rev. William Park, Rev. Dr. Johnston, &c. Much enthusiasm was displayed. It was announced that quite a number of subscriptions of \$250 each had already been received towards the expenses, and others of smaller amount. It is clear that nothing will be wanted to make the meeting of next June a success. Arrangements have been made with Cook of New York for reduced rates to those going to the Council on the ocean steamers and railways. All have heard of Cook and his excursions to and through the old land.—H.

Augmentation of Stipends.

WE are glad to know that a vigorous effort is being put forth in the Western Section of the Church to launch the scheme adopted by the General Assembly in June last for the augmentation of ministers' stipends. At its meeting on the 9th of October, the Home Mission Committee considered the matter at length and appointed a small sub-committee to carry it into practical effect. This sub-committee, consisting of Rev. D. J. Macdonnell, convener; Rev. R. H. Warden, Secretary; and Messrs. A. B. Mackay, F. W. Farries, R. Campbell (Renfrew), and Dr. Laing, ministers, and Mr. Wm. Mitchell, elder, met in Toronto on 30th October, and spent much time in maturing details and devising methods for the successful launching of the scheme. Dr. Cochrane was unavoidably absent from the meeting. A carefully prepared estimate showed that \$35,000 per annum would be required for augmentation purposes, in addition to \$25,000 for Home Mission work pro-

per. The *sources* whence this amount may be got were considered and an estimate formed of what might reasonably be expected from each Presbytery of the Church. The sub-committee felt it to be of great importance that the congregations requiring help from the fund should be efficiently visited with a view to their increasing their contributions for stipend. It is confidently hoped that \$6,000, additional to what is now raised for stipend, will be got from this source. It is only reasonable to expect that congregations now giving less than \$750 and manse, will exert themselves to the utmost so as to lessen the assistance required from the fund.

The great bulk of the amount necessary for augmentation purposes will require to be got from those congregations that now pay their own ministers upwards of \$750 and manse, and especially from those whose membership and financial ability are largely above the average. A careful perusal of the statistics of the Church presents some startling facts, more particularly as to inequalities in the rate of giving. No congregation can be put on the supplemented list unless it contributes an average of, at least, \$4.50 per communicant for the stipend of its minister. The actual average of *all* the congregations on the supplemented list, meeting the conditions of the General Assembly, is \$7.15 per communicant, whereas the average rate of the congregations not on the supplemented list is only \$4.90 per communicant: that is, the congregations *needing help* contribute themselves for the salary of their ministers an average of \$7.15 per communicant; whereas the *self-supporting* congregations only contribute for the salary of their ministers an average of \$4.90 per communicant. The rate in many of the supplemented congregations exceeds \$10 per communicant, and the rate in some of the self-supporting congregations is less than \$2.50 per communicant. While this comparison, on the one hand, indicates very commendable liberality on the part of those congregations requiring aid, it on the other hand, indicates ample ability on the part of the self-supporting congregations to contribute largely towards the augmentation scheme. Were the congregations at present self-supporting to contribute at the same rate per communicant (\$7.15) as do the supplemented congregations for salary, the difference between the amount they now give, and the amount they would then give, would be nearly \$150,000 per annum, or about five times the amount required of them by the sub-committee to augment every stipend to \$750 per annum and manse. The sub-committee, it seems to us, are warranted from the above computation in looking to the self-supporting congregations for the bulk of the amount required; and in this expectation we think they

will not be disappointed, especially when we consider the energetic steps they are taking to secure this end. They have appointed a deputy to visit every Presbytery at its next regular meeting for the purpose of thoroughly explaining the scheme in detail and enlisting the sympathy and hearty co-operation of ministers and representative elders. They have, in addition, offered assistance to Presbyteries in visiting a number of the larger and wealthier congregations of the Church with a view to gain the sympathy and aid of the members of these congregations on behalf of the fund. As the sub-committee are very desirous that the minimum of the General Assembly should be attained from the very beginning of the operation of the scheme, so that in April next they may be in a position to pay the ministers of supplemented congregations at the rate of \$750 per annum and manse for the half-year then ending; and as this can only be done, according to the Assembly's instructions, provided there is a good working balance on hand over and above the amounts paid in supplements, they have resolved—as they are authorized by the Assembly to do—to appeal personally to a number of the more wealthy members and adherents of the Church for *special contributions* on behalf of the scheme. This, to some extent, will be done by personal solicitation on the part of deputies appointed for the purpose. As, however, the time is short, this must chiefly be done by means of circulars mailed to private individuals, and it is earnestly hoped that prompt and liberal responses will be given to the circular by those to whom it is addressed. Almost necessarily many in a position to give will not receive this circular. It is hoped, however, that this will be no barrier to their aiding the scheme, but that they will without delay forward their contribution so as to help to put in a position of comparative comfort the hard working, faithful ministers of the Church who are laboring either in sparsely settled districts or in districts where the number of Presbyterians is small.

The question is sometimes asked,—is every congregation giving less than \$750 and a manse to get aid from the fund, if it contributes according to the Assembly's requirements? The first regulation supplies the answer to this question:—"The list of supplemented congregations shall embrace only such charges....as in the JUDGMENT OF THE PRESBYTERY are entitled to assistance in the support of the ministry."

The following is a list of deputies appointed to visit the Presbyteries of the Church:—*Quebec*, Mr. R. H. Warden; *Montreal*, Mr. R. H. Warden; *Glengarry*, Mr. A. B. Mackay; *Ottawa*, Mr. R. H. Warden; *Brockville*, Mr. F. W. Farries; *Kingston*, Mr. A. B. Mackay;

Whitby, Mr. P. McF. McLeod; *Toronto*, Dr. Laing; *Owen Sound*, Mr. J. Campbell, (Harriston); *Guelph*, Mr. D. J. Macdonnell; *Paris*, Dr. Laing; *Chatham*, Mr. J. H. Ratcliffe; *Stratford*, Dr. Cochrane; *Maitland*, Dr. Cochrane; *Manitoba*, Dr. King; *Lanark* and *Renfrew*, Mr. R. H. Warden; *Peterborough*, Mr. P. McF. McLeod; *Lindsay*, Mr. D. J. Macdonnell; *Barrie*, Mr. P. McF. McLeod; *Saugeen*, Mr. W. T. McMullen; *Hamilton*, Mr. J. Somerville; *London*, Dr. Laing; *Sarnia*, Mr. J. Rennie; *Huron*, Dr. Cochrane; *Bruce*, Mr. D. J. Macdonnell.

It is hoped that Presbyteries will arrange for the hearing of these deputies at a sederunt, when the attendance of members is likely to be large, so that their presentation of the scheme in its details may reach as many of the brethren as possible. A circular has been addressed to all the ministers of the Western Section of the Church, soliciting their active co-operation on behalf of the scheme.

R. H. W.

Our Foreign Missions.

WESTERN SECTION

To the Editor of the Record.

YOUR readers will all be pleased to know that a telegram has been received from Mr. Wilkie, of Indore (India), containing those significant words, "Liberty gained." The message is brief, but it means much. We may understand it to intimate that the main obstacles which have of late been preventing the missionary work of our labourers there have been removed. Let us all rejoice with them, and unite with them in giving thanks to Him from whom cometh down every good and every perfect gift.

Mr. and Mrs. Wilkie have been up in the "hills" for a brief season of much-needed rest and quiet. We remember Him who long ago said to His disciples when worn out with the excitement and the toil of work so new to them, "Come ye apart into a desert place and rest awhile." Well, He is "the same Jesus," ever ready to sympathize with His people in all their times of weakness and weariness, and ever ready to impart to them the needed strength and consolation. Mr. Campbell, after seven years of service in the mission field, comes home on furlough. He will rejoin Mrs. Campbell, whom failing health has compelled to go to Britain for medical treatment. But we may expect to see them among us in Canada, perhaps, by the time of the next Assembly.

Messrs. Builder and Jamieson are now on their way to their respective fields of labour; the former to India, the latter to Formosa.

Miss Rodger is likewise, with restored health, returning to India. Those who are thus called upon to go and tell the dwellers in darkness and in the shadow of death of the way of life and salvation through Jesus are highly honoured. We are apt to forget this. If we have a young friend who is appointed to a government situation in India or China we are apt to think only of what we call his "good fortune." If a young man obtains a lucrative post in a bank, or in some great mercantile establishment in a foreign land, letters of congratulation pour in upon him from every side. But if a young man offers himself for mission work in a foreign field, and is sent out on that service, friends are, for the most part, disposed to regard his decision as something to be acquiesced in, rather than as something to be hailed with gratitude and joy. It must be most satisfactory to all the friends of our Foreign Mission work to know that our two brethren, Builder and Jamieson, just gone forth from among us, accepted with courage and gladness the call addressed to them. They had, indeed, offered themselves. It was in no spirit of levity that they did so. They had counted the cost. They knew that they would have to abandon much that they had held dear. But they were more than willing to go. The former, Mr. Builder, said at a meeting in Hamilton: "To go to India was my dream as a child: that I might go as a missionary has been the prayer of my youth and my manhood." The latter, Mr. Jamieson, said: "I had, with sadness, given up the hope of going to the foreign mission field; the way did not seem open to me; but now my hopes are more than realized. I thank God for this appointment and I thank you." Is this view of the matter warranted? Is there anything to bear us out in regarding this work as an honour and a privilege? The whole tenor of Scripture does so. This is what the greatest missionary among the children of men says about it, and says it by inspiration of the Spirit of God, "Unto me who am less than the least of all saints is this grace given"—this favour, this privilege, this honour, this joy—"that I should preach among the Gentiles the unsearchable riches of Christ."

But, on the other hand, let us not forget the self-denial and self-sacrifice exercised by our brethren who have gone, or are going, forth to heathen lands, and by the devoted "women who labour with them in the Gospel." Let us not forget their self-sacrifice in bidding *adieu* to home and friends, in going away from among those with whom they have taken sweet counsel and gone to the house of God in company, in separating themselves from all the dear fellowships of their native land. Without that spirit of self-sacrifice it is vain for them to go forth. Now, as of old, it is, under God,

by faith and sacrifice, that mountains of difficulty and opposition are removed, and inroads made on the kingdom of darkness.

Let us not cease to pray for our brethren and sisters in the foreign field, that the Divine Redeemer, whose call they obey and to whose service they give themselves, may bless them and make them a blessing.—THOMAS WARDOPE, *Convener*.

Formosa.

LETTER FROM REV. G. L. MACKAY, D. D.

For the Record.

Tamsui, 19th September, 1883

THE twenty copies of the *Record* forwarded were truly appreciated. Was ever a church planted on the face of God's earth without some *unworthy* persons entering it? *most emphatically, never.* In every land—in every age—in every church, servants of the devil have succeeded in mingling with the followers of Jehovah Jesus. It is therefore refreshing to follow the faithful till the gulf of death stands between us. The wife of one of our preachers now in the city of *Tek-chham* died after a few days illness trusting in the Lord Jesus to the last moment on earth. She was baptised in 1878. And now, how can I write it? the first in the ranks has fallen. Of all the men I selected as students since my arrival here not one passed away till last month, 21st, at 7 a.m. He was baptised in August, 1877, after having been a regular hearer for several years—For three years at least he studied in his uncle's house night-after-night after working hard in the mountains all day. When Oxford College was finished I at once sent for him, and as days of study passed on he displayed (according to my judgment) true oratorical powers. In our debates every week he won the admiration of all present. Finding him so able a preacher and needing men I sent him to a chapel a few months ago; but pneumonia soon laid him aside. I took him to Tamsui and did all in my power for him but of no avail.—He gradually weakened and one morning told his mother he wanted to wish me good bye before going home. A messenger ran and I hastened to the spot. The spirit was gone above.—Never will I forget the FAITH of that man waiting day by day and looking death in the face. It is intensely interesting to observe the SAME effect of the gospel on the hearts of men in every land and clime.—Above two thousand are receiving christian instruction on the east coast. Praise the Lord: oh praise him for ever and ever!—Yours sincerely, G. L. MACKAY.

New Hebrides Mission.

LETTER FROM REV. J. ANNAND.

GREETINGS to the Church in Canada from the Church on Aneityum! Another year of blessing has crowned our earthly life. Peace and plenty abound to us on this isle, and a fair measure of health and happiness is ours. However, death has been among us. During the past year three of our elders were called away to the higher service of praise in the upper sanctuary. One of them with only a few minutes warning, and the other two after some length of illness and suffering. One of the latter departed having reached the full number of days allotted to this earthly pilgrimage. Karahi was a faithful old chief of the inland district, and had been for many years an elder and pillar in our church. In the way of filling up these blanks, and increasing our working force, we received seventeen new members into the Church.

Then, on the other hand, the tempter has been among us, and we have to mourn over backsliders. Some were disciplined. There is also much deadness and indifference over which to lament. Many do not seem to realize that the vows of God are upon them, and they consequently live as if this world were all. Also, our efforts to advance higher education are not proving successful. Very few indeed wish to become teachers or preachers to their perishing brethren. But is this state of things peculiar to Aneityum alone? Possibly in this respect we are not behind you in Canada. In the month of June we had the pleasure of bidding two members of our session and their wives God-speed, on their departure for Tanna. They went forth as missionary teachers to aid the brethren there. Both of them were teachers and preachers here in their own land. One of them was also teaching an afternoon school for the children, and was one of our very best men. When the call came for more help for the heathen islands, he was the first to volunteer and offer his services for any place that the missionaries might think best. I assigned him to Mr. Gray's care at Weasisi on Tanna. So far as can be judged from outward conduct it may safely be said that no missionary ever left Canada with purer motives than those that actuated Narupoing in leaving his native island. The other man was asked to go and keep open the station lately vacated by Mr. Neilson and now placed under Mr. Watt's care, and he cheerfully consented. A third couple, as servants, accompanied Mr. and Mrs. Murray, the missionary from N. S. Wales, now being settled on Ambrim.

Now let me ask those reading this letter, how it stands with their congregation. Two foreign missionary teachers left the small con-

gregation on the south side of Aneityum this year. What have we done? How many from us have gone abroad? How many are preparing for the work either at home or abroad? These are not impertinent and idle questions, so do not hastily cast them aside without a thought. "The harvest is great but the labourers are few." Thousands are going down to death in the darkness of heathen gloom. Oh would that the Spirit of God would breathe upon His Church and awaken her to a full sense of her duty!

One more fact connected with the above questions: allow me to lay before you for your consideration: There are at present seven foreign missionary teachers and their wives away from this island, which has a total population of only a little above one thousand. We are not satisfied with this state of matters, but we are seeking for greater things. We consider the proportion in the foreign field yet too small. Are we right in our estimate? Should we ask any more to go or not? If a sufficiently large proportion of your church members have given themselves to be engaged exclusively in the Lord's work, then I must assume that it is our duty to bid our people stay their hand and let no more go abroad. But the Master says "Go." The call from all heathen lands is, "Come over and help us." No response is yet heard to our appeals on behalf of the two largest islands in this group. Santo and Mallicolo are still wholly untouched. Other fields hold out just as pressing claims as the New Hebrides, yet how few consider them. Young men, young women, what say you about the present aspect of the Christian Church in relation to a perishing world? Is it no concern of yours that our Saviour's command is not obeyed, and his wishes effected in regard to millions of our fellow creatures! The call is loud and urgent. Let it echo from city to village, from hill to hill throughout our loved native land until response is given by many coming forth to the help of the Lord against the mighty.—J. ANNAND.

EFATE.—The following note addressed to Mr. Warden, though not intended for publication, will be read with interest. It is dated 27th August, 1883:—I am writing you a short note in grateful remembrance of the kindness received during the few days I so pleasantly spent in your family. You have probably heard that we reached our station in safety. We have had much happiness and encouragement in our work since we returned. Not only have several who for years were nominally christian, but who seemed careless about spiritual things, joined the candidates class, but some who less than a year ago would with intense delight feast on the dead body of an enemy, are now worshipping the true God.

Four of those attending the candidates class are aged persons, and live at a village about three miles from here. I told them I would meet with them to instruct them when I visited their village, as I thought it was too far for them to attend the class. But they are very anxious to become members of the church, so they have come here regularly from week to week. One of them when living at his own village a few years ago took part in killing one of their own men, and in carrying his body, hands and feet being tied to a pole, to a neighbouring village as a peace-offering to prevent war.

The natives have been very willing to be instructed, so I have devoted a great deal of my time to teaching. Had my health not been greatly benefited by my visit to my native land I could not have carried on the work I undertook. In addition to the various duties of the station, we spent over five hours a day in the schools. Two new missionaries joined us this year, but we still need many more.—J. W. MACKENZIE.

DR. STEEL of Sydney, N. S. W., writes to Dr. MacGregor, as follows:—The Mission Schooner "Dayspring" arrived from the New Hebrides a week ago, with a large mail from the missionaries. The missionaries were all well, and pursuing their work with some encouragement. New stations are now being opened. You will observe how the field of operations has widened of late years. Tongoa in the Shepherd Isles, Api, and lastly Ambrym have been added. It was very important that these northern Islands should have a resident missionary on each, one is wanted at Mallicollo, and one for Espiritu Santo, just to break ground on populous islands. There is great cause for anxiety regarding the French. The company recently formed at New Caledonia, for the New Hebrides have purchased large tracts of land in several islands. The islet of Iririki, which was purchased by Capt. Fraser for our mission, and was alleged to have been purchased by the French, is regarded by the commodore to belong to the Mission. There may however be still some difficulty about the matter: but the native chiefs have not appropriated the purchase forced upon them by the French. Annexation is still the cry in political circles, and we hope it may be granted. The secret treaty with the French may hinder this. There is a growing conviction that all the islands near Australia should belong to the colonies. It was a great pity that the French were ever allowed to take New Caledonia, if they send their convicts to that island we are in danger of receiving those who escape. I am glad to learn that all matters are in good order at Eromanga, and that some new stations have

been supplied with teachers. I trust that Mr. Robertson is well and doing good service, Mr. Annand has sent a large quantity of arrowroot this year. I propose to ship it to Glasgow where it may be sold, as Mr. Robertson's was to good advantage. This shews that the people are doing something for the support of ordinances. Indeed there are larger congregations in some parts of Scotland that do much less.—R. S.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

THIS number brings us to the close of Volume VIII, with a large and steadily increasing circulation. We record our sincere thanks to the agents and other friends, everywhere, by whose assistance the *Record* has been so largely successful. It shall be our constant endeavour to make it worthy of the continued confidence of the Church. Volumes VII and VIII—for 1882 and 1883—will be bound in one with complete indexes, and will be forwarded to any address for \$1.50. The previous volumes, from 1876, bound in the same manner, may also be had at the same price. Each of the double volumes contains 664 pages of closely printed reading matter. The whole forming a complete and accurate history of the Presbyterian Church in Canada since its formation in 1875.

We hope that our friends who contemplate any changes in the number of copies for 1884, or in the addresses to which they are to be sent, will communicate with us with as little delay as possible, so as to avoid confusion and to ensure early delivery. It is scarcely necessary for us to repeat the announcement that our business is conducted on strictly cash principles, and it is therefore necessary that we should receive PAYMENT IN ADVANCE. Do not let our friends forget this: it is essential to

the existence of the RECORD in its present form and at the present price. And, whatever else may be said about it, we believe it is the cheapest magazine of the kind on this continent. *Remittances should always be sent either by Post-office order or in registered letters.*

Literature.

TWO DISCOURSES: REVIEW and CRITICISM, by A. J. Bray, Montreal, *price 25 cents.* The first of these discourses contains an outline of the impressions left on Mr. Bray's mind by a recent visit to Britain, of men and things in that country. He thinks that the English people are on the verge of national decadence. They are devoting themselves "to merely mammon and muscle. . . . Nobility of birth, education in the classics, literature, science and art, are all giving way before this upstart god of money." Too much importance is given to mere muscular sports. Special stress is laid upon the fact that the English taste for the theatre is degenerating. "The most popular theatres are those where women are on exhibition, or where society songs, of questionable morality, are sung; or where the spectacular display is most gorgeous." Mr. Bray holds that in a healthy community the theatre will exist—must exist—"because it meets the demands made by some of the most powerful of our natural instincts." We must decline to accept Mr. Bray's conclusion until satisfactory evidence is presented that the "natural instincts" of man are better now than in the days of the old prophet who said in all seriousness, "The heart is deceitful above all things and desperately wicked." With a high appreciation of all "modern improvements," we honestly believe that our "natural instincts" are neither worse nor better than were those of the contemporaries of Jeremiah, and that to yield to their demands, because of their importunity, is not always the wise course to pursue. "Let us purify the theatre," says Mr. Bray, "by going to it in pure-mindedness." As though one might take pitch in his hands without being defiled by it! Nay, it is time enough to ask us to patronize the theatre when it *has been* purified. The question is, can that be done? The whole history of the stage gives little hope that it can ever be effectually done—the most irreproachable characters that are or have been connected with it themselves being the judges. At no period that we know of has it ever yet been raised to a satisfactory standard. Granted that, from an æsthetic point of view, a good deal may be said in defence of the "histrionic art," but the *morale* of

the theatre as it has always existed, and now exists, cannot be successfully defended. All experience shows that it cannot be kept within proper limits, and we have yet to be convinced that the advantages claimed for the theatre are such as to compensate for the time and money devoted to it by its *habitués*. Far be it from us to say that purity of motive and honesty of purpose are incompatible with the profession of a play-actor or the practice of a play-goer. Henry Irving is said to be personally and even exceptionally free from those objectionable features which, to use Mr. Bray's own words, are confessedly associated with the "unclean drama." But we do not forget that exceptions often prove the rule.

The second discourse treats of *Preaching and Sermons*. Mr. Bray says that the efforts which are being made in many quarters to make religious services more interesting than they have been have failed, "because the sermon has failed to interest, and the preaching has failed to fulfil the general expectation." The reason of this, in Mr. Bray's judgment, is that the average sermon is not suited to the times in which we live. Be this as it may. Is there no danger, in pandering to the public taste, which *may*, after all, be a vitiated one, of going to the opposite extreme—of ignoring, in whole or in part, the New Testament Gospel, as if it were "played out," and of substituting for it "another Gospel" in the expectation that it will prove more palatable to the men and women of "culture" in this enlightened nineteenth century; in short, of "running a church" as others would run a "purified theatre," the chief object being to draw a full house and, above all, to *pay*. Those who sneer at the majority of present-day church-goers, and caricature the great body of Christian preachers, ought, at least, to stand on very firm ground. Mr. Bray, we must suppose, has been preaching after that model which he has here set up for the reformation and guidance of our modern pulpit—an institution which, it would seem, has at length become despicable in his eyes. Is there anything to show that the new departure in preaching has done more to promote righteousness and purity of living than that which in this discourse is held up to ridicule and scorn?

THE LIFE OF MARTIN LUTHER, by Dr. William Rein, of Eisenach, is a welcome addition to *Funk and Wagnalls'* Standard Library; Price 25 cents. William Briggs, Toronto, General Agent for CANADA.

SUNDAY SCHOOL LESSON—HELPS for 1884. *The Westminster Teacher*—monthly, 60 cents, and the *Westminster Question Book*, containing an outline of the lessons for the whole year, 15 cents, published by the Presbyterian Board of Publication, Philadelphia, are both exceedingly useful. *The Sunday-School Times*,

Philadelphia, \$2.00 per annum, is a weekly publication—more elaborate than the above and also admirable in every way. *The Earnest Worker*, Richmond, Va.; monthly, 60 cents, edited by Dr. James K. Hazen, is very ably conducted; so is the *National Presbyterian*, Indianapolis, monthly, 75 cents. Besides these, we cannot speak too highly of *Peloubet's Select Notes*, *Vincent's Lesson Commentary*; and *Half Hours with the Lessons for 1884*,—a volume of 48 short sermons by 24 Presbyterian clergyman,—price \$1.50. Any of the above may be obtained, post free, through *W. Drysdale & Co.*, Montreal, *James Bain & Son* Toronto, or *McGregor & Knight*, Halifax.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, has added the following to its issues for Sunday-school Libraries, viz.: "Tom Bard" and "Dr. Grantley's neighbours." The Board books have an excellent reputation and are issued in strong covers, and with large type. Macgregor & Knight, agents, Maritime Provinces, Halifax, N. S.

WORTHINGTON'S PICTORIAL ANNUAL is the most beautiful book for young people published this season. Dawson Bros., Montreal. \$1.50.

MEETINGS OF PRESBYTERIES.

London, London, Dec. 11.
Kingston, Belleville, Dec. 17, 7.30 p.m.
Bruce, Paisley Dec. 11, 2 p.m.
Chatham, Chatham, Dec. 11, 11 a.m.
Paris, Woodstock, Dec. 11, 12 noon.
Owen Sound, Division St. Church, Dec. 18, 1.30.
Saugeen, Mount Forest, Dec. 18, 11 a.m.
Peterborough, Port Hope, Jan. 15, 10 a.m.
Montreal, D. Morrice Hall, Jan. 8, 10 a.m.
Sarnia, St. Andrews Church, Dec. 18, 3 p.m.
Maitland, Ripley, Dec. 18, 2.30 p.m.
Brockville, Prescott, Dec. 11, 1.30 p.m.
Whitby, Oshawa, Jan. 15, 11 a.m.
Stratford, Knox Ch., Jan. 15, 10 a.m.
Truro, Truro, Dec. 4, 11 a.m.
Glengarry, Lancaster, Dec. 18, 2 p.m.

BIBLE-WOMAN WANTED.

Wanted by the Montreal Woman's Missionary Association of the Presbyterian Church a trained Nurse to labour as Nurse and Bible-woman among the English speaking poor in Montreal.—apply with testimonials, to MRS. LAING,

1142, SHERBROOK STREET, MONTREAL.

MISSIONARIES WANTED.

Two Missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee, and by funds provided by the General Assembly; the second to be paid by F. E. CRUM EWING of Glasgow. Apply to *Rev. Dr. McGregor*, Halifax, N. S.

Acknowledgments.

RECEIVED BY REV. DR. REID, AGENT
OF THE CHURCH AT TORONTO, TO
6TH OF NOV., 1883. OFFICE, 50
CHURCH ST. POST OFFICE DRAWER
2607.

ASSEMBLY FUND.

Received to 6th Oct, 1883...	\$420.80
Chatham St Andrew's, Ont.	8.00
Boulangerie	3.00
Osnabruck, St Mathew's...	2.00
Saint Andrews, Que.	5.25
Westville and Middle River	4.00
Valleyfield P E I	6.00
New Carlisle, Port Daniel	
and Hopetown	2.00
Saint Ann's, C B	3.00
	<hr/>
	\$454.05

HOME MISSION.

Received to 6th Oct, 1883...	\$4,221.77
Madoc, St Paul's and St	
Columba	40.00
Lyn and Cainton	20.00
Mount Pleasant	7.40
Burford	2.60
Goderich, Knox Church ..	60.00
Oshawa Sabbath-school ...	10.00
Beckwith Dailey's School..	5.40
Bracebridge	13.05
Bracebridge Sabbath-school	5.10
Hoodstown	60
Stisted	65
Raymond	84
Dee Bank	1.42
Chatham, St Andrew's Ch..	40.00
Stouffville, St James' Ch..	4.00
Paris Wedding Present ...	10.00
Monckton	8.00
Acton, Knox Church.. ..	5.62
Lethbridge Mission Station	2.36
Allansville	1.00
Lower Windsor	3.30
Normanby, Middle Station.	4.40
Kilsyth	7.51
North Derby	4.85
Cruickshank	4.00
Dalhousie and North Sher-	
brooke	25.00
Maidstone	3.00
Barrie, add'l	36.97
Crawford mission station..	5.19
Ashburn Sabbath-school...	7.00
Winnipeg, St Andrew's Ch..	130.00
Ayr, Knox Church	61.49
Ridgeway Station	3.08
Victoria Station	1.24
Beverley	72.00
Lion's Head and adjoining	
stations	8.00
Culloden	7.00
Proffine	34.25
Wilberforce	10.00
Scotstown	6.77
Guelph, Chalmers' Ch S S	
for Manitoba and N W...	50.00
Lachute, Henry's Church...	30.00
Glenarm	20.00
Consecon and Hillier	18.00
Parry Sound	10.09
Harriston, Knox Church ...	18.00
Brockville, St John's Ch...	12.00
West Magdalen S school...	8.60
Mandaumin	9.00
Ekirid, Knox Church	25.00
East Normanby	2.00
Farnham Centre	4.00
Russelltown, Que.	50.00
A Friend, Cote des Neiges..	5.00
Montreal, Taylor Church...	10.00
Grand Bend	5.00
	<hr/>
	\$5,171.45

FOREIGN MISSION.

The letter F stands for Formosa.

Received to 6th Oct, 1883...	\$6,764.57
Oshawa Sabbath-school ..	7.18
D M L, Formosa	1.00
Chatham, St Andrew's Ch..	20.00
Stouffville, St James Ch...	4.00
Friend, F	1.00
Ottawa Amateur Farmer, F	10.00
New Edinburgh	29.20
Mapleshade	40.00
Paris Wedding Present, F..	10.00
Toronto, A Lady Friend,	
special for F	25.00
Ottawa, Daly street, special	
for F	52.00
A Well-wisher, Toronto,	
special for F	1.00
Pinkerton S School	1.00
Ratho S School	7.23
A Friend, to help on the	
Lord's Work in F	15.00
Mrs S, Sarnia, F	5.00
J W, Byron PO, special for F	10.00
Fullarton	13.00
Barrie	17.93
Osnabruck, St Mathews...	15.00
Saint Andrews, Que	20.00
George McKnight Spencer,	
special for F	10.00
Oakville S S Oxford Col, F	12.27
Wroxeter S School, F	15.00
New Westminster, B C...	26.00
Anonymous, Psalm cxvi, v	
18, special for F	6.00
Fergus, Melville Church	
special for F	31.50
Lion's Head and adjoining	
stations	6.50
Jno Richardson, F	5.00
A Young Friend, F	1.00
R Hamilton, Brussels, spec	
for F	5.00
Brant Co, Friend of Mis-	
sions, special for F	10.00
Wilberforce	4.00
Guelph, Chalmers Ch S S,	
special for F	50.00
Rev W D Morison, Orms-	
town, special for F	5.00
Catherine Nolan, Ormstown,	
special for F	5.00
A Lady of St Andrew's Ch,	
Smith's Falls, spec'l for F	
Robt Thomson, Flambro,	
special for F	5.00
Samuel Hunter, Flambro,	
special for F	5.00
Jno Boyd, Flambro, special	
for F	3.00
William Ireland, Flambro,	
special for F	3.00
Wm Henderson, jr, Flam-	
bro, special for F	2.00
John Lawson, Flambro,	
special for F	2.00
James George, Flambro,	
special for F	2.00
Adam Thompson, Flambro,	
special for F	2.00
Miss B Carroll, Flambro,	
special for F	1.00
T S Henderson, Flambro,	
special for F	2.00
Wm Henderson, sr, Flam-	
bro, special for F	1.00
Dond Sutherland, Toronto,	
special for F	25.00
Mrs John Train, Galt, spec'l	
for F	50.00
Tithe, special for F	2.00
Kincardine 9th Con S Sch,	
special for F	3.60
Kincardine, Robert's apple	
tree fruit of, special for F	
Brockville, St John's	8.00
Grenville Village	2.65
Russelltown, Que	38.00

A Friend, Cote des Neiges..	5.00
Madoc, St Paul and St	
Columba	10.00
Wilkesport, Black Creek, &c	2.75
Russelltown, Q, spec'l for F.	10.00
J M Smith, Boston, U S,	
special for F	25.00
A Friend, Lachute, special	
for F	5.00
Valcartier S School	3.00
A Friend of Missions, King-	
ston, special for F	10.00
East Williams, spec'l for F.	10.00
Eliz Davidson, Woodstock,	
special for F	2.00
Mrs McGregor, Norwich...	2.00
	<hr/>
	\$7,509.88

COLLEGES ORDINARY FUND.

Received to 6th Oct, 1883...	\$852 15
Toronto, Old St Andrew's..	150.00
West Gwillimbury, 1st	
add'l	5.87
Aurora	4.00
Dumblane	5.50
Victoria Road	2.45
Seyern Bridge	2.55
Washago	1.34
Ardrea .....	.97
Collingwood Mountain....	2.37
Gibraltar	1.10
Stisted .....	.78
Stanleydale .....	.43
Hoodstown	2.31
Raymond .....	.93
Walmesley, Bethel Church..	.43
Dee Bank .....	.76
Chatham, St Andrew's	30.00
Walt n, Duff's Church	10.00
Holland, Knox "	3.11
Euphrasia, Temple "	4.89
Danwich, Duff's "	11.00
Acton, Knox "	18.00
Berne	10.00
Huntsville	2.00
Allansville	1.00
Belmore	6.67
McIntosh	10.50
Mosa	61.00
Normanby, Middle Station.	3.80
Amos	10.00
Maidstone	4.00
Barrie	14.51
Hillsgreen Mission Station.	4.00
Keady, Chalmers' Church..	6.00
Ridgeway Station	1.59
Victoria Station .....	.60
Glenarm	10.00
Hillsburgh, St Andrew's ...	8.00
Priceville, St Columba Ch..	8.40
Durham Road, Bunessan Ch	2.30
East Normanby	2.00
Meaford, Erskine Ch	13.80
Greenville, Gould Ch	4.20
Wilton	2.00
	<hr/>
	\$1,297.31

KNOX COLLEGE ORDINARY FUND.

Toronto, Knox Ch, special.. \$107.00

KNOX COLLEGE BUILDING FUND.

Per Rev. Wm. Burns.

Received to 6th Oct, 1883...	\$1,880.25
J M Hood, Galt	3.32
Rev J A McDonald, Park-	
hill	10.00
	<hr/>
	\$1,893.57

KNOX COLLEGE ENDOWMENT FUND.

Received to 6th Oct, 1883...\$9,250.75

South Plympton.

Alex Galletly, on acc't	5.00
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<i>Chinguacousey 1st.</i>		William Walker, " ... 2.00		<i>Kingston.</i>	
A Kirkwood.....	10.00	Andrew Aitken.....	5.00	Rev T S Chambers.....	10.00
Clark Robson, on acc't.....	5.00	Mrs Fraser.....	2.00		\$11,076.75
W Thornton & Son.....	10.00	<i>Perth.</i>		<i>MANITOBA COLLEGE ORDINARY FUND.</i>	
Mrs R Marshall.....	5.00	Sheriff Thompson, on acc't.....	25.00	Received to 6th Oct, 1883 ..	\$272.48
Mrs H Modeland.....	5.00	Henry Taylor, " ..	16.67	Saint Andrew's, Que.....	6.00
Mrs H Wilkinson.....	1.00	James Gray, " ..	10.00		\$273.48
James Boyd.....	2.00	Gilbert Wilson, " ..	4.00	<i>WIDOWS' FUND.</i>	
Duncan Little.....	2.00	Peter Cameron, " ..	4.00	Received to 6th Oct, 1883 ..	\$243.24
Mrs S Gray.....	1.00	<i>Markham.</i>		Mount Albert.....	5.00
A P Armstrong.....	5.00	John Gibson, on acc't.....	50.00	Campbell Settlement.....	1.00
<i>Chinguacousey 2nd.</i>		<i>Glenallan and Hollin.</i>		Acton, Knox Church.....	5.00
J A Wiggins.....	2.00	John McLaughlin.....	1.00	Allansville.....	1.00
J McDougall.....	5.00	Alex McPherson.....	2.00	Barrie .. add'l.....	8.00
Archd McConnell.....	2.00	David Small.....	3.00	Osnabrock, St Mathew's... ..	12.00
<i>Smith's Falls.</i>		George Allan.....	2.00	Saint Andrew's, Que.....	8.00
C B Frost, on acc't.....	50.00	John Slimon.....	5.00	Listowell, Knox Ch.....	6.50
F T Frost, " ..	50.00	John H Lang.....	5.00	Hornings Mills.....	1.75
<i>Hamilton.</i>		William Potter.....	1.00	Mooreline.....	6.00
J Turner, on acc't.....	250.00	Alex Anderson.....	2.00	Castleford and Dewars.....	5.00
A McLagan, " ..	50.00	<i>Scarborough.</i>		Kemptville & Oxford Mills.....	5.95
<i>Wallacetown and Dutton.</i>		William Clark, on acc't....	34.00	Cardinal.....	3.81
J Parker.....	10.00	<i>Chatham.</i>		Mansville.....	2.50
W A Robb.....	1.00	William Coltart (Blenheim)	50.00	London, 1st Church, on account of an annuity for Mrs Howden ..	150.00
Janet Campbell.....	1.00	<i>Cranbrooke.</i>		York Mills & Fisherville... ..	2.80
G Everest.....	1.00	Mrs Leckie, on acc't.....	2.00	Hornby.....	2.00
G V Ling, M D.....	5.00	Mrs Patterson.....	2.00	Martintown, Burns Church.....	7.00
Mrs A Gow.....	2.00	David Doull.....	1.50	Smith's Falls, Union Ch.....	10.00
Dun McMillan.....	2.00	Mrs McLachlan, on acc't.....	2.00	Queensville.....	2.00
Agnes McPherson.....	3.00	John McIntosh, " ..	4.00	Ravenshoe.....	1.20
James McCallum, on acc't..	1.00	John McNeil, " ..	1.00	Lake Shore.....	4.00
John McKillop.....	1.50	James Douglas.....	1.00	Warwick, Knox Ch.....	2.50
Peter McKellar.....	2.00	<i>Ethel.</i>		Watford.....	3.00
<i>Toronto.</i>		Hugh McNeil, on acc't.....	2.00	Hastings.....	5.00
William Thomson, on acc't.....	200.00	James McKelvey.....	5.00	Quebec, Chalmer's Ch.....	10.00
J Park, " ..	50.00	Samuel Chambers.....	1.00	Tilbury East.....	4.00
Neil Currie, " ..	100.00	<i>Drummondville.</i>		Bobcaygeon.....	5.00
John Kay, East Ch, " ..	5.00	Hugh McClive.....	5.00	Chiselhurst.....	1.50
Jno Dickson, East Ch, " ..	2.00	Mrs Duncan.....	1.00	Dunsford.....	4.00
Hon Alex Morris.....	166.67	Miss McKenzie.....	1.00	Archibald.....	4.00
R J Hunter, " ..	50.00	J Dobbie.....	10.00	Russelltown, Que.....	8.00
W W Park, " ..	100.00	William Nichol.....	10.00	Woodville.....	15.00
John Duncan, " ..	16.66	A Williamson.....	5.00	Storrington.....	1.95
<i>Park Hill.</i>		Mrs Sims.....	1.00	Pittsburgh.....	2.74
Wm Caw, M D.....	20.00	<i>Chippawa.</i>		Glenburnie.....	1.25
John Elliott, on acc't.....	5.00	John Dobbie.....	10.00	Claremont.....	1.75
John A McIntosh, on acc't.....	5.00	Thomas McCredie.....	5.00	Rodgerville.....	5.00
James Plews.....	5.00	Mr Thos Davidson.....	1.00	Aurora.....	2.00
Duncan Stevenson, on acc't.....	2.00	Mrs Nelson.....	1.00		\$44570
Alex Ronald.....	1.00	<i>Vaughan and Bolton.</i>		<i>With rates from Revs A Findlay, M Barr, J Gray, Orillia, W Ingles. R Hamilton, J S Stewart, D Duff, R Gray, J McFarlane, J R Battisby, D A Thomson, J Logie, T Fenwick, W C Young, J A Townsend, D Allan, T S Chambers, Jas Pringle, D Coutts, R Dewar, H Sinclair.</i>	
Mrs Hoover.....	50	<i>Bowmanville.</i>		<i>AGED & INFIRM MINISTERS' FUND.</i>	
<i>McGillivray.</i>		David Fisher.....	50.00	Received to 6th Oct. 1883...\$1,625.62	
Alex Smith, on acc't.....	4.00	David Stott.....	5.00	Chatham, St Andrews.....	8.00
William Amos.....	5.00	W J Jones.....	5.00	Leamington.....	1.50
William Amos, jr.....	2.00	Miss Beith, on acc't.....	33.00	Blytheswood.....	1.50
William Fraser.....	2.00	<i>Columbus.</i>		Campbell Settlement.....	1.00
George Glendinneng.....	1.00	Wiliam Purvis.....	10.00	Peterborough, St Paul's, ad	42.00
William McCartney.....	1.00	<i>Brooklin.</i>		Acton, Knox Church.....	10.00
Mrs Scott.....	1.00	T J Halliday.....	5.00	Barrie.....	11.95
<i>London East.</i>		W J Murray.....	5.00	Osnabrock, St Mathew's... ..	15.00
William Brown.....	4.00	W & J Kerr.....	5.00	Saint Andrew's, Que.....	8.00
<i>East Williams.</i>		<i>Enniskillen.</i>		Listowell, Knox Ch.....	6.50
John McKenzie.....	3.00	William Brown.....	5.00	Streetsville.....	14.00
<i>Watford.</i>		Thomas Jardine.....	5.00	Fergus, St Andrew's.....	15.00
W P McLaren.....	15.00	<i>Cartwright.</i>		Hornings Mills.....	1.75
Mrs Campbell.....	20.00	William Ferguson.....	5.00	Castleford & Dewars.....	5.00
H Mustard, on acc't.....	7.00	Henry Gibson.....	5.00	Moore, Burns' Ch.....	6.50
John Williamson, sr, on acc.....	5.00	<i>Vaughan and Bolton.</i>		Tara.....	7.00
J B Williamson.....	10.00	Mrs J Hilson.....	10.00	Allanford.....	6.78
Alex Laird.....	10.00	Janet Hilson.....	10.00	Kemptville & Oxford Mills.....	5.95
D Ross.....	5.00	Charles Jaffrey.....	5.00	Cardinal.....	3.81
Mrs Kingston.....	5.00	William Caldwell.....	1.00		
Robt Aitken.....	5.00	Robert Simpson, on acc't... ..	1.00		
Robt Bryce.....	5.00				
Joseph Scott.....	1.00				
Thomas Brotherson.....	1.00				
J T Smith.....	1.00				
<i>Warwick.</i>					
James Thompson, on acc't..	2.00				
William Harris.....	5.00				
Thomas McKay, on acc't...	1.50				

Malnsville.....	2 50
York mills & Fisherville....	2 00
Hornby.....	3 00
Martintown, Knox Ch.....	7 00
Smith's Falls, Union Ch....	20 00
Honeywood.....	2 34
Queensville.....	2 24
Ravenshoe.....	1 50
McMillans.....	1 06
Brockville, St John's.....	5 00
Lake Shore.....	4 16
Warwick, Knox Ch.....	4 00
Watford.....	4 90
Hastings.....	5 00
Quebec, Chalmer's Ch.....	30 00
Markham, Melville Ch.....	6 15
Tilbury East.....	5 17
Bobcaygeon.....	7 00
Chiselhurst.....	1 50
Dunsford.....	4 00
Kippen, St Andrew's.....	5 00
West Gwillimbury, 1st.....	5 00
Archibald.....	4 00
Russelltown Que.....	8 00
Woodville.....	16 53
Storrington.....	1 95
Pittsburgh.....	2 74
Glenburnie.....	1 25
Glaremont.....	1 75
Avontown.....	7 75
Rodgerville.....	5 07
Aurora.....	4 00

Rates recd to 6th Oct, 1883.. \$1 987 42
 With rates from Rev A \$181 50

Findlay, \$3.50; M Barr, \$2; J Gray, Orillia, \$2; W Inglis, \$4.25; A R. ss, \$10; R Hamilton, \$4; J S Stewart, \$3; D Duff, \$3.25; W A Hunter, \$10; R Gray, \$2.50; J McFarlane, \$3; J R Battesby, \$7.50; J Logie, \$3; T Fenwick, \$2; J A Townsend, \$3.75; T S Chambers, \$3; Jas Pringle, \$3; R Dewars, \$2; H Sinclair, \$3.

74 75

\$256 25

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPROPRIATED.

Received to 6th Oct, 1883..	\$569 00
Strathroy.....	43 00
Dundas, Knox Ch.....	64 35
	\$576 35

CHURCH AND MANSE BUILDING FUND IN MANITOBA AND NORTH-WEST TERRITORY.

Received to 6th Sept, 1883.	\$711 63
Scarborough, St Andrew's Church.....	153 00
Friend to church and manse building.....	10 00
Charles S Ellis, Sarnia....	10 00
Rev D J Macdonnell, Toronto, 2nd payt.....	50 00
R J Hunter, Toronto, 2nd payt.....	100 09
	\$1,034 68

CHURCH BUILDING, TRINIDAD.

Received to 6th Oct, 1883..	\$222 00
A well-wisher.....	1 00
Anonymous.....	1 00
Friend of Missions, Brant Co.....	10 00
	\$234 00

FOREIGN MISSION, EROMANGA.

An Amateur Farmer, Ot-tawa.....	\$5 00
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MISSION TO THE JEWS.	
Mrs Alex Campbell, Shelburne.....	\$5 00
McCALL MISSION, PARIS, FRANCE.	
Perth, St Andrew's Ch.	\$0 50

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY IN THE MARITIME PROVINCES TO NOV. 4TH, 1883.

FOREIGN MISSIONS.

Acknowledged already.....	\$1,639.56
Grove Ch., Richmond.....	9.00
Judah B. Newcomb, Avonport, for Trinidad.....	6.00
Member of Gore Church, per Rev. A. Gunn.....	57.00
Collection at Synod.....	50.50
John Cumming, Sherbrooke.....	5.00
Cavendish and New Glasgow Richmond, N.B.....	25.00
Blackville and Derby ad'l.....	15.00
Middle Stewiacke Miss'y Soc.....	10.00
West River, P.E.I.....	15.00
Nine Mile River.....	11.00
New Carlisle, Port Daniel and Hopetown.....	10.65
Falmouth St., Sydney.....	20.00
1st Presb. Ch., Truro.....	12.50
Dean St., Upper Musquodoboit.....	16.29
Acadia Cong.....	3.50
Two Friends, Shubenacadie Upper Musquodoeit Miss'y Soc., 1 qr.....	15.00
East River, St. Mary's.....	10.00
W. F. M. S., Hix., for Mr. Morton's station.....	31.62
Prince St., Pictou.....	50.00
St. Ann's, C.B.....	111.95
A. C. Thompson, River John.....	28.00
W. F. M. Soc., Upper Stewiacke, towards Miss Semple's Sal., 3rd qr.....	10.00
W. F. M. Soc., Halifax, for Miss Blackadder's Sal.....	6.25
Knox Ch., S.S., Shediac, for Efate native teacher.....	101.50
Strathlorne, C.B.....	7.50
Wm. Byers, West New Annapolis.....	10.00
St. Stephen's Ladies Soc., Amherst, towards Miss Temple's Sal.....	50.00
Mt. Uniacke Gold Mines.....	12.50
Upper Caledonia.....	3.20
Arichat.....	10.00
Baddeck.....	7.00
	10.50

ERROMANGA MISSION.

Charlottetown Union Mtg..	50.72
Clifton, P.E.I., New London.....	30.00
Princetown, P.E.I.....	73.00
	\$2,540.40

PRINCESTOWN AND TUNAPUNA BUILDINGS, TRINIDAD.

Per Rev. John Morton.

Alberton and Mill River...	\$29 03
Amherst.....	22.00
Annie R Mackay, Woodstock.....	5.00
Ant gonish.....	34.00
New Glasgow.....	22.00
Pictou—Individuals.....	63.50
Col Union Mtg, Knox Ch.....	19.04
Stellarton.....	24.00
Riverton.....	24.35

West River, Pictou.....	23.00
Merton.....	30 00
Bedeque.....	21.68
Summerside.....	13.10
Lot 16 col.....	12.15
Miss Emily A Fraser.....	4.87
Charlottetown—Col Union Mtg.....	50.50
Charlottetown—Individuals.....	11.87
Miss Etter, Halifax.....	5.00
Rev T H Murray.....	4.00
W R A, Montreal.....	20.00
Mrs Arch Blackadder, Montreal.....	1.00
Ladies in Montreal.....	49.00
Donations per Rev R H Warden.....	26.00
Friend, Brockville.....	9.74
Mrs B, Brockville.....	2.50
Kingston, collection.....	16.71
Kingston, Mrs Ross, Mrs Chamber and Mrs Carpenter \$1 each.....	3.00
Galt.....	25.00
Woodstock, Ont.....	20.09
London S S.....	26.25
London, Gen Mtg.....	44.00
Guelph.....	12.22
Hamilton.....	19.26
Hamilton Ladies.....	4.00
St. Catharines.....	29.03
Belleville.....	24.25
Toronto, Knox S S.....	58.00
Toronto, St. James Sq, Lady.....	1.00
Toronto, St James Sq A M S.....	20.00
Toronto, St James Sq M L S.....	5.00
Toronto, St James Sq, several ladies to Mrs Morton.....	18.00
Quebec, Dr Cook's Church.....	35.00
Ladies Donation.....	25.21
Miss Henderson, Poplar Grove, P E I.....	1.00
St Andrews, Toronto.....	162.00
Rev E W Campbell, Elmsdale, Que.....	2.00
Well-wisher, per Rev Dr King.....	1.00
Anonymous.....	1.00
Chalmer's Ch, Quebec.....	45.00
X Y Z, Halifax.....	20.00
J S McLean, Halifax.....	20.00
Dr Avery, Halifax.....	10.00

\$1,175.35

DAYSpring AND MISSION SCHOOLS.

Acknowledged already.....	\$517.41
Bay of Islands, Newfoundland.....	18.08
Earltown.....	6.65
St James Ch, S S, Dartmouth, 1 qr.....	12.00
Crescent st S S, Montreal..	30.00
Mary and James Layton, Elmsdale.....	2.50
Cross Roads S S. Rogers Hill.....	12.00
St Ann's, C B.....	3.00
United Ch S S, New Glasgow.....	26.00
Bucouche Village S S.....	4.50
Strathlorne S S.....	5.00
St John's Ch S S, Halifax, 1 qr.....	10.00
Wallace Bridge S S, Upper Caledonia.....	2.00
	\$649.14

HOME MISSION.

Acknowledged already.....	\$1,370.27
Five Islands.....	7.50
Richmond, N B.....	10.00
Middle Stewiacke Miss'y Soc.....	14.65
New Carlisle, Port Daniel and Hopetown.....	9.00

Dean Set, Upper Musquodoboit.....	2.38
Acadia Cong.....	15.00
Upper Musquodoboit Miss'y Soc, 1 qr.....	5.35
East River, St. Mary's.....	26.70
St Ann's, C.B.....	20.00
Scotch Set, N.B.....	1.37
Strathlorne, C.B.....	10.00
Boularderie.....	7.00
Escuminac and Pt-a-la-garde.....	13.00
Flatlands and Metapedia....	5.00

\$1,517.22

SUPPLEMENTING FUND.

Acknowledged already.....	\$1,498.81
Reobank, N.B.....	6.0
Westville and Middle River	10.00
Sharon Ch., Stellarton.....	16.84
New Carlisle, Port Daniel and Hopetown.....	20.00
Two Friends, Shubenacadie	5.00
St. Ann's, C.B.....	20.0
Buctouche.....	4.06
Upper Caledonia.....	4.00
Strathlorne, C.B.....	20.00

\$1,604.71

COLLEGE FUND.

Acknowledged already.....	\$3,296.35
Reobank.....	4.00
St. Andrew's, Truro.....	30.64
Interest.....	53.36
Professor Forrest, Halifax..	10.00
Earlton.....	5.02
Lunenburg.....	20.00
Westville and Middle River	19.00
Sharon Ch., Stellarton.....	16.83
Blackville and Derby.....	17.00
New Carlisle, Port Daniel and Hopetown.....	10.00
Dean Set, Upper Musquodoboit.....	37
Two Friends, Shubenacadie	5.00
Upper Musquodoboit Miss'y Soc, 1 qr.....	70
West River, Pictou.....	10.00
Interest.....	125.00
St Ann's, C.B.....	2.00
Interest.....	11.68
Strathlorne, C.B.....	10.00
Flatlands and Metapedia....	3.00
Upper Caledonia.....	4.00

\$3,653.95

COLLEGE BURSARY FUND.

Acknowledged already.....	\$52.20
St Ann's, C.B.....	1.55

\$53.75

AGED AND INFIRM MINISTERS FUND.

Acknowledged already.....	\$694.31
Five Islands.....	2.60
Kennetcook.....	3.74
Blackville and Derby.....	16.00
New Carlisle, Port Daniel and Hopetown.....	3.00
Interest.....	27.00
St Ann's, C.B.....	8.00
Strathlorne, C.B.....	6.00
Princeton, P.E.I.....	7.00

Ministers Percentage.

Rev James Murray, 1883 ..	3.0
Rev R Cumming, ".....	4.00
Rev M Campbell, ".....	3.00
Rev T G Johnstone, ".....	2.50
Rev A Cameron, ".....	3.50

\$783.65

SYNOD FUND.

Acknowledged already.....	\$41.50
---------------------------	---------

St John's Ch, Hfx.....	6.00
Grove Ch, Richmond.....	2.70
St Andrew's, Chatham.....	4.00
Rec'd from May 1st to mtg of synod.....	\$54.20
Rec'd since meeting of Synod:	
Noel.....	\$7.00
St Ann's, C.B.....	3.00

\$10.00

FRENCH EVANGELIZATION.

RECEIVED BY THE REV R H WARDEN, SECRETARY TREASURER, 260 ST. JAMES ST., MONTREAL, TO 9TH NOVEMBER.

Already acknowledged.....	\$7,412.82
Russeltown.....	22.00
Montreal, Canning.....	5.00
" St John's.....	5.25
A Friend, Killeen, Ont, in memory of a beloved mother.....	1.00
Cartwright.....	5.00
Ballyduff.....	2.30
Exeter, Caven Ch.....	15.00
Hy McKenzie, Spry Bay, N.S.....	1.00
Bracebridge, S.S.....	5.00
Wilkesport, Black Creek, &c	2.75
Keene.....	25.00
Ste Anne, Illinois.....	25.00

Miss Henderson, Poplar Grove, P.E.I.....	1.00
Dalhousie & N Sherbrooke..	10.00
Demorestville.....	7.25
Alex Clark, Smith's Falls..	20.00
Young Friend, St Scholas-tique.....	1.00
Apsley, Elydesdale & Dear Lake.....	10.00
Montebello.....	6.07
Corunna.....	4.50
Mooretown.....	6.00
Knox Ch.....	6.50
Christopher Macrae, Alexandria.....	10.00
Brockville, St John.....	8.00
Georgetown, Ont.....	20.00
Limehouse.....	10.00
J M Smith, Boston, U.S.....	25.00
Stellarton, Sharon Ch, 1882.	23.00
Campbell Settlement, N.B..	1.00
Campbell Settlement, Mrs R Aiton.....	1.00
Lower Salt Springs, N.B....	1.18
Carlow, Ont.....	2.00
Southampton, N.B.....	7.48
Grand Valley, Man.....	8.00
Spring Hill, N.S.....	9.10
Osgoode.....	8.90
Kenmore.....	11.35
McNab & Horton.....	50.00
Tabusintac.....	6.80
Burnt Ch.....	4.20
Caledonia, Argyle St and Allan Settlement.....	32.00
Pembroke, Calvin Ch.....	20.00
Roxboro, Knox and St James' chs.....	15.00
Teeswater, Westminster Ch	74.00
Kitley.....	6.00

Per Rev. Dr. McGregor,

Truro, St Andrew's.....	28.24
Five Islands.....	5.30
Earlton.....	5.07
Lunenburg.....	20.00
Barney's River.....	13.50
Blackville & Derby, add'l..	2.00
N Carlisle, Port Daniel and Hopetown.....	8.00
Dean Sett'l, Upper Musquodoboit.....	1.84
Upper Musquodoboit Miss Soc.....	4.20
West River, Pictou.....	32.00
St Ann's, C.B.....	13.00

Strathlorne, C.B.....	5.00
St George, N.B.....	4.04
Boularderie.....	10.00

Per Rev. Dr. Reid.

Huntsville.....	1.00
Allansville.....	1.00
Stouffville, St James' Ch...	2.00
A.P.S.....	2.00
Barrie, add'l.....	14.40
Victoria, Presby Ham.....	1.16
New Westminster, B.C.....	15.00
Glenarm.....	10.00

\$8,152.28

NOTE--The contribution from Sharon Ch., Stellarton, was, by mistake, omitted to be credited in last year's accounts.

POINTE-AUX-TREMBLES SCHOOLS

Rev. R. H. Warden, Montreal,

Treasurer.

Already acknowledged.....	\$942.52
Keene, Q.....	25.00
Oshawa S Sch.....	12.50
Vankleek Hill.....	50.00
West Winchester S Sch....	12.50
St Peter's S Sch, P.E.I.....	5.00
Athelstane S Sch.....	12.00
Belleville, John St S Sch...	50.00
New Glasgow, Que.....	4.50

\$1,114.02

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.

Already acknowledged.....	\$258.29
Russeltown.....	16.00
Montreal, St John's.....	9.25
Madoc, St Paul and St Col-umba.....	10.00
Rosseau.....	2.00
Wilkesport, Black Creek, &c	2.74
Ste Anne, Illinois.....	12.00
Burton.....	7.25
Moneton, Knox Ch.....	8.00
Honeywood.....	1.73
Port Colborne.....	4.66
Dalhousie & N Sherbrooke..	6.00
Demorestville.....	2.31
St Louis de Genzdguo.....	5.00
Avonmore.....	5.00
Brockville.....	5.00
Cansecon & Hillier.....	7.00
Williamstown, Hephzibah Ch.....	9.00
Johnson, Daywood and Caven.....	3.00
Cote des Neiges.....	17.14
Cantley & Portland.....	9.00

\$400.37

QUEEN'S UNIVERSITY AND COLLEGE.

J. B. McIver, Treas., Kingston.

ENDOWMENT FUND.

Already acknowledged....	\$87,821.79
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Pictou.

J B Warden, M.D. 3 on 100	20.00
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Newburgh and Clark's Mills.

James S Hayden.....	100.00
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Barrie.

J J Brown..... Bal on 10	4.00
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Hamilton.

J M Gibson, M.P.P., Bal on 50.....	10.00
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Brockville.

Judge Macdonald. Bal on 100	50.00
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Total to 31st Oct, 1883.. \$87,696.79

BUILDING FUNDS.

Already acknowledged....	\$38,858.53
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<i>Ottawa.</i>		Lanark, Rev. Jas. Wison....	10 00	John Oliver, Tatamagouche.	
J B Donaldson .. Bal on 100	25 00			N S	5 00
Total to 31st Oct, 1883 ...	\$38,883 53	THEOLOGICAL HALL BUILDING AND		Duncan McKay, Baddeck, C	
		ENDOWMENT FUND, FARQUHAR		B, in full.....	3 00
WIDOWS' AND ORPHANS' FUND,		FORREST & Co., AGENTS, 173		Alex J Hatter, Union Centre,	
<i>In connection with the Church of</i>		HOLLIS ST., HALIFAX, TO OCT.		N S	3 00
<i>Scotland.</i>		31st, 1883.		Robt Forbes and wife, Union	
JAMES CROIL, Montreal, <i>Treas.</i>		Already acknowledged... \$70969 95		Centre, N S	1 00
Rev. John Rannie, New An-		Springside Cong N S.....	5 00	W M D Pearman, Halifax...	
terdam.....	12 00	Rev A S Wyllie, Halifax, N S.	50 00	N S	25 00
Stonewall, \$3.00. Grassmere		Bissie McKeen, Gays River,		Chas Robertson, Halifax....	
\$2.25; Rockwood, \$1, per..		N S	0 25	N S	25 00
Rev. Alex. Campbell.....	6 25	Mabou, C B, per Louis Mc-		Springside Cong, N S.....	4 00
		Keen....	21 55		
		John McDonald, Halifax, N S	10 00		\$71122 75

BULBS

MY AUTUMN CATALOGUE FOR 1883, OF CHOICE
HYACINTHS, TULIPS
CROCUS, NARCISSUS, LILIES, SNOWDROPS
and other fall planting BULBS will be mailed
FREE to all applicants. The collection is the finest
in Canada, and all Bulbs will be sent FREE by mail.
WM. RENNIE, SEEDMAN, TORONTO.

McCRAE & Co.,
WOOL AND WORSTED SPINNERS,
KNITTING AND FINGERING YARN,
GUELPH, ONT.



MENEELY BELL FOUNDRY

Favorably known to the public since
1826, Church, Chapel, School, Fire Alarm
and other bells; also Chimes and Peals.
Meneely & Co., West Troy, N.Y.

Persia.

PERSIA contains an area 610,000 square miles, and has a population of 7,653,600, a little more than one-fourth of whom reside in cities. The largest cities are Teheren, with 200,000; Tabreez, with 165,000; Meshed, with 60,000; Ispahan, with 60,000; Kerman, with 42,000; Resht, with 40,000; and Yezd, with 40,000. The present ruler, or Shah, was born in 1829, and succeeded to the throne on the death of his father in 1848. He is the fourth of the dynasty of the Kadjars, which took possession of the crown after a civil war that extended over fifteen years, from 1779 to 1794. The vast majority of the inhabitants of Persia are Mahommedans, the total number of dissenters only numbering 74,000. The latter consists of Armenians, Nestorians, Jews, Koords and Guebres or Parsees. The Mohammedan faith is held by the Persian or dominant race and the Koords. The Jews and Guebres are few in number and suffer under great oppression.

THE NESTORIANS are a small remnant of a branch of the ancient Christian Church. They derive their name from Nestorius, a native of Syria, who was made Bishop of Constantinople, A. D. 428. He was deposed by the General Council at Ephesus in 431, on the ground of heresy, one of the charges being that he refused to apply the term *mother of God* to the Virgin Mary. His cause was warmly advocated by many young men from Persia who were attending the famous school at Edessa, and the Nestorians rapidly increased in number, and for centuries they maintained missionaries in Tartary, China and India, attaining their greatest prosperity

in the beginning of the eleventh century; but about the year 1400 a large number of them were destroyed by the fierce conqueror Tamerlane, the remainder finding refuge in the mountains. Since that time they have, for the most part, merely continued in existence, having lost the earnest missionary spirit that once characterized them. At the present time the main body of the Nestorians are living in the western part of Persia and eastern part of Asiatic Turkey. They number probably one hundred and twenty thousand, one third of whom are in Persia and the balance in Turkey. "The language is a modern dialect of the ancient Syriac, the language used by the Saviour when on earth."

The Nestorians, who are under Turkish rule, as well as those in Persia, all acknowledge the patriarch at Oroomiah as their ecclesiastical head. They profess great reverence for the Holy Scriptures, and are orthodox respecting the person and character of Christ, but seem to understand but little of the nature and necessity of repentance, justification by faith and regeneration. Their worship consists chiefly in chanting portions of the Psalms, and reciting their liturgy, and in most cases it is a heartless form.

THE ARMENIANS in Persia number 43,000, and are under two bishops, one of them Roman Catholic, and both residing at Ispahan. "They adhere to the seven sacraments of the Romish Church, perform baptism by trine immersion, believe in the mediation of the saints, the adoration of images, and transubstantiation, and administer the holy communion in both kinds to laymen. They deny purgatorial penance, and yet think the prayers of the pious will help the souls of the departed."—*The Gospel in all Lands.*

"GET THE BEST"

Richardson's New Method for the Piano-forte, \$2.00.

An improvement on all other instruction books in progressive arrangement, adaption and simplicity. Illustrated by a series of plates showing the position of hands and fingers; to which is added Rudiments of Harmony and Thorough Bass, Czerny's Letter to Young Ladies on the art of playing the piano, Schumann's Rules for Young Musicians, Rules and Remarks by Bach, Mozart, Clementi and others.

Getze's New and Improved School for Parlor Organ, \$1.50.

Containing a complete primary department, explanation of stops, tuning organ, progressive exercises, selected pieces, numerous voluntaries, and pedal instruction.

Howe's Cabinet Organ	-	-	-	50
" Melodeon	-	-	-	50
" Piano	-	-	-	50

With very easy and simple, but very complete rules and exercises, and fifty easy pieces of music with all fingering marked; to which is added fifty popular polkas, waltzes, songs, etc.

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TOKENS, & C.,

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PURE COCOA OF THE FINEST QUALITY.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon or Supper, and invaluable for Invalids and Children. FOUR TIMES the strength of Cocoas thickened yet weakened with Starch, &c., and in reality cheaper than these compounds.

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CANADIAN PACIFIC RAILWAY Co.

Amended Land Regulations

The Company now offer lands within the Railway Belt along the main line at prices ranging from

\$2.50 per Acre and Upwards.

with conditions requiring cultivation.

A rebate for cultivation of from **\$1.25 to \$3 50** per acre, according to price paid for the land, allowed on certain conditions. The Company also offer lands

Without Conditions of Settlement or Cultivation.

The Reserved Sections along the Main Line as far as Moose Jaw, i. e., the sections within one mile of the Railway, are now offered for sale on advantageous terms, but only to parties prepared to undertake their cultivation within a specified time.

The Highly Valuable Lands in Southern Manitoba, allotted to the Company South of the Railway Belt, have been transferred to the CANADA NORTH-WEST LAND COMPANY, to whom intending purchasers must apply. These include lands along the South-Western Branch of the Canadian Pacific Railway, which will be completed and in operation this season to Gretna, on the International Boundary, and Westward to Pembina Mountain, also Lands in the district of the Souris, Pelican and Whitewater Lakes, and Moose Mountain.

TERMS OF PAYMENT,

Canadian Pacific Railway Lands.

Purchasers may pay one-sixth in cash, and the balance in five annual instalments, with interest at SIX PER CENT. per annum in advance.

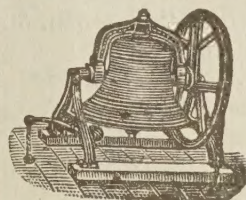
Parties purchasing without conditions of cultivation, will receive a deed of conveyance at time of purchase, if payment is made in full.

Payments may be made in **Land Grant Bonds**, which will be accepted at ten per cent. premium on their par value and accrued interest. These Bonds can be obtained on application at the Bank of Montreal, Montreal; or at any of its agencies.

For prices and conditions of sale, and all information with respect to the purchase of the Railway Company's Lands, apply to JOHN H. McTAVISH, Land Commissioner, Winnipeg. By order of the Board,

CHAS. DRINKWATER, Sec'y.

MONTREAL, 22nd January, 1883.



McSHANE BELL FOUNDRY

Manufacture those celebrated CHIMES AND BELLS for CHURCHES, &c. Price-list and Circulars sent free.

Henry McShane & CO.,
Baltimore, Md., U. States.

NORTH BRITISH

— AND —

MERCANTILE FIRE AND LIFE INSURANCE COMPANY.

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GILBERT SCOTT, } DIRECTORS.

HON. THOMAS RYAN, }
D. LORNE MACDONALD, } MANAGING DIRECTOR.

THOMAS DAVIDSON, }
WILLIAM EWING, INSPECTOR.
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LATE ANGUS LOGAN & CO.,

Manufacturers of News, Book, & Colored Printing Papers; Envelope Papers & Envelopes

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NUMIDIAN.....	6100	Building
PARISIAN.....	5400	Capt. Jas. Wylie
SARDINIAN.....	4650	Capt. J. E. Dutton
POLYNESIAN.....	4100	Capt. R. Brown
SARMATIAN.....	3600	Capt. John Graham
CIRCASSIAN.....	4000	Lt. W. H. Smith, R.N.R.
PERUVIAN.....	3400	Capt. Jos. Ritchie
NOVA SCOTIAN.....	3300	Capt. W. Richardson
HIBERNIAN.....	3440	Capt. Hugh Wylie
CASPIAN.....	3200	Lt. B. Thomson, R.N.R.
AUSTRIAN.....	2700	Lt. R. Barrett, R.N.R.
NESTORIAN.....	2700	Capt. D. J. James
PRUSSIAN.....	3000	Capt. Alex. McDougall
SCANDINAVIAN.....	3000	Capt. John Parks
SIBERIAN.....	4600	Building
HANOVERIAN.....	4000	Capt. J. G. Stephen
BUENOS AYREAN.....	3800	Capt. James Scott
COREAN.....	4000	Capt. R. P. Moore
GRECIAN.....	3600	Capt. C. E. LeGallais
MANITOBIAN.....	3150	Capt. A. Macnicol
CANADIAN.....	2600	Capt. C. J. Menzies
PHENICIAN.....	2800	Capt. John Brown
WALDENSIAN.....	2600	Capt. W. Dalziel.
LUCERNE.....	2200	Capt. John Kerr
NEWFOUNDLAND...	1500	Capt. Mylius
ACADIAN.....	1350	Capt. F. McGrath.

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Sarmatian.....	Saturday, Dec. 1
Sardinian.....	" " 8
Circassian.....	" " 15
Polynesian.....	" " 22
Parisian.....	" " 29
Peruvian.....	" Jan. 5

Rates of passage from Montreal:

Cabin.....	\$62 \$65 \$78 and \$88
(According to Accommodation.)	
Intermediate.....	\$45.00
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An experienced Surgeon carried on each vessel.

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